

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 06827163 8

THE · BAPTIST · MISSIONARY · MAGAZINE

PUBLISHED BY THE AMERICAN BAPTIST MISSIONARY UNION

VOLUME LXXXVI

The One Hundred and Third Year of Publication



BOSTON
MISSIONARY ROOMS
1906

THE NEW YORK
PUBLIC LIBRARY
291695A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1927 L

KEY WORD OF THE MAGAZINE

Each life a mission. Each man a missionary. Each school and church and Christian knowing, loving, praying, giving, if not going.

The MAGAZINE your helper in it all.

"As the Father has sent me into the world, so have I sent you into the world."

THE BAPTIST MISSIONARY MAGAZINE

CONTENTS FOR JANUARY

Special Topic — The Making of China

GENERAL

FOREWORD Dr. Henry Van Dyke . . . 1
"OPEN DOOR" IN THE EAST 3

THE MAKING OF NEW CHINA

A GENERAL VIEW Dr. Thomas S. Barbour . . 4
OUR OPPORTUNITY IN CHINA James B. Angell, LL.D. . . 5
PERILS AND POSSIBILITIES Hon. Charles Denby . . . 5
AFTER FIFTY YEARS Rev. Griffith John, D.D. . . 8
A STUDY OF THE FIELD 9
THE NEW LITERARY MOVEMENT Rev. W. Arthur Cornaby . . 10
UNION EDUCATIONAL MOVEMENT Rev. J. T. Proctor . . . 11
ENGLISH AND SOUTHERN BAPTISTS Rev. E. W. Burt, Rev. R. T. Bryan 12
OUR FOUR FIELDS: THE YEAR 13
IS IT HUMOR OR MURDER? F. W. Goddard, M.D. . . . 15
GOING TO CHURCH IN CHINA Rev. F. J. White 16

FROM THE WORLD-WIDE FIELD

Burma. Paragraphs 18
Hospitality and Song: Music Box Needed . 18
Rats and the Burman Plague 18
Mohammedans in Burma 18
South India. Paragraphs 19
Standing Alone for Years: Other Sudras . 19
China. South China Field 19
An Example in Multiplication 19
The New Hospital 20
East China Mission 20
West China 20
West China: Testing and Promise . . 20
Japan. "First Official Recognition" . . . 20
Not Anti-Missionary 20
Opportunity: Are We Ready? . . . 20
Africa. Chief Mboko 20
Successful Pioneering on the Kwango . . 21
The Philippine Islands. Antonia and a Christian Family 21
Other Fields and Workers 22

EDITORIAL 23–26

A Happy New Year to You; Congo Commission of Inquiry; Others to Fill the Gap; Baptist Young Men Secretaries in the Field; "Taking it Seriously"; Masculinity in Missions; It is the Hour for Aggressive Missions; Enlightened Selfishness; Some Cheering Examples; Principles and Practises; What is our Part?; What of 1906? How Keep it New?; Japan: A Correction and Some Assurances; Encouraging Complaint; Thank You! Who Can Do as Well?

FELLOWSHIP AND INTERCESSION: PRAYER CYCLE FOR JANUARY 27

HOME WORKERS 28–31

The Measure and Meaning of Life; Strong Men Invest their Lives; Personal Element in Missions; Making and Taking the Offering; Rochester Missionary Band, '05–06; The Discoveries of 1906: A Message to Young Men and Women; Some Natural Practical Methods; What of It?; How Some Saints Do Give; Share Your Knowledge.

THE STUDY OF MISSIONS 32

A Helpful Textbook; Two Incentives to Young People; Missions in the Appendix.

SUNDAY SCHOOL AND MISSIONS 33

PERSONAL AND OTHER NOTES 35

THE LITERATURE OF MISSIONS 37

FINANCIAL 38

ILLUSTRATIONS

Frontispiece — Burdened China
Wayside Shrine, China 5
Mr. Chen, Faithful Preacher, and Family, Ningpo 7
Dawn on the Yangtse, China 9
A Chinese Method of Catching Fish . . . 10
The Theological Seminary, Shaohsing, China . 11
Mr. Groesbeck 13
Mr. Millard 14
Fuel Gatherers, South China 14
Dr. Goddard 15
"To Count Their Beads" 16
The Happy Party on Its Way 17
Baby Elephant Taking His Bath 18
Naga and Monkey, Impur, Assam . . . 19
Chief Mfumu Mboko's Funeral Car . . . 21
Chief Mboko 21
A Christian Family 22
Rochester Missionary Band, '05–06 . . . 30
Rev. C. W. Briggs and Coworkers . . . 33
"Fukuin Maru," Inland Sea, Japan . . . 34

TERMS

Free to pastors of churches which contribute to the American Baptist Missionary Union.

Thirty-five Cents in clubs of thirty or more in one church.

Thirty-five Cents in clubs equal to ten per cent. of the resident members in churches having less than 300 members.

Fifty Cents in clubs of ten in one church.

Fifty Cents in clubs equal to five per cent. of the resident members in churches having less than 200.

One Dollar to single subscribers.

Do not send stamps when making remittances.

Foreign Postage. A charge of twenty-five cents extra is made on all foreign subscriptions sent at club rates.

Subscriptions payable in advance. Club subscriptions discontinued unless renewed within three months. Single subscriptions continued for a reasonable length of time.

The Date printed on the wrapper indicates the time to which the subscription has been paid, and change of date serves as a receipt.

Change of Address. Requests for change of address should reach the office before the 15th of each month. Otherwise such changes will be delayed one month. Be sure to send both old and new address when requesting a change.

All Magazines are sent to individual addresses.

Failure to receive the Magazine should be reported.

Premium Offers. Full particulars on application.

How to Address Correspondence. Send all subscriptions and remittances to THE BAPTIST MISSIONARY MAGAZINE.

Address all other correspondence, THE EDITOR, BAPTIST MISSIONARY MAGAZINE, — both, Box 41, Boston, Mass.

Our Sunday Schoo

A Word with Workers

It is comparatively easy to develop an interest in missions among the meml our Sunday schools. Even were it difficult it would pay, for it is essential maintenance of the great work conducted by The American Baptist Missionary

Our Chief Reliance

For securing the continual increase of income which the rapid growth of the w quires, is in gaining the cooperation of this branch of the Church to a much extent than hitherto. It is the need of this generation and the next.

A Stimulating Example

Last year the Methodist Episcopal Sunday schools in the United States gave f sions $400,000; the Episcopalians $117,916.52. The Baptist Sunday school through the Missionary Union $12,000. We can do as well as they; shall Christ's sake?

A Contribution from Every School

Would put thousands of dollars into our treasury; certainly it would more quadruple the small $12,000 received from this source last year. Best of brings rich blessings on the school and trains givers for the future.

How to Get It

Must be decided for each school for itself. We would not insist on any par scheme for raising money, though we have suggestions which we will gladl to any who may desire them. We simply urge definite and regular offerin esch school.

Stereopticon Lectures

Three lectures prepared especially for the Sunday school are now ready: and Girls in India"; "Ten Little Dimes"; "How a Missionary Lives and W These are bright and entertaining. Sent to any school contributing to the upon the payment of express charges each way. Address all inquiries as t or other ways of interesting your school in missions to

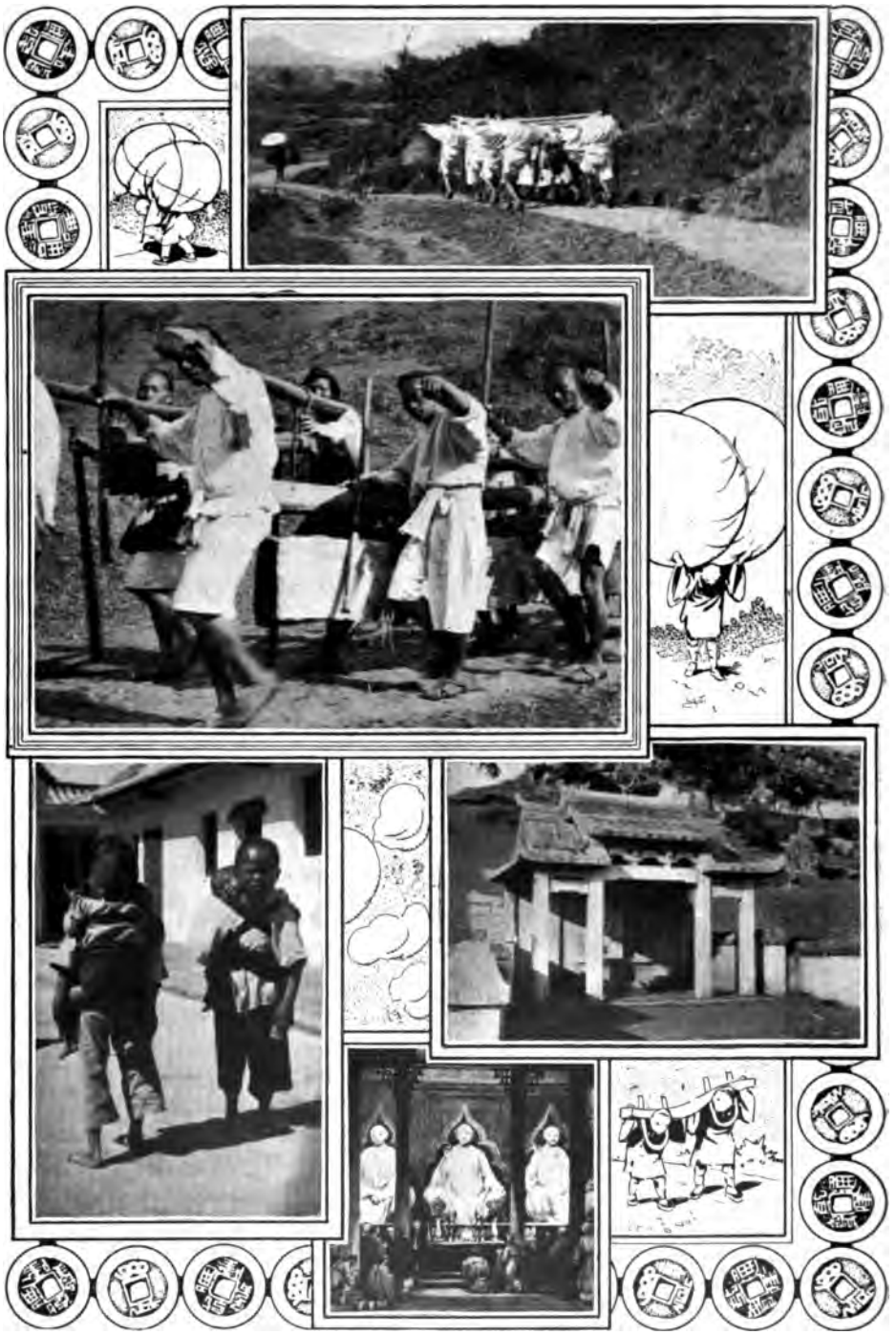
THE LITERATURE DEPARTME

AMERICAN BAPTIST MISSIONARY UNION — Tremont Temple, Boston, M

Harvard University
Preachers' Room

Wadsworth House
Cambridge, Mass.

What we need in the Christian Church today is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world-wide. We can not love any part of it rightly unless our thoughts and our desires reach out through that part to the greater whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and of our love for man. Henry van Dyke



Photos (1-4) by A. F. Groesbeck

BURDENED CHINA

(1 and 2) Carrying a stone weighing half a ton; (3) Tomb of a General (ancestral worship); (4) Caring for the Babies; (5) Idol Worship.

THE BAPTIST
MISSIONARY MAGAZINE

EDITED BY F. P. HAGGARD

Vol. 86 JANUARY, 1906 No. 1

"OPEN DOOR" IN THE EAST

John Hay's service in securing the "open door" in the East will not soon be forgotten either by America or China. It saved our commerce and saved a nation.

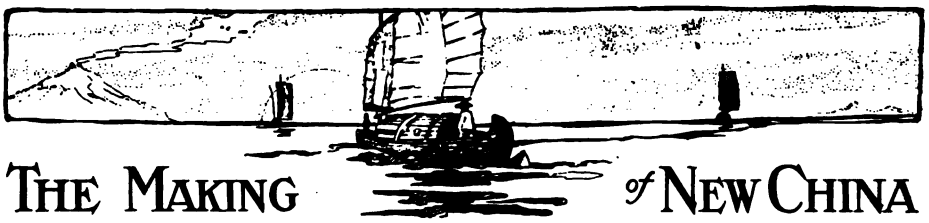
What of the doors that He who is greater than earth's statesmen has swung open to the Church? Read for a witness the pages of this MAGAZINE and the daily press. Not only China but all the far East is opening to Western thought and life. Reactions will come; mob riots may break loose, as business boycotts may occur; but the doors will not be closed.

"NOW IS THE ACCEPTED TIME." After probably less than twenty-five years, $100,000 and 1,000 missionaries will not be able to do for the saving of men and nations what a tithe of that can do today in China and the Philippine Islands, the Kengtung field and the Assamese Hills. God is leading. Let us follow his star in the East.

WHAT IS TREASON? What is patriotism? See Dr. Van Dyke's definition on page one. Delay is criminal. The lesson is clear. Last May the denomination at St. Louis read it. How much clearer have subsequent events made it! The plan for advance is not that of the Executive Committee or of the Board of Managers only. The great denomination as a missionary society spoke unanimously, saying that we cannot do less than make the increase of fifty per cent. It is all too small. We believe that the Baptists of the North will say "yes" in their enlarged gifts.

THE GREAT INVESTMENT. How American capital is seeking the East! Exploring is followed by exploiting. Compared with commercial investment our fifty per cent. increase would indeed be small. Compared with the millions spent in war or in building the Panama Canal, our investment seems insignificant. But when these loved gifts of the thousands of Christians are planted with prayer, God will bless, that they may grow and bear quicker, surer, larger harvests than in the business world. Unnumbered new-born souls will rise up, joyful in their gratitude to us, but better yet, joyful in their songs of thanksgiving to our Lord and Saviour for whose sake we pray and give.

"Christ for the world we sing,
The world to Christ we bring."



THE MAKING of NEW CHINA

(SPECIAL TOPIC FOR JANUARY)

THE West, like the East, has been asleep. Astonished out of measure by the sudden advance of Japan to its position of commanding influence upon the affairs of the world, the West is wondering even now if it is not dreaming. Residence in the East has made the missionary more open-eyed. He predicted the triumph of Japan: he forecasts now the swift advance of a vaster empire of the East to a vaster influence upon the destinies of the world. Will the West listen incredulously to his appeal? The facts he adduces are patent. A people counting one in four of the world's population; an immense territory of unlimited resources; national characteristics of an extraordinary type — sobriety, patience, industry, cheerfulness, resourcefulness: a national feeling powerful, though in the past unorganized. Childish superstitions, crude arts and a cramping educational system have dwarfed its life. But their spell is broken. Industrial changes are lifting the land to a new level of material civilization. And the mind is unleashed. An intellectual revolution is on. Old educational standards are abolished; national universities in each provincial capital are supported by tributary colleges in prefectures and districts; a national press gives expression and powerful stimulus to the new life. An expanding horizon makes of China a new intellectual world. What lies beyond? A force that shall be felt far as the movements of the tides of the sea. An immeasurable influence for good or for evil upon the future of the East and West whose destiny is inseparably one. "When China moves," said Napoleon, "it will change the face of the globe." What wonder that the Christian ambassador, open-eyed to the present and the future in China, covets for that great empire the swift working of those divine forces which can transform and renew its life and assure to it a future of beneficent service for mankind!

THOMAS S. BARBOUR, *Foreign Secretary.*

[A new eight-page leaflet on "The Making of New China," by Rev. J. T. Proctor, of Huchow, should be sent for by all seeking help for the January program. Sample copy free. — EDITOR.]

OUR OPPORTUNITY IN CHINA

BY JAMES B. ANGELL, LL.D.
PRESIDENT UNIVERSITY OF MICHIGAN
United States Chinese Minister Plenipotentiary, 1880-1881.

NEVER before were the Chinese so inclined to open avenues of approach to us. Their leading statesmen are already striving to make their young scholars familiar with Western learning. The way is thus prepared for us to carry with Western science the fundamental principles of Christian ethics. Especially through our hospitals and medical schools do we have easy access to multitudes of the Chinese people, not only to impart to them the science and the beneficent physical blessings of rational medicine, but also to make them acquainted with the Great Physician who is the healer of souls. It will be a cause of the greatest regret if the oriental nations shall not be led by us to a loving appreciation of what is highest and best in our heritage, namely, the love of God and the love of our fellow-men of every kindred and tribe.

Never have Christian missions had such an opportunity in China. Never have American Christians been called with so encouraging a voice of Providence to enter into the land of Sinim and carry the glad news of the gospel of Christ. The call is a command.

PERILS AND POSSIBILITIES

BY HON. CHARLES DENBY
State Department, Washington, D.C., late of Tientsin, China

THE great problem of the far East for the past forty years has been China. What will the Colossus do when he awakes? When her sleep of milleniums shall be broken, will China cast aside her ancient civilization and embrace ours; or will she cling to her own ideals and, with a renewed youth, become the champion of a system of religion and of government and of society which may maintain through centuries yet to come the separation of the East and West? We turn with anxious hearts to a scrutiny of the field, in search of some clue to the answers.



Photo by A. F. Groesbeck

A WAYSIDE SHRINE, CHINA

The awakening of China has been accelerated by three experiences in the past decade of her history, which have done more to influence her than centuries of her previous experience. These were the war between China and Japan of 1894-95, the Boxer Rising with the ensuing foreign intervention of 1900, and the war between Japan and Russia just terminated. Each has in a cumulative way helped to make her realize that only in the assimilation of Western civilization to a certain extent, can she hope to remain an independent member of the community of nations. She has realized that not in a large population, nor in wide expanse of territory lies her safety, but that only by preparing to meet the foreigner with his own weapons, in commerce and in war, can she hope to compete with him.

Upon how she has learned this lesson will depend the foreigner's status in the East. From Western civilization much is

to be learned. It teaches alike the use of force, the international law which lays down the rules which determine the right of the strong, the status of the victor; and it teaches the nobler law of Christianity which glorifies all true civilization and which furnishes the ideals to which all noble minds aspire. If China has learned only the material side of civilization, the creation and training of physical force, and has not absorbed the deeper lessons which, in true civilization, temper the use of force and humanize the relations of men and nations, she has learned but a small part of what we should have to teach and had done better not to have learned at all. This is the great problem that is now in course of solution; its answer will summarize the perils and possibilities in the far East.

Before the war with Japan, China had been more or less of a sealed book. Her government had gone on in an old rut, barring out progress, despising the foreigner and all his ways, and holding aloof from her sister nations. China felt herself self-sufficient. She enjoyed, also, the reputation of being an invulnerable mass and a tremendous potentiality, which if aroused would become a great power for the injury of the world. The Japanese War showed that all this supposed latent strength was a myth. This lesson was learned by the Chinese ruling classes as well as by the foreigner; but the effect on the Chinese Government was not electrifying. The eyes of thinking Chinese were opened to the fact that it was by her study of foreign methods that Japan had surpassed them. This knowledge, instead of stimulating the rulers to efforts to catch up with her rival, sunk them into a state of apathetic and sordid discouragement. The hopeless spirit in Peking was the despair of every well-wisher of the empire. Corruption was rife. Each Chinese statesman seemed to wish only to make something out of a dissolution which seemed proximate and inevitable. This was the epoch of the so-called "concessions," when China, for an insignificant compensation, gave away to foreigners franchises for railways, mines and other public utilities of incalculable value, whose operation threatened the very autonomy of the government.

The effect of the defeat, however, was to some extent beneficial to a large number of thinking men of the empire. Inquiring why a territorially insignificant country like Japan could defeat a giant like China, they were forced to see that China could save herself only by reorganization; and with this sense of inferiority came the determination to reform. Accompanying this determination to reform was, pervading both the people and the government, a misunderstood patriotism which took the form of hostility to the foreigner. This unreasoning animosity developed into the Boxer Rising.

This rising, and its suppression by the allied powers, was the second momentous step in the awakening of the country. It is opportune, in this connection, only to dwell on the tremendous effect made on China by the sight of a united stand of Christendom against her national folly. The lesson was brought home to all alike that not only was popular raging vain, but that the "Son of Heaven," himself, their very emperor, could be turned a homeless fugitive at the dictate of the avenging foreigner. The Chinese, impressed by the power of the West in warfare, had also a very useful object lesson in the foreign administration, particularly in north China. The Provisional Government of Tientsin, established by the allied commanders in July, 1900, and continuing more than two years, has left an indelible impress on China. The most lawless city in the empire was controlled with ease and justice; useful legislation was enacted, reforms instituted, wide-reaching public works were inaugurated, an immense revenue was honestly and economically collected, peace was reestablished and prosperity maintained. Thinking Chinese recognized that the foreigner should not be regarded as an interloper to be driven out, but rather as a teacher from whom valuable lessons might be learned.

This feeling has had a great effect in China since 1900. A great bound forward in material development followed; and also a great desire for religious knowledge and for educational progress. Then, at a very opportune time in China's development, came the Russo-Japanese War. The Chi-

nese saw, at once, the bearing of the victories of Japan. An Asiatic race had shown itself the equal in warfare of a European. This took the sting out of the memory of the defeat of China in 1894–95. It was, after all, not such a humiliation for her to be beaten by a power which proved itself a match for the supposedly greatest military nation of Europe. This went far to restore the confidence of the Chinese in the capacity of their race and to make them hope that with similar instruction they might, themselves, become one of the strong nations of the earth. China now knows her latent power, she realizes that the task before her is resolute striving in education, in character building, in national development.

Here is the opportunity of the West, and particularly of America, to whom chiefly China has looked for her teachers and for sympathy. Recognizing that a mighty force has come into existence, we must face the fact, not only in a geographical, but in a moral sense; and we must take up our appointed task and influence China's awakening for good. The greatest peril that confronts us is that China may take on part of our civilization in entire misapprehension of what it means. The lesson of Japan's victories may be misread. Japan owes all to her Western training, applied to a people vivified by an intense national spirit. Circumstances have brought it about that she has been compelled to copy, with conspicuous success, it is to be added, a department of our learning of which we are least proud, the art of war. Among the most cherished dreams of the noblest thinkers of our race is the dream that we shall soon outgrow war and that we may eliminate this barbarous art from our civilization. The West laments the world's lapses into barbarism, but she sees the light and has hopes of better things. Western civilization in its loftier moods blushes to think that Japan, so apt a pupil, should have been compelled to learn so well its most ignoble lesson.

It is the duty of the West to save China from a repetition of the experience. It is inevitable that she should develop her force and perfect her military power, but we must show her by our example and our teaching that civilization has higher levels to attain. The greatest peril of the far East is that a great nation of non-Christian men should gain a false conception of progress, not reorganizing the nobler principles which underlie all our outward national life, and which save us from the extremes to which material development tends. The greatest possibility of the far East is that China may learn Western civilization in such a way that the worthiest lessons may sink deepest in her national character.



Photo by F. J. White

MR. CHEN, FAITHFUL PREACHER, AND FAMILY, NINGPO, CHINA

"One of the best regulated families I have seen in China."

China's Calls

BISHOP CASSELS says that China is calling us today by *three voices:*

1. *The voice of splendid opportunity.* China is at last awaking. "Never before were men crowding to hear the gospel as today."

2. *The voice of urgent need* is calling, "Come over and help us." We think there are so many missionaries in China; do we realize that no less than 1,000 counties in that great empire are without one single mission station?

3. *The voice of glorious possibilities.* There are great spiritual resources in China, lying undeveloped, which might enrich the crown of Jesus Christ. Few are more earnest in witnessing to their faith, few more easily led and taught, few more steadfast in times of persecution.



I AM often spoken of as an optimist, sometimes in a good sense, and sometimes not. But as I compare the present with the past, how can I be anything else? When I arrived in China, on September 24, 1855, the whole empire was hermetically closed to the missionary and the gospel; now it is open in all its length and breadth. Then the missionaries were few and confined to a few parts; now there are in China more than 3,000 missionaries, and they are scattered over the face of the land. Then the Church could boast of only about 400 converts; there are now 150,000 communicants at least, and a Christian community of about 300,000. When I went to Hankow, in 1861, there was not a missionary nor a convert in the whole of the Yangtse Valley; now they are to be met with everywhere, not only along the banks of the river, but far away in the interior of all the provinces through which it flows. Only a few years ago there was not a single resident missionary in Hunan, where now are thirteen missions, represented by 126 missionaries, including wives. Then China was fast asleep; now China is waking up, and there are signs of a new life and progress everywhere. When Governor Yeh was on his way from Canton to Calcutta, he was asked why he took so little interest in learning the news from various parts of the world. He replied: "Why should a man who has the Thirteen Classics in his stomach care to learn what is going on in the world? He has already in his possession all the knowledge worth knowing." There you have the China of fifty years ago. Deadly self-satisfaction reigned everywhere, and progress was impossible. What do we see today? We see a people, not only waking up from the slumber of millenniums, but actually stretching forth their hands in earnest supplication for the stores of knowledge which Christian nations possess and which have made them great. It is to my mind a most pathetic spectacle. I have seen all this with my own eyes, the wonderful progress in church work, literary work, educational work and hospital work; how is it possible for me to be a pessimist?

But my optimism rests on something far deeper than all this. It rests on an implicit faith in Jesus Christ as the one Saviour, and in the salvability of the Chinese. It springs from an implicit faith in God's love and redemptive purposes, and in the omnipotence of Jesus Christ as Saviour and Lord. Jesus Christ has never been to me as one among the many, but the one. The gospel has never been to me as one among the many, but the one.

Then comes my love for the Chinese, and my faith in the glorious possibilities that are before them. I look upon the Chinese as a great people, and a people whom Christ can save and means to save. Any missionary who has these convictions, and holds them with a firm grip, must be an optimist in spite of all adverse appearances.

CHINA AWAKE; IS THE CHURCH ASLEEP?

I see nothing in the present aspect of things in China to discourage; but I see much to encourage faith, and to strengthen every high and holy purpose for the good of this great people. There is a possibility of a new China in the highest and best sense, right before us. Everything depends upon the churches. Three or four years since I was asked if I thought it possible to evangelize the world in this generation. My reply was: "It is quite possible if the Church will but do her duty. The trouble is not with the heathen. A dead Church will prevent it, if it is prevented. The resources of the church are boundless. Let the will of the church be brought into

a line with the will of God, and nothing will be found to be impossible." Such was my conviction then, and such it is now. O that God would wake up his Church to a sense of her duty, responsibility and strength! (See page 28.)



Photo by A. S. Adams

DAWN ON THE YANGTSE, CHINA

A SURVEY OF THE FIELD

NINETY-NINE YEARS AFTER ROBERT MORRISON

THE forces engaged, the territory occupied, the strategic measures employed in missionary enterprise in China suggest the thorough organization of a military campaign. Fifteen societies have fifty or more missionaries; fifteen have over 150 native workers and twelve report over 5,000 church members.

The last few years have witnessed a strong advance from the coast into the interior. All the eighteen provinces, as well as Mongolia and Manchuria, are occupied — in nearly every case — by several societies. A beginning has been made in the provinces along the western frontier, particularly in Szchuan. Great centers of population — Canton, Peking, Chentu, Fuchow, Shanghai, Hankow and Hongkong — are strongly occupied, Shanghai leading with eighteen societies and 143 missionaries. The Annual Report gives the full statistics of our own work.

As noted in the articles of this number, increasing emphasis is being laid upon educational work, upon the distribution of the literature of Christianity and Western culture, and upon the effort to reach the literati. Economy of forces is being secured by union of effort, notably in higher education, as pointed out in Mr. Proctor's article. A great work has been done; and yet in this almost measureless field, it is only a beginning. (See page 22, "Morrison Centennial.")

Harlan P. Beach furnishes the following statistics for 1904. The second column gives the increase per cent. during the last four years:

Protestant missionaries in China	3,107	13
Chinese helpers	8,313	30
Communicants	131,404	17
Mission stations	765	17
Mission out-stations	3,666	48
Hospital patients	880,304	27
Day schools	2,100	15
Scholars in these schools	43,275	22
Higher educational institutions	275	62
Students in these institutions	7,283	41

THE NEW LITERARY MOVEMENT

REV. W. ARTHUR CORNABY *

Acting Secretary of the Society for the Diffusion of Knowledge, Shanghai

UNTIL recent years, scholars of China paid exclusive attention to their own ancient literature, consisting of (1) classics; (2) national records; (3) essays and memorials; (4) works of lesser philosophers and noted poets. Apart from the personal teachings of the missionary, a stream of Western thought began to pour into China through the journal started by Dr. Y. J. Allen in 1866. Tract societies were established, but their literature was largely in the popular, literary style, as distinct from the *wen-li* or Chinese-Latin style in which all the literature of China is written. Then it occurred to Timothy Richard and David Hill that something should be done for the scholars themselves. A new literature was needed, dealing not only with the salvation of the soul, but also with the salvation of the realm, and incidentally removing the prejudices which formed a bar to all mission work. In 1887 our society was formed, and Dr. Allen's magazine became one of its organs. The most needed books of the West have been translated — many of them meeting with exceeding favor among high officials as well as the *literati* generally. Hardly more than one tenth of one per cent. of the missionaries, however, became exclusively literary missionaries.

After the Boxer " upset " the whole body of Chinese scholars turned toward the new literature; and Japan stepped in as a keen competitor. The " Diffusion Society " still stands high in the estimation of the scholars; but that it may take its right place in the new literary movement, it needs to be strengthened by $50,000 per annum.

[* Mr. Cornaby, who writes for Dr. Richard as well as for himself, is the editor of the *Chinese Christian Review* and the *Chinese Weekly*, which is read by scholars, viceroys, governors and judges of the provinces.]



Photo by A. F. Groesbeck

A CHINESE METHOD OF CATCHING FISH

May not the apostolic net, instead of the hook and line, be the symbol of future Chinese gospel work?

In the society's report for 1904 we find these pointed statements of conditions in China:

A general impression seems to be gaining ground that Japanese civilization is better for China than that of Christendom. . . . While the nations of the world are spending more than five million dollars a day in establishing and equipping enormous armaments, they do nothing to promote universal education which should aim at lessening international friction. . . . One of the gentry, a non-Christian, advocated that as missionaries were experts in religion, they should be asked to superintend this work in the new government schools.

There are in China gigantic undertakings of continental magnitude. With these we must keep pace. In 1904 the grand total of the new books and reprints was 30,681,800 pages. In addition to this perhaps five times as much has been sold in editions that have been published through piracy. But even through this means the truth was scattered as good seed. The welfare of all nations is bound up with the enlightened propaganda, which should be maintained worthily.

Central China: Evangelism of the Press

THE December issue told quite fully of this branch of the work. We will add a word. The Central China Religious Tract Society held its annual meeting this summer at Kuling. We present a few extracts from the report:

God is moving in current history. All agencies, plans, purposes, and wide range of divine economy prove that we are living in a Kingdom whose trend is toward the fulfilment of the divine purpose. BISHOP ROOTS.

The little vine has become (1905) a vineyard, whose fruit is the enormous sale of 2,500,000 publications (for 29 years, 23,442,394). — J. S. ADAMS.

In 1858, the missionary could work only at a few treaty ports, and his itinerary was limited to 24 hours. They would, however, start out at midnight, travel until dawn, preach and sell books until evening, returning to the confines of the treaty ports within the prescribed twenty-four hours. — DR. GRIFFITH JOHN.



THE THEOLOGICAL SEMINARY, SHAOHSING, CHINA, DR. JENKINS, PRESIDENT

NEW UNION IN EDUCATION

ENGLISH Baptists within three years have united with American Presbyterians, North, in a college and a theological seminary in the Shangtung Province. The Presbyterians, Methodists and Congregationalists are now uniting in a college, a theological seminary and a medical school in Peking. The various divisions of the Presbyterian Church have joined in a seminary.

Simultaneously American Baptists have been effecting union in some lines of work. Five years ago the China Baptist Publication Society, Canton, was organized. February, 1901, began the movement for a union college and theological seminary. The purpose was (1) economy in buildings and equipment; (2) larger and stronger faculties, in short, better schools at less cost; (3) the welding eventually of the two divisions of the denomination in China into one.

March 21, 1905, in New York City, a joint committee representing the Foreign Mission Board of the Southern Baptist Convention and the Executive Committee of the American Baptist Missionary Union agreed on a basis of union and approved of articles of organization for a union college and theological seminary to be located in Shanghai, each board to furnish $20,000 for the initial expenses. This movement so vigorously pushed on the foreign field was one of the factors in preparing for closer union at home, helping toward the consummation at St. Louis two months later. — J. T. PROCTOR, Huchow, East China.

The New Education

AN imperial edict issued in China during the month of September abolishes the long-established system of examinations for the first and second degrees, and orders the establishment throughout the empire of primary and secondary schools as well as colleges. Western methods are to be employed. The plan is to be put into effect next year, after which time political preferment is to be based on work done in course. It gives the pupils trained in our mission schools a great advantage.

Bishop J. W. Bashford, after six months in the empire, states his convictions in the *Chinese Recorder*.

(1) The imperative need of moving speedily and with larger resources in our educational work. (2) The necessity of cooperation and union in order to secure these larger resources. (3) The attempt of our sanest and saintliest men to help the national institutions solve the problems which confront them. (4) The necessity of giving the Bible and spiritual training even larger emphasis in China than they receive in the Christian colleges in America. These are the convictions borne in upon me by the problems which confront us in the Orient.

Mr. T. Theodore Wong says, in *China's Young Men* of September:

In these perilous times when our national existence is threatened the young men of China feel their responsibilities. Hundreds have left their country of their own accord for those lands which promise to satisfy their longing for new knowledge and new learning. The government, too, has sent abroad thousands of young men with the hope that some day they may be of service to their country. From the latest information there are about four thousand Chinese students in Japan alone; over one thousand in America, mostly sons of Chinese residents; in the United States and in Europe there are over four hundred.

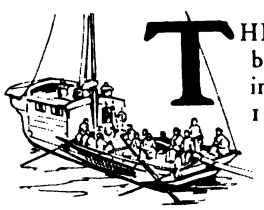
Chinese "College Boys"

DR. R. H. GRAVES, veteran missionary to China of the Southern Baptist Convention, upon returning to his field after quite an extended absence, is impressed with the many changes. We summarize:

It used to be the ambition of the youth to appear scholarly, wearing a long gown and large spectacles; but now it is to be as soldierly as possible and with an erect bearing. There is an increasing desire to make China respected among the nations of the world. The desire for Western education is very strong and more than 2,600 "government students" are at school in Japan, while the opportunity for Christian schools of higher learning in Japan was never so great. The Chinese are particularly anxious for scientific education to fit for making a living as doctors, telegraphers, engineers and merchants. The sale of good literature, including the Bible, is continually increasing. China needs our prayers and help more than ever in this transitional period.

SOME OTHER BAPTISTS

The English Baptist Mission



THE English Baptists began work in the interior of China in 1875. The first church in Shantung was organized by Rev. Alfred G. Jones. A hospital, high school for boys, training institute for pastors and evangelists, museum for enlightening the people, and a girl's boarding school followed; and a branch work was started in the distant province of Shansi. In the Boxer year, all the members of the Shansi Mission were slain after untold sufferings and their little flock was scattered. The foreigners from the other two provinces made good their escape; but a terrible storm of persecution fell on the Christians, sparing neither life nor property.

Since 1900 a gradual work of reconstruction has been going on. The staff in Shansi has been renewed, the membership rising from 200 to 700. In Shantung have followed (1) the development of the native pastorate, (2) a new effort in higher Christian education in conjunction with the American Presbyterian Mission. Two colleges, one for arts at Weihsien, the other for theology at Tsingchowfu, each with 120 students, are already in full working order; a third in medicine is about to be started. This is an interesting experiment; it is, of course, too soon to speak with confidence as to its future. One man has been sent to Tsinanfu, the provincial capital, for special work among students and officials. The total membership of the churches connected with the mission in Shantung is about 5,000, and these are divided into four groups or associations, made up of eighteen pastoral districts, each of which is wholly or partially responsible for the support of a trained native pastor. The whole church is bound together by an elected board of twelve natives and four foreigners, there being a common fund raised by weekly offerings, and an annual representative meeting of elders, deacons and pastors. — REV. E. W. BURT, Shantung.

The Southern Baptist Convention

WE have four missions:

1. The Southern Mission, organized in 1845, has 26 missionaries and 3,183 native Christians. This has laid great stress for years upon the Bible training school, and is now reaping the result in large ingatherings. Medical work has been begun, and a college should follow soon. The China Baptist Publication Society in Canton, only a few years old,

has made phenomenal progress. This is a work for all China, and ought to receive the liberal support of all Baptists.

2. The Central China Mission, organized in 1847, has 28 missionaries and 304 native Christians. Its principal service is evangelistic, with medical work, two small schools and a Bible training school.

3. The Northern Mission, organized in 1860, has 28 missionaries and 930 native Christians. The main work is evangelistic, with small schools, medical work and a Bible training school. A college and seminary are greatly needed.

4. The Interior Mission, organized in 1904, has four missionaries.

The work in all four missions was never so prosperous, and the outlook is very hopeful. — REV. R. T. BRYAN, D.D., Shanghai.

OUR FOUR FIELDS: THE YEAR

South China: Two Features

EDUCATIONALLY a new era has dawned. Officials are opening schools of various grades under personal patronage, where English is taught. Villages also are organizing schools. Confiscation of Buddhist monasteries meets, in part, the expenses of education. As a trained ministry, once advisable, is now indispensable, our educational missionary and projected seminary are suited to the needs of the new China.



MR. GROESBECK

A new station is opened in Chowyang, a city of 300,000 inhabitants, with a million more within a day's journey. This county sends coolies, bankers and merchants everywhere, having a colony of 30,000 in Shanghai alone. Choosing such location is good strategy. — A. F. GROESBECK, Chowyang.

West China: While on Furlough and Since

THREE of the most important lines of progress in West China today are commercial development, educational reform, and the advance of Christianity.

The first is well expressed by the great interest taken in the railroad that is to be built from Hankow, the metropolis of Central China, to Chentu, the metropolis of West China, towards the construction of which they have contributed largely.

The second affects the public school system: Antiquated text-books and methods have been displaced by up-to-date ones, and one day in seven, corresponding with Sunday, the schools are closed.

The third is most noticeable in the changed attitude of missionaries and the native church toward lawsuits: Both are refusing to have anything to do with Chinese lawsuits. — W. F. BEAMAN, Kiating.

Central China Mission: Progress and Need

GENUINE growth and great opportunities have been God's gracious gift. Note especially

1. Evangelistic: Signs of progress are many, including increase of suitable candidates for the ministry; service without remuneration; self-denial in giving; spirit of self-help; sense of responsibility; new converts won; eagerness to hear the Word.

Needs are many; chiefly buildings such as a training school for evangelists in Hangyang and chapels at the outstations.

2. Educational: The weakest department so far; but with great opportunities. The future character, strength and influence of converts depend upon providing proper educational facilities.

3. Medical: Funds in hand for a new hospital soon to be erected; strategically located to render aid in case of frequent accidents at government arsenal and gun factories. It will render possible the training of corps of assistants in many things of practical interest in the life of the people. — JOSEPH S. ADAMS, Hanyang.

East China: Glimpses by a New Missionary

THE increase last year equalled nearly one fourth of the church membership. Associational meetings show healthy churches reaching out to deal with missionary and national problems. Through the students' conference our young men will yet be set on fire. The academy and seminary have been made working parts of a coordinated school system. We untamed Baptists, the foreigners, have learned to pull together, the conference bringing solidity, inspiration and consistent progress. The unification of our Baptist forces brings strength and cheer, a deepening sense of dependence on God, and a spiritual fellowship, promising larger blessings. — W. H. MILLARD, Hangchow.



MR. MILLARD

(Further news on page 20.)

Great Opportunity

NO country impressed me with its great missionary needs as did China. Great in numbers to be reached; great in the depth from which the people are to be raised; great in the barriers of stolid indifference; great in strength and worth of character of the people; great in opportunity, since they are turning from studying the past and seeking better things (two thousand Japanese were leaving Japan this fall to teach school in China); great in coming triumph, when prejudiced, slow-moving China shall yield to her all-conquering Lord! Great China! Thou art to be the eminent trophy of the "Greater Christ!"

CHINA, THE "203 METER HILL" OF THE ORIENTAL PROBLEM

The Japanese army captured hill after hill back of Port Arthur, but the Russians remained safely entrenched there until the all important "203 Meter Hill" which commanded the besieged city was stormed and taken, then they could hold out no longer. We may win victories for the gospel in other parts of the East, but until we have conquered China, the stronghold of the Orient is held by the enemy. The Chinese hold the balance of power through the great numbers of her population, through their strong characteristics, through their commercial supremacy throughout the East. To command the situation in the whole Orient *we must take China.* — A. W. RIDER, District Secretary.

Missionary Strategy

WHY should the Church of Christ not be as aggressive in seizing strategic positions as the mikado's army? The United Free Church of Scotland has planned to enter the most northern and advantageous of the three Manchurian provinces, lying directly north of Harbin, an area of 7,000 square miles with 3,000,000 inhabitants, including four walled cities of 10,000 population each. This is pioneer work, although a few Manchurian converts have prepared the way.



Photo by A. F. Groesbeck

FUEL GATHERERS, SOUTH CHINA; WOMEN AND CHILDREN

IS IT HUMOR OR MURDER?

BY F. W. GODDARD, M.D.

THE treatment of disease by the Chinese is entirely empirical or unscientific, and their ideas of anatomy and physiology are amusing, absurd, or positively dangerous. According to their new school of thought, intelligence is conceded to be a function of the brain; but the emotions — surely they at least emanate from the heart. The spinal cord is regarded as a kind of marrow; therefore the cord of the pig enters largely into the composition of tonic drugs. They do not dream that the blue lines seen on the back of one's hand are filled with blood, but regard them as a part of that system by which motion is produced; that the muscles are directly concerned in this process is hard to believe.



DR. GODDARD

A statement that the pulse is dependent on the heart-beat caused an exclamation of surprise. The Chinese teaching is that if the forefinger is placed over the radial artery at the base of the thumb, and the second and third fingers at points about an inch apart and toward the elbow, the pulse under these three fingers will indicate respectively, on the left side, the condition of the heart, the liver and the left kidney; on the right side that of the stomach, the lungs and the right kidney. What seems to me their most ingenious theory is that the digestion is dependent upon the action of the spleen, which beats against the end of the stomach and acts as a sort of churn!

Up to this point we might be content to laugh at such ignorance; but when it permits a man to put ground glass in a patient's eyes, or, in the process of bleeding, to open a large vessel, thus almost instantly producing death, its humorous aspect gives place to something stern. Many, if not most, diseases are ascribed to the influence of some "wind" or "vapor." In order to permit the escape of this wind, needles varying in length from three to six inches are inserted under the skin, as many as from sixty to seventy having been thus inserted at one time into the skin of a man's head.

Counter irritation is a regal remedy. One patient, who consulted me for partial paralysis of one side of the body, showed numerous purple scars a half inch in diameter, four at the elbow, others on the back of the wrist and hand, and still others on the ankle, where he had been burned with a hot iron. — Shaohsing, East China.

Medical Work in Kiating

OUR medical work is done on rather a small scale, or perhaps I should say on a large one, as we have all outdoors to do it in. We do not advertise to attend the sick; but one after another has found out that we have some medicine and few days pass without a call. Yesterday morning a dear old lady came to the house. She first walked round outside looking in the windows, till I caught sight of her and invited her in. She was sick with fever and wanted medicine, and I did what I could for her. — MRS. F. J. BRADSHAW, Kiating, West China.



GOING TO CHURCH IN CHINA

BY REV. F. J. WHITE

CAN you imagine a land without churches or Sabbath? Such is China. Every city has its temple to Confucius, every high mountain and beautiful vale its sanctuary to Buddha, and every street corner, every bridge, every mile in town or country its shrine to some god or hero; but there are no frequent times when people assemble to worship. Most temples have a day once a year when the people have a theatrical play and crowds come for their own amusement. On other days the Confucian temples are closed. Other temples are open daily, many without a priest and with only a few old women to count their beads and burn incense.

The children have no instruction even in idol worship except as they happen to hear from their elders. They go to school or work "every day and Sunday too" and their moral instruction is made up of bickering, cheating, scolding, reviling and theater going. Perhaps you think I have forgotten the ethics of Confucius. So have the Chinese. The schoolboys worship his memory and study his writings, but do not often put his teachings into practise.

Today, however, some in this vast land, instead of frequenting the temples for worship or amusement, attend the Christian services. As they pass along the country-side or through the village streets, they see everybody else at work.

From villages where there are several Christians and inquirers they sometimes secure a boat; and thus the happy party proceeds on its way.



"TO COUNT THEIR BEADS"

If the Sabbath in question happens to be a communion Sunday, the members who live at a distance come on Saturday with their beds and sleep on the chapel floor.

On Saturday afternoon at the covenant or preparation meeting, only Christians and inquirers are present. If the weather is warm, many are barefoot, for our people are a poor folk. A few are dressed in the long gown of the gentleman. After a short expository discourse by the pastor, the business of the church is taken up. It may be to expel some erring member who has refused to hear the church. Perhaps it is to examine some who wish to become members of Christ's body. They are asked if they keep the Sabbath, abstain from reviling, and many other as practical questions. Some whose lives are in keeping with that of a disciple of Christ are received, to be baptized on the morrow.

Early on Sunday morning the Christians and inquirers assemble to learn to read the Bible and to sing, and all the time between services is filled in in this most profitable way. At ten o'clock a bell is rung and quiet is restored, for no one can learn to read except by chanting his portion.

Then Sunday school begins. At this place, as the numbers are small, there is only one class. No one has to be exhorted to sing. Sometimes one wishes they did not consider it so much of a duty. There may be five who are making sounds that bear some resemblance to the tune, but the best that can be said of the other twenty-five or fifty is that they are making "a joyful noise."

After the Sunday school comes the baptism with not too respectful heathen spectators on the bank; but we are thankful if they only laugh. Then we all have dinner; rice and greens and salted shrimps and fish and r——! No, not that, but more rice.



"THE HAPPY PARTY ON ITS WAY"

After dinner we assemble again and the pastor preaches. The sermon does not always evince a large knowledge of homiletics but is usually preeminently scriptural. The Lord's Supper follows, using Chinese unleavened steamed bread and the juice of stewed raisins. After singing a hymn the Christians go out, to live the life of the Saviour among the millions who love him not and will never know him except as seen in those who have eaten his flesh and drunk his blood. Pray for them! Pray for them that they may truly live His life. — Shaohsing, East China.

Another Sunday Afternoon

AS we sat on the upper deck of the "China," Sunday afternoon, November 20, we were surprised to hear coming from the steerage quarters the sound of fire crackers. These we had heard once before on the emperor's birthday and knew that it meant a celebration of some kind. First the crackers were fired, then package after package of "worship paper" was thrown to the breeze, floating on the water for some time. After this followed rice, wine and other eatables. On a table near the railing was a roasted chicken with chopsticks beside it.

Forty or fifty years ago a Chinese boat caught fire at that place and went down with all on board. Since then many boats which had Chinese crews have celebrated the event in this way. According to one theory the offerings are for the use of the departed spirits, but according to the second theory it is to appease the wrath of the devil who is supposed to inhabit that portion of the deep so that our boat might not be condemned to the same fate. They said that as the devil did not come and consume the chicken it was very plain that he wanted only the essence of it; so after the ceremony was over the Chinese "fell to" and devoured the material part. Even one stolid deck hand, who seemed never to speak or smile, waxed eloquent as he tried to describe the scene. And so we saw a glimpse of the Chinese superstition of which some of us are daily learning more and more. — MRS. J. H. GIFFIN, Kiaying, South China Mission.

Side Lights

A LONG WEDGE: The well-built railway between Hankow and Peking (a thirty-six hour run) has been completed and was recently opened with due ceremony. Telegraph and telephone are used in operating the road. The timetables are in French; weights are in the metric system; the fare is two cents (Mexican) for three fifths of a mile. In nothing is the spirit of the "new China" more evident than in the building of railroads. The first one was built in 1876, from Shanghai to Wusung, only fourteen miles. No sooner was it completed than the government bought it and tore it up. In 1881 the Chinese themselves built a line in the coal region of the north. No foreign concessions were granted until 1895; but since then the work has gone on rapidly and will continue to be one of the mightiest forces in opening up the empire during the next ten years.

CHINESE IN AMERICA HELP: The work of the American Board in South China is particularly interesting, from the fact that the Chinese Christians in America do so much for it, especially in helping pay for church buildings.

NO WONDER that a missionary who attended a recent athletic contest between six large schools at Tientsin, North China, wrote that she was "bewildered" to recognize the strains of "God be with you till we meet again," played as the closing number of the musical program by Yuan Shi Kai's military band.

MISS ALICE ROOSEVELT'S visit to the empress dowager of China stimulates anew American interest in one of the most remarkable characters in modern history. In the October *Century* Miss Katherine Carl began her story of life in the palace and the painting of the portrait of the empress dowager. It is the first intimate picture of Tze Hsi ever given the world. The interesting narrative has been continued in the November and December numbers.

FROM THE WORLD WIDE FIELD

BURMA

THE Kachin Mission at Myitkyina has lately received new converts. Thirty-four baptized during the year is a most encouraging number for this frontier station. ¶ Rev. Ola Hanson, Bhamo, reports that printing has now begun on the Kachin dictionary on which he has been working long and hard. ¶ The baptism of thirty-seven pupils in the school at Toungoo has cheered the heart of Mr. Heptonstall. He and Dr. Henderson of Mongnai have been commissioned to visit the Kengtung field.

Hospitality and Song; Music Box Needed

I HAVE just completed a little rest house for my people whenever they come up to Moulmein. A good phonograph or music box could be used to splendid advantage in this building to draw the heathen Talains. There is a growing good feeling and zeal among the Christians. My gifted teacher is translating songs. You do not need to be in Burma to pray for this work. A. C. DARROW, Moulmein.

Rats and the Burman Plague

AH SYOO of our school in Moulmein writes to Rev. S. R. McCurdy of Moulmein, who is now in Marlboro, Mass., an "authentic account" that shows the mercy and love of Buddhism:

We attempted to stop the plague by ridding the town of rats, that doubtless help scatter the disease. The Burman members of the council were horrified, and, while indifferent to the loss of human life, "could not sanction such a hideous taking of life" as killing rats. When convinced that the Siamese, who are themselves also Buddhists, had killed hundreds of thousands of rats to stay the plague, they agreed to the proposal, provided the non-Buddhists should do the killing.



BURMAN BABY ELEPHANT TAKING HIS BATH

Mohammedans in Burma

BURMA is not ordinarily thought of as a Mohammedan country, hence the following facts from the last census (1901) will be startling, especially so as we remember that there is no regular missionary work being done for them:

Of the total population, 10,363,613, 339,446 are Moslems. They are chiefly immigrants from India, part of the very large numbers that began coming over to Burma about 1870. The increase in recent years has been very rapid, fully thirty-three per cent. from 1891–1900. In the larger towns and cities, the Mohammedan community is wealthy and influential. A large section of the best residential section in the suburbs of Rangoon is held by Mohammedan business men who have put up large and expensive residences. Wherever they go they build their mosques; Rangoon alone has eight or ten, that on Mogul Street being really a fine building. Because there has been no regular mission work done among them, reliable information is not at hand regarding the state of polygamy, divorce and concubinage among them; but it is apparent to all that immorality is rife, and that the seclusion of the women is practised as in peninsular India. We ought to be doing something to meet the needs of these people. Their attitude toward Christianity has been gradually becoming more favorable during the last twenty years. Now is the time to meet the needs and to grasp the opportunity. — S. R. VINTON, Rangoon.

In connection with this statement, the following fact from a recent letter will be of special interest:

A week ago the head of a Mohammedan family who had made the pilgrimage to Mecca, and so had the proud privilege of prefixing "Haji" to his name, came forward, and with great joy, amid persecutions, confessed Christ in baptism. Yesterday his wife and his daughter, aged eleven, followed in the same path. They were ready to come when he did, but together they had thought it expedient to postpone their baptism till they had made an intended visit to their people in India. On more mature deliberation, however, they concluded to be baptized before going, and to visit their friends as full Christians and take the consequences. Some one has likened the getting of a convert from Mohammedanism to the taking of a tooth from a live tiger. "Sheep in the midst of wolves" — our Lord's own comparison is a picture true to life as describing these young converts. Pray for them and for the little North Indian Church

organized in this city a year ago, several of whose members are from Mohammedanism. How comforting to hear the Lord's whisper amidst the howlings of the storms, "the gates of Hades shall not prevail against it." — W. F. ARMSTRONG, Rangoon, October 30, 1905.

SOUTH INDIA

PROFESSOR L. E. MARTIN of Ongole is very much encouraged concerning the unusually large number of applications for university examinations, but regrets that the supply of teachers is very inadequate. ¶ The building preparations at Madira are progressing steadily. Mr. Kurtz reports a good interest throughout the field, and helpful workers' meetings, but owing to Mr. Thomssen's absence on furlough, he is overburdened with the additional oversight of the Bapatla field. ¶ Mr. H. Huizinga gives the attendance of our Ongole Sunday school, the largest in India, as 1,308 on October 15, saying it was not an unusual occasion.

Standing Alone for Years: Other Sudras

THE quarterly meeting is just over and I want to tell of the good times we have had. Mr. D. Narsiah of Ramapatam and Rev. A. Subbiah of Nellore came to help us, giving stirring addresses. On Sunday we baptized three, two Malas and a Sudra, the latter a village head-man. On Monday another Sudra surprised all of us by his clear testimony. He had come alone fifteen miles and had thought the whole matter out, not hesitating because of the possibilities of much trouble on account of his caste. After the quarterly meeting was over another Sudra came and we had the joy of baptizing him also. Again on Sunday last a Sudra woman was examined and baptized. She is the wife of the first Sudra convert who was baptized twenty-five years ago by Dr. Clough and who has remained true all these years. Next Sunday we hope to have several more Sudras. — G. H. BROCK, Kanigiri.

CHINA

South China Field

THE Ungkung field has made most commendable progress toward self-support. Last year the churches received only $100 of foreign money and Dr. Carlin hopes that they will not need even that amount much longer. A home mission society has been organized, and generous contributions have enabled them to put at least three evangelists of their own into the field. This is the fruit of much painstaking personal work by Dr. Carlin.



Photo by S. A. Perrine

NAGA AND MONKEY, IMPUR, ASSAM

An Example in Multiplication

THE development of the work at Kiehyang, South China, illustrates the way the gospel plant grows and spreads. It is a good example of what the mission station is and stands for.

Central station established 1896; formerly an outstation in Dr. Ashmore's field. In 1896 the local church record showed a membership of twenty-two. The members at that time were poor and did not contribute toward the support of the local church. Today the local church has a membership of over 200 who not only support their own church work and school, but also maintain two missions in the city and two places of prayer, besides contributing toward the maintenance of the native missionary society. Working from Kiehyang as a center, sixty-two points in the Kiehyang field have been occupied. These have been divided into four classes:

1. Gospel centers — 15. These have been developed into regular New Testament churches.

2. Mission centers aided from station appropriations — 9. These are not yet regular churches; but nearly self-supporting.

3. Places of prayer — 26. In towns or villages where Christians have banded themselves together for weekly or nightly prayer meetings; to develop into mission centers and later into local churches.

4. Mission centers opened by the Kiehyang missionary society — 12. This society is supported wholly by the native churches.

Central China: The New Hospital

AT a meeting of the Central China Conference held today, October 27, resolutions were passed approving the plans and estimates and contract for the new hospital building. The session of conference has passed off cordially and I think we all felt our exchange of views very helpful. — J. S. ADAMS, Hanyang, October 27, 1905. (Later, "Outbuildings begun.")

East China Mission

THE annual conference last summer was held at Mohkanshan, a mountain summer resort. The reports of baptisms and progress of schools and medical work show an excellent spiritual condition and give hope of enlargement. The plans for cooperation with the Southern Baptist Convention in the school at Shanghai occasioned joy, although adding to the labors of detail.

West China Mission

THE opening of the new station in Ningyuenfu in the southern part of the Szchuen Province (see August MAGAZINE) has been one of the year's notable events. Mr. and Mrs. Wellwood report the making of their errand plain to inquirers, and finding the people friendly. The station so remote especially needs a physician who would both guard the lives of the missionaries and win the sympathy of its wild people.

Testing and Promise

OUR work is at a critical point just now. The inevitable reaction from the mass movement toward the foreigners of a few years ago has come. The great opportunities for making known the gospel are still with us. Many of questionable character and impure motives are leaving us, the nature of the gospel is being understood. The boys' school has grown in favor with the people, having a regular attendance of over forty. The new building has the roof on and we hope to be ready for a formal opening by Chinese New Year. The annual Bible institute meets for a month commencing September 18. My daily prayer is that this may prove a blessing to our whole work. August 8–11 will long be remembered on account of the flood. The people say there has been nothing like it here for 300 years. The water rose about ninety feet above low water mark; ordinarily it rises little over fifty. Fortunately only one of our people suffered much loss. — C. A. SALQUIST, Suifu.

JAPAN

"First Official Recognition"

BUT what I started to say was that on applying for registration I learned that a new rule permitted the officials to admit the church site free of tax, the same as temples and shrines. This I believe is the first official recognition of the Christian religion. I mean not by officials but in the eyes of the law. I was saved about 50 yen in fees. — G. W. HILL, Shimonoseki, November 4, 1905.

Not Anti-Missionary

THE government has done finely in protecting us, and our Baptist work has received nothing more than threats so far. I think nothing Baptist has as yet been destroyed. It is worth a lifetime to live through these months, and oh, for strength and ability to do more! History makes fast and the future will long feel the effect of these days. — J. L. DEARING, Yokohama.

Opportunity! Are We Ready?

IT is not ours to prophesy what Japan will be in the future. Our duty is to meet now the opportunities which are open to us. Says a worker:

The boys are going from camp and hospital back to villages and towns where there is sin so deep and dark that we dare not talk about it. Will we meet them with the gospel of light and power? Will we give the gospel of comfort to those going to homes that are broken and desolate?

AFRICA

Chief Mboko

THE power of the gospel to transform heathen customs has again been illustrated. Chief Mboko of Banza Manteke



Photo by Dr. C. L. Mable

CHIEF MFUMU MBOKO'S FUNERAL CAR; AT EITHER SIDE DUKES AND SUB-CHIEFS

The white chief, a negro albino, stands next to the rear wheel.

recently died and there was great mourning for he was deeply beloved. In heathen times there would have been rioting, drumming, shooting, drinking, dancing and numerous other things going on for many days, and such lavish burial of treasure with the dead as to impoverish the whole tribe. Not so now. After six days the body was quietly laid in a casket made by the boys on the compound, who had there learned the use of saw and plane, and conveyed in a dignified manner to its last resting place. As the procession passed through the mission compound a brief service was held at the door of the chapel, and Mr. Richards lifted all hearts from the gloom of the grave to the glory of the resurrection morn. Although many heathen subjects came to do him honor, the strong Christian sentiment restrained them all from their customary demonstrations.



CHIEF MBOKO

Successful Pioneering on the Kwango

A LETTER from Dr. W. H. Leslie written from the Kwango region reports definite progress as the result of his second expedition. Formal application has been made for a concession of land and he has every reason to expect it will be granted. He says:

The natives are now very friendly and listen readily to the gospel, asking very intelligent questions. They are the most sober, temperate people I have seen in this country. On account of the hostility of the people west of here we were unable to locate just where we had planned; but believe the Lord has led us here. The site we have chosen is within fifteen minutes' walk of the largest village in the district. It is on top of a small hill that rises sixty or seventy feet above the plain, giving us a wide outlook and all the breezes that blow. A stream coming from springs a mile or so away flows on either side of the hill. An abundance of the African teak wood near-by will furnish material for a dwelling next year if we return to establish permanent work. We are now busy erecting a temporary house and hope to clear the ground well and plant a garden before returning to Banza Manteke in December. The big chief and his head man are much above the average Congo chiefs, and both are friendly to our work.

THE PHILIPPINE ISLANDS

Antonia and a Christian Family

IN the shade of a nipa shed we were examining candidates for baptism and instructing the new members of a little plantation church. Having finished the questions our eyes rested upon a woman with wistful face, and with a sudden impulse we asked whether she did not wish to follow her Lord in baptism. She replied that she did, and questioning, we learned her simple experience:

When I first heard the words of the missionary and knew about the gospel and my sins, my heart became soft and I left off all my bad habits.

She wished now to be baptized, but her husband opposed it. A few hours later he came in from his labor in the fields. After a little explanation by the missionary he exclaimed: "She can be baptized and I will be baptized at the same time." Evidently his wife's new faith had commended itself to him, a good evidence of its genuineness.

That same day Antonia was baptized; her husband waiting to become better grounded in the truth, witnessed his faith on a succeeding visit. Some time before this the daughter was baptized; so now back toward the mountains on that plantation the entire household is serving God. A. A. FORSHEE, Bacolod.

OTHER FIELDS AND WORKERS

EDUCATION: According to the testimony of those who have been on the ground, the greatest development has been in education, with 600,000 pupils and a third as many more clamoring to enter. More than 100 Filipino young men and women are at school or in college in the United States, some working their own way, though most of them are supported by the home government. These are not chosen from the centers, but the forty-one different provinces have representatives in our schools. — *Outlook*, November 4, 1905.

KOREA: Mr. George Kennan has continued in the *Outlook* his admirable articles on the Orient. Following the splendid series of war articles are the studies of "Korea, a Degenerate State," in the issue of October 7, and "The Karen People," October 21, and "The Japanese in Korea," November 11. In the latter he shows clearly the mistakes made by the Japanese in seeking to develop the material resources of the country, instead of reforming and purifying the civil administration. Justice is the primary need. The later developments add force to these observations.

WORK OF THE AMERICAN BOARD IN A NUTSHELL: In 20 missions, at over 1,300 strategic points, 588 missionaries and 4,093 native laborers, 278 of them pastors, preach in 27 different languages. The 625 churches, 167 of which are entirely self-supporting, have 66,000 communicants, of whom one tenth have been received on confession this year. Fourteen theological schools with 142 students, 14 colleges with 1,450 students, 130 high and boarding schools, with 10,262 picked youth of both sexes enroll 65,756 pupils. Hundreds of thousands of patients have been relieved of pain and taught the gospel in 25 hospitals and dispensaries.



Photo by A. F. Groesbeck

A CHRISTIAN FAMILY

DOCTOR SATTHIANADHAN, Professor of Logic and Moral Philosophy in the Presidency College, Madras, gained distinction as a scholar in Cambridge University, which has recently conferred upon him the degree of LL.D. He has served the Indian Government in many positions of responsibility and is the first native of India to occupy his present position. Himself a member of the Church of England, in which his father was a distinguished clergyman, he is highly respected by the missionaries of all denominations. This distinguished scholar is expected to deliver courses of lectures this season at several of our leading theological seminaries and universities, including Rochester seminary. Unlike some Hindu travelers in America, he will illustrate some of the best results of Christian missions in India.

MORRISON CENTENNIAL: Plans for the General Missionary Conference to be held in Shanghai, China, early in 1907 are beginning to take definite shape. In view of the fact that this year will mark the completion of 100 years of Protestant missionary work in China, the occasion will be one of great significance. The committee of arrangements includes over fifty representative missionaries who are endeavoring to so plan the program that questions of most vital importance shall be fully and freely discussed. The conference will be composed of delegates appointed on the basis of the number of workers in each mission, but the meetings will be open to all.

To Rev. Arthur H. Smith, D.D., has been committed the task of compiling the history of 100 years of missionary endeavor in that empire, in view of the approaching centenary celebration in 1907.

The Heights

THESE lines were written by the granddaughter of Dr. E. B. Cross, Mary Wilson Cross ("Daisy"), and sent to him on his 90th birthday:

Before thee in the splendor of morn,
A thousand paths lay fair, and thine to choose.
Mist-wreathed and thunder-riven thou saw'st the height,
The quivering desert and the rock-hewn way.
Where are they in the glory of the eve?
Lo! where thy feet have passed the gardens breathe,
And sweetest waters flow —
Behold the height!
Below the shadow falls; 'tis evening time,
Here on the tranquil summit it is light.

EDITORIAL

A Happy New Year to You!

This is our glad wish and hopeful prayer for our readers. It is fitting that New Year's Day should follow immediately on Christmas week. Happiness follows the presence of Christ; it is not an accident but an effect. It is the natural and necessary result of the life in fellowship with Jesus Christ, sharing his spirit, and doing his will.

Who will be happy in 1906? The happy man is the man who helps. The Missionary Union earnestly invites thousands of new helpers in the work of Jesus Christ abroad. It gives the opportunity to loyal helpers to help more largely, as the Lord has prospered them. It calls earnestly for at least fifty per cent. more financial help in the regular work of foreign missions. "Happy is he who knows the will of God and does it."

Congo Commission of Inquiry

The long looked-for report of this commission, sent out by King Leopold, has finally been published. It deals with the questions of land and trade taxation, forced labor, military expeditions and seizure of hostages, ill treatment and mutilation of natives, depopulation, care of destitute children, recruiting of soldiers and administration of justice. The commission admits the practise of serious abuses under nearly every one of these seven heads; points out that trade is practically nonexistent, except as fostered by the Belgian Government; recommends that natives be properly paid for labor, thus admitting that this has not been the case hitherto. The terrible evils in the regions exploited by the Anglo-Belgian India Rubber Company are attributed to the employment of brutal native sentinels, whose disarmament is recommended. It proposes the suppression of the right of commercial companies to use force.

It is a noticeable fact that every reference to the missionaries is highly respectful, and many of their suggestions have been embodied in the report, with the notable exception of the case of the Roman Catholic orphanage system, against which severe charges are made.

A royal proclamation is appended, nominating a commission to report on the best means of carrying out the recommendations contained therein. It will be borne in mind that commissions have been appointed before; that King Leopold has promised reforms in the past; but some way the reforms did not get down among the blacks on the Congo. The disinterested man sees in the report of this commission not simply a result of the recent agitations, but also an effort to tie the hands of the friends of humanity, until the king is given another trial. Is this a mere blind, or is it a sincere promise of real reform forced from an unwilling king? To insure the keeping of the promise there must be the continued insistence by every lover of justice.

Others to Fill the Gap

Notwithstanding the terrible massacre of missionaries in South China, the Presbyterian Board are cheered by the deeper interest in the redemption of China already aroused in some of the home churches. The church which formerly paid Mr. Peale's salary is determined to double or treble its offering; and several young men have already offered to go to take the place of the martyred missionary. It is a call for heroes. Some serve at the plow, some at the altar.

Baptist Young Men: Secretaries in the Field

Secretary Haggard has visited all our theological seminaries in the interest of mission work abroad. He reports royal receptions, a growing interest in missions, and the encouraging fact that a larger number than for the past year or so have

already offered themselves for mission service. The Missionary Union and denomination have reason to be proud that some of its very best men have been called, and answered, "Yes." (For volunteers already appointed, see page 28.)

The Baptists of the country are watching with interest the report of the conferences conducted by Secretary H. C. Mabie, in the interests of the Educational Endowment Fund. There is reason to expect larger returns than those which have yet been published, from the meetings in New York, Pittsburg and Chicago.

"Taking it Seriously"

Dr. George C. Lorimer during the last year of his life and ministry, a year made especially memorable by messages of spiritual vigor, frequently emphasized the impression that had been growing on him with the years, namely, that "the Church of Jesus Christ does not take her mission as seriously as she ought." Coupled with the joyousness of the privilege of Christian life, is the equally precious responsibility of witnessing for Jesus Christ and winning men for him. Christians live in the world as those who are sent — as messengers, apostles, ambassadors, missionaries, representatives of Jesus Christ. Such is the key to the true Christian life of each individual, as well as of official "missionaries." In every true Christian is the spirit of going; some must go in person and the others must send them.

Masculinity in Missions

A pithy editorial in the October issue of *All the World* announces this as the special keynote of its pages:

> The king's business is not to be treated as a feminine pastime, but men must be summoned to do their part, and that right manfully. The time past should be sufficient to relegate the responsibility of the men to their wives and sisters. A new era in this regard is already here.

Like our valued exchange, we also plan for a monthly menu of food adapted to manly men as well as womanly women of all ages, and we count on the cooperation of this class among our readers. Missions are more than romance, more than heroics; they exemplify the most manly heroism.

As to methods: Some churches find round table conference of leading men in the church a help in deepening interest and broadening intelligence. Occasionally neighboring pastors and returned missionaries are invited for a banquet, served at perhaps twenty-five cents a plate, making it a convenience rather than an attraction. Some churches report study classes which may well be called "modern history clubs," "oriental reading circles." The aim is to help every man to know missions. The spirit is manly, the service is essential to manhood.

As an example of men's work, word has just been received concerning "The Men's Missionary Society" of the First Baptist Church in Cortland, New York, the membership of which entitles one to a year's subscription to the Home and Foreign Missionary Magazines.

It is the Hour for Aggressive Missions

Students and business men are not content with knowing as much and doing as well this year as last. Life everywhere illustrates the Master's teaching that the talent must be invested and increased or lost. The demands of the work and impulses of our own heart mean aggressive service.

While we were rejoicing in the large number of new and returning missionaries, did we realize that we were scarcely more than "holding our own"? God's work demands not only that vacancies be filled, but that the forces be enlarged; that old stations be strengthened and new ones be opened. Aggressive movement is the King's call.

Rev. A. B. Leonard, D.D., secretary for Foreign Missions for the Methodist Episcopal Church, expresses the belief that by the next general conference, 1908, their contributions for missions (home and foreign) will exceed $2,000,000 annually. Will more of the leaders of our Baptist churches, including strong young men and women, have the same enthusiasm and devotion? We believe they will. We hear of many

noble purposes and gifts. Our people will yet more clearly see their privilege and enter into the fellowship of Christ in saving the world.

Enlightened Selfishness: Some Cheering Examples

Could we see the sacrifices of native Christians on many foreign fields, our own giving would be multiplied. In the recent meeting of the American Board, the reports showed that, in eastern Turkey, recently swept by massacres, two dollars a year are contributed by the natives for every dollar given by the board; while, in India, including Ceylon, native Christians gave $34,000 in gold, although the average pay of day laborers (and most of the Christians belong to this class) is but ten cents. Besides educational fees, native Baptists in Burma contributed $93,085 last year. Our Chinese Christians challenge the emulation of the home churches.

In this day of our prosperity, America has a real "yellow peril." Advance is as necessary for our sakes as for that of the heathen. Even if they could be saved without the gospel, we could not be saved without giving it to them. To save ourselves from the heathenism of covetousness, the worship of the American golden deity, we must give more largely and sacrificially.

Principles and Practises

One of America's foremost home mission workers writes a testimony of earnest loyalty to Christ:

I am more troubled about the heathen than ever before. Our sin in neglecting them seems greater. We had a positive command to carry the good news to the uttermost parts of the earth. We have given our money and time to things not commanded in the New Testament. We have also given too much money proportionately for even church buildings and education. Besides, what an immense amount we have squandered on fashion and luxurious living. It is true I have tried to be economical, but as I look back over my life I might have done more. I am praying that you may tell the people with more than your usual earnestness about this great sin of omission.

We ought to have an army 10,000 strong for China. I have been reading of the perils that our so-called civilization is bringing to that people and the same in other nations. Pray for our little mission in South Africa supported by our Fireside School. I enclose a small offering. — Miss J. P. Moore, September, 1905.

What is Our Part? Who Else Will Do It?

Are we — not our neighbors, but ourselves — wasting the Lord's money? Are we using too much for house, dress, table, travel or other things, even those in a measure necessary and good? too much in luxury, not to speak of other sinful practises? Pride and ambition rob God's treasury, while thoughtless waste on the "non-necessities" does also.

In what seemed to be the movement of the denomination, as led of the Spirit, the Baptists of the north called last May for a fifty per cent. increase of contributions for the regular current work of the Missionary Union during this fiscal year. This call was but an answer to the loud call of Providence heard in the great success of the work, many new avenues for service and the almost incomparable demands of immediate needs. The year is now three fourths gone; let us not delay planning to do our part as individuals and churches, and at the same time pray that God, who knows where are the other financial springs, will unstop the closed fountains and open up hidden fountains of beneficence in our churches, that they may flow freely and fill the treasuries.

Our confidence is in God. If we, as a denomination, were not mistaken in his leading last May, we are not mistaken in our hope that he is moving his people to bring new offerings sufficient for the needs of the work. Let us not postpone the beginning of giving, nor neglect the continuance of specific prayer for the work, workers and for money.

What of 1906? How Keep It New?

We call it a new year. Will it, like 1905, soon grow old? We are looking for a renewing of life in our churches at home and on our mission fields abroad. We believe that these two hopes may be realized together.

What will fill each month, each day, with the fresh and perpetual joy of abounding vitality? As churches and men we do not desire mere continued existence like that of the Wandering Jew. What will give us the buoyancy of life's springtime? It will

not be selfish seeking, like the Spaniards in the sixteenth century for the fountain of youth. The secret of youth is faith, hope, love. The new year, if it keeps new, will have continually the spirit of Jesus Christ. He who each day shares his joy and service, he who enjoys living to do good, has a freshness of life that, like the spring in the hills, lasts all the year round. It is this, in fact, which keeps the year new and makes November as young as January.

Do I intend to be more with Christ daily, morning by morning, evening by evening, hour by hour? Do I plan to be more to him and for his cause? Does the prayer, "Thy kingdom come, Thy will be done" — perfectly, in my heart, in all the world — have today new depth and reality? Has the motive of my life grown more noble, and then more masterful? Is it more nearly like the motive of Jesus Christ, who was glad to do the Father's will, as his missionary, and who freely laid down his own life that we might have life? Do I intend, during 1906, to do more for the Master — yes "do," not dream, more definite, systematic, whole-hearted service?

The answer to these questions will tell whether the year will indeed be a new year, or the same old kind of life marked by a new calendar. He who came to give abounding life to all men will help us say "yes" and mean it, and will then help many joyless ones to begin a new life, to have, with us, a truly happy new year.

Japan A Correction and Some Assurances

We regret our error, founded on mistaken confidence in "good authority," but are very glad to correct the statement in our October number, concerning Christian leaders in Japan. Admiral Togo and General Kuroki are not "members" of the Presbyterian Church, although favorable to Christian work. General and Mrs. Oku are active and Admiral Ito is professing Christian.

We regret not more than one to [illegible] of the statements of Japan as not [illegible] Christian, yet it is a [illegible] fact that many leading men of Japan are [illegible] as lovers of Christ than we found in [illegible] other mission field. Many exalt patriotism at the expense of the gospel; yet many leaders are free to declare that Christianity it essential as a foundation for their nation's morality.

One of the Japanese plenipotentiaries summed up Japan's answer to the world in these words, quoted by Walter Wellman, in *The World Today:*

> The world has said that we Japanese are mechanically perfect. Now we have shown them that we have the right to be considered great morally, that we are entitled to stand side by side with the most ethical and progressive nations. That is our answer to the cry of the "yellow peril."

In the world's praise of Japan's military success, accounting for it on the ground of courage, hardy endurance, patience and patriotism and other noble qualities, is it not well to remember that the Japanese soldier was temperate and the Russian was not? Vodka may have as much to do with the defeat as poor marksmanship.

Encouraging Complaints

It is not often that we enjoy hearing complaints, but during the first weeks of November and December many complaints have come to the office that have made us rejoice; namely, the lateness of the MAGAZINE has called for a loud protest from many who are using the Prayer Cycle. We are making our best endeavors to have the MAGAZINE reach each subscriber by the first of the month. Accidents, however, will happen, as last month a delay of shipment of cover paper, for which the order was given in ample time.

Thank You Who Can Do as Well

The MAGAZINE gratefully records the splendid services of many of our club agents. Many clubs have doubled, or even quadrupled. A list of "56 names, with more to follow," came yesterday from an Ohio town. The agent is an associational secretary for the Woman's Society. She [illegible] the services of the pastor, superintendent of the [illegible] Men it not be an [illegible] mission workers to [illegible] cooperative work to [illegible] subscription list. Begin with [illegible] year. If you will get up a club, [illegible] simple terms, new folder and [illegible] new roster.

FELLOWSHIP AND INTERCESSION

"Our fellowship is with the Father and with his Son Jesus Christ." "That which we have seen and heard declare we unto you that ye also may have fellowship with us." — John, the missionary.

Fellowship with the God of Missions

HOW mightily God is working in the movements of the nations. We can hear the tramp of the Infinite and Eternal in the progress of Europe and Asia. Will we, the Church of Jesus Christ, keep pace in the onward march of his providence? Will we follow our Leader in his conquests?

The Baptist Prayer Union

THE officers of the American Board, feeling profoundly the need of more prayer, have decided to form a prayer union, including all friends of the work at home and abroad, who will sign a simple declaration to pray daily for missions, missionaries and officers, keep informed in regard to the work, live and do all that is possible to extend the Kingdom. May we not count upon each of the contributors to the Missionary Union as already a member of our prayer union? In fact, ought we not to regard every member of a Baptist church as *ipso facto* a member of the prayer union for missions? To each Christian is given this privilege, and privilege always means the joy of duty.

PRAYER CYCLE FOR JANUARY

SPECIAL THEMES FOR THANKSGIVING

For new homes, families united in Christ. Mohammedans won in Burma and South India. More Sudras saved. New converts and churches (pp. 18–23). The spirit of Christ in the children of missionaries: the Father's guidance that makes them "always an honor" to him and their parents. The beginning of the hospital, Hanyang, China. 8,500 baptisms in Burma (year ending September 30).

DAILY TOPICS FOR UNITED PRAYER

NEW YEAR OF BLESSING MARKED BY:

1. Personal joy in service to each of our missionaries.
2. Peace and prosperity of churches at home.
3. Revival of righteousness and generosity.
4. That thousands, now heathen, may be saved.
5. Rev. P. E. Moore ill; Mrs. Moore an invalid.
6. Conference of missionaries on the Congo.

EVANGELICAL ALLIANCE TOPICS.

7. The Spirit and the fire: Fulfilment of conditions of blessing.
8. Believers purified and quickened. [Russia.]
9. The Church wholly renewed in Christ's love.
10. The unsaved aroused to seek salvation.
11. Society evangelized. [The Jews.]
12. Missions reinspired and reenforced.
13. All mankind redeemed, restored.

A NEW CHINA: DELIVERANCE FROM OPIUM AND ALL SIN.

14. The stations and missionaries by name in South China.
15. The stations and missionaries in East China.
16. The stations and missionaries in West China.
17. The stations and missionaries in Central China.
18. Native churches, pastors and evangelists.
19. Sunday schools, Bible women and colporteurs.
20. The new schools and the new press.

AMERICA AWAKENED TO OPPORTUNITIES IN CHINA:

21. Evangelism in new villages and districts.
22. Ningyanfu: a doctor needed (p. 20). Other hospitals and doctors.
23. New outstation, Phonling, and churches at Namao (p. 20). May we not have hundreds?
24. Our new missionaries, now first surrounded by heathenism.
25. The twenty-five new men so much needed and money to send them.
26. The foreigners in China, Christian and anti-Christian.
27. Divine overruling of the influence of Japan and America in China.
28. The work of our sister societies.
29. The Sunday school and missions.
30. The Bible among the Aglipayanos.
31. Mohammedans in Burma; all India (p. 18); all the world. Even the Roman Church delays the campaign to conquer Islam (p. 18).

1. Mr. and Mrs. C. W. Briggs (p. 36).
2. The District Secretaries, in the difficult problems they have to meet.
3. "That I may endure to the end opposition and loss." E. N. HARRIS, Shwegyin, Burma.
4. Those offering themselves for service.

"THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF JEHOVAH, AS THE WATERS COVER THE SEA."

THE HOME WORKERS

The Measure and Meaning of Life



MORRISON'S GRAVE

INVESTMENT of one's life? A young man made his home in a poor house in an alley of a great heathen city. He was distrusted and despised as a foreigner. Fifty years later, 7,700 members in churches connected with the mission of Hankow, China, honored Griffith John as founder of the station, builder of churches, the central force and director of a work that has extended into three provinces. What better investment could have been made? (See page 8.)

District Secretary Rider, standing with a group of missionaries at Macao at the grave of Robert Morrison, asked:

Where could he have invested his life to have told as much for God and humanity as in China? Where could Hudson Taylor have invested his life to better advantage than in leading his band into inland China? True wisdom is to find out God's purposes and then put our lives in line. What truer investment than to give one's life to hasten that sure event, the bringing of China to see and own her Lord!

Every young man and woman is looking for the best opportunity to invest himself. The older he grows, the more he will feel the importance of putting his time and thought and service, his money, his whole self in that place where the largest, surest returns will be given.

"Only one life; 'twill soon be past.
Only what's done for Christ will last,"

is a motto given by an out-going missionary. Is it my motto?

Strong Men Invest their Lives

NEW MEN: Congratulate them and the Union. Delay of the press enables us to publish this late good news. The following men, members of the senior classes of the seminaries indicated, were appointed at the meeting of the Executive Committee, Monday, December 11, 1905:

Rev. Ralph H. Tibbals, Colgate University, Hamilton Theological Seminary; Arthur H. Page, Colby College, Newton Theological Seminary; Rev. Albert H. Gage, Colgate University, Hamilton Theological Seminary; Herman G. Cuthbert, University of Pennsylvania, Rochester Theological Seminary; Leo W. Spring, Knox College, Rochester Theological Seminary; William J. Clark, California College, Newton Theological Seminary; John P. Davies, Oberlin College, Bible Teachers' Training School, Rochester Theological Seminary; Harry C. Leach, Brown University, Newton Theological Seminary, previously appointed.

Personal Element in Missions

EACH man a missionary is the spirit of the New Testament as well as the letter of the Great Commission. Missions are to be pushed personally, although much of our work will be done by representatives, who are to be supported as representatives. This is the divine and apostolic method, and calls at least for the following three applications:

1. PERSONAL INTEREST AND STUDY

We must know that we may do. The good results of the work of our woman's circles throughout the land in widening and deepening missionary intelligence cannot be overestimated. We fear, however, that there is a tendency in even some Protestant churches to let wives and daughters fulfil our religious duties and privileges. Study cannot be done by proxy. Every wide-awake man, who would be informed in modern political and social history as well as in that of the great religious movements, musts tudy missions for himself. It is not sufficient either that we have our young people studying. Even should we be able to enlist each Sunday school in the study of missions, this would not be sufficient, for, unfortunately, some men and women do not attend Sunday school. The church has the problem of correlating and harmonizing its different departments; but the aim in each case will be to secure personal, definite, thorough study of the work of the kingdom of God by each man, woman and child, either in the home or in some class.

2. PERSONAL PRAYER

The work is God's, first; then ours. Our Father knows the need and the supply. He is the source of the supply. There is a call, then, for a revival of intercessory prayer — of special, definite, whole-hearted, sacrificial prayer. Mr. Vinton shows our privilege in the November MAGAZINE.

3. PERSONAL GIVING OF MONEY

Prayer that is worth while will mint dollars. Men who are really interested will earn money, save money, set apart money, dedicating it joyfully and methodically. When we realize that missions are not a side issue, an incident, but the work of the church and each Christian — not an eddy, but the great main current of the divine stream of salvation — we will not be content to pay a few cents or even a few dollars left over from our other expenses. We do not thus support our families, or run our business. The Master bids us to seek first God's kingdom. Our giving, too, will increase with the prosperity of the steward, and not be "a dollar a year because I have always done so," as said a wealthy New Englander, in congratulating his pastor on the occasion of a successful missionary offering; nor even five dollars a year, which was the amount given by a wealthy western banker "from the time he was a young man"; but it will be a systematically increasing, generous offering for the Lord's work. Having first given ourselves to the Lord, we give back part of the money he has committed to us, with a willing mind and glad heart.

Making and Taking the Offering

WHY should not the church plan for the missionary offerings as definitely and thoroughly as for meeting the current expenses? And when it comes to making the offering, why should it not make just as complete and careful a personal canvass? Of the churches that attempt to do the business of the Kingdom in a businesslike method, few, perhaps, have no plan of beneficences; but many do not work the plan. In the churches that make a success of the work, offerings are well announced in advance, literature is freely and carefully used; preaching, reading, study and prayer prepare for the public offering; and then calls, postal cards, letters or telephone messages follow it up. (One pastor in a southern city tells in the *Foreign Mission Journal* that the missionary offering was brought from $50 a year to $650 by the use of the telephone.) The key of success is faith in God, the cause and the people, followed by hopeful, faithful, zealous toil. The worker is filled with a spirit of gladness as if telling good news and offering a treat. Surely, this is the right way to do the Lord's work; it is, for example, the way we build our houses of worship. The whole membership is enlisted and each one is encouraged to do his part.

Broadly speaking, the ways of taking the offering are two. One pastor or committee says:

> Today we ought to take our collection for foreign missions, although I know we have a great many calls from many societies, besides a great many demands from our own work, and that many of you have not been as prosperous in business as you would have liked.

"A way of doing" the work, did we say? rather, this is a way of not doing it.

But his brother pastor gives each member of the congregation and the cause of God a real uplift, when he says:

> Brethren, you love God and his work, the work of missions, and are praying for its largest success. Many of you have been giving weekly or monthly. In addition, on next Lord's Day we take our annual offering. I wish to present one view of the subject today. Will all of you, who wish to consider how we may largely increase the offering of this church, (1) meet in the prayer meeting room at 7.30 on Wednesday evening; (2) read the literature given out last month and that which will be given this morning; (3) pray daily for the work of our Saviour and concerning our relations to the world's salvation; (4) and come next Lord's Day morning or evening to make a generous sacrificial offering for this great work.

No wonder that such faith and faithfulness, such a hopeful spirit, brings a harvest of fifty or even 500 per cent. increase in the offering. What is there for the leaders to do? This is a way of doing it that is worthy and worth while.

Hereafter address all correspondence with the Missionary Union to the new headquarters at the Ford Building, or P. O. Box 41, Boston, Mass.



CUTHBERT SPRING WORLEY MCDIARMID

"I HAVE been in several missionary conventions, but never have I felt such an uplift along missionary lines as I have in today's services." Such expressions as this bear witness to the value of the work done by the missionary band of the Rochester seminary during last year. They have given services gratuitously, railroad fare and entertainment being furnished by the churches. One member of that band is now in China; but another has taken his place; all are volunteers. Their hearts are on fire with an intense desire to see the Church of Christ come up to the measure of its opportunity in presenting the gospel. The plan of the band is to spend an entire day with a church, making each service a live, practical missionary one. At the close it is found that they have presented a bird's-eye view of the work abroad, outlined plans and organized classes for systematic study of the fields, given an incentive to larger offerings and created an appetite for missionary literature. The results in many cases have been deep and abiding. The Secretary, L. W. Spring, reports eleven churches visited, six study classes formed and six libraries placed last year. This year's work has progressed splendidly. No one can measure the influence of literature distributed and the inspiration of personal contact with these earnest young men.

The Discoveries of 1906: A Message to Young Men and Women

VASCO NUNEZ DE BALBOA, when he first saw, "from a peak in Darien," the glittering waters of the Pacific, called his followers about him, and kneeling among them gave fervent thanks to God for the vast opportunity for discovery which was opened to them. When Henry M. Stanley heard of the death of David Livingstone, it fired him with a resolution to complete Livingstone's great work; "to be, if God willed it, the next martyr to geographical science; or, if my life was to be spared, to clear up the secrets of the great river."

These are two out of the many instances of that passion for discovery which has brought the remotest regions of the earth out of the unknown, and has placed the summits of the most inaccessible mountains beneath the tread of human feet.

In the realm of spiritual things great souls have also felt this passion for discovery. Paul had it; he was always seeking the regions beyond, reaching forth unto those things which are before. And any follower of Christ who has caught the spirit and understood the purpose of the Master will never be content till the map of the world is the map of the loyal kingdom of our Lord Jesus Christ.

How much can we do in 1906 toward filling up that map with new places where Jesus is known and loved?

Many things: First of all, we can find out where there is the greatest need for such places. That is the study of missions. Many are awakening to this; new study classes are being formed all over the country; see to it that there is one in your church, Sunday school, or young people's society.

Some of you young people can go, or enter upon preparation to go and make

the discoveries that are necessary for planting the kingdom of Christ in new places. Surely it is as noble a quest to seek and save that which is lost in the darkest places of the world as to risk life and treasure in the endeavor to reach the north pole.

But every one of us can have something to do with changing the map of the world by supporting those who go where we cannot. The recent voyage of the "Discovery" to the south polar regions cost $500,000, but those who paid it felt that the results were great enough to make it worth while. Some of the forward movements of our mission work mean not only labor and self-sacrifice by our missionaries, they mean also loyalty and liberality by those at home. The gates of the year swing open before us; the doors of many nations are swinging open too. This, then, is our greeting for the new year to our Baptist young people: Stand fast in the faith; go, and know and send; for the honor of Jesus Christ write new names on the map of the world in the year that opens now.

Some Natural Practical Methods

A PENNSYLVANIA pastor has proved what can be done by carefully planning how to present the cause of missions to his church so as to awaken sympathetic interest. The offering last year was $18. This year it was $88. He writes:

It all came about as a result of systematic presentation of the needs of the Missionary Union by a wise distribution of literature, not all at once, but in three instalments, delivered at the homes by a corps of messenger boys; by a special sermon on "The Worthiness of Foreign Missions"; by frequent reminders from the pulpit and in the calendar; by words of encouragement and interest in pastoral visitation. It is not necessary to beg, but it is necessary to get the matter before the people in such a way that they will think about it.

What of It?

WE recognize that God's thought and purpose and character are missionary; that the command and spirit and life of Christ are missionary; that the Bible, the New Testament preeminently, from its beginning to its end, is a record of missionary truth and work. What then? For the sake of the Kingdom we cannot afford to waste power by letting the great force of our true missionary conceptions and convictions scatter in the air of forgetfulness. These forces must be utilized — be seized and harnessed to the shafts and wheels of missionary service. Our theories and principles must be turned into personal praying, planning, giving, working, living for missions.

How Some Saints Do Give

IN Oak Park, a suburb of Chicago, there are three Congregational churches which made this record last year: In one the offerings for foreign missions amounted to $2,845; the second $2,132; and the other, formed in 1899 and with a membership of only 262, $231.

Share Your Knowledge

WILL not pastors, superintendents, chairmen of missionary committees and those who have tested by experience any helpful methods in local work, please be thoughtful of others who are seeking to know how best to do their work. Do not depend upon District Secretaries to send in reports and programs, but do it yourself and promptly, please. Let every worker realize that by sending a note to the MAGAZINE, he may be of help to many others.

OUTLINE PROGRAM: NEW CHINA IN THE MAKING

I. KEYWORD. Dr. Van Dyke's Foreword, p. 1.

II. CHINA'S NEED OF RENEWING. Frontispiece; p. 19 and other sections of this issue; MAGAZINE for October, 1904, and March, 1905.

III. MEANS: THE PROCESS. War and general, p. 4, footnote, pp. 5–7; education, pp. 10, 11; medicine, p. 15; preaching, p. 16; Our Four Fields and World Field, p. 13.

IV. SOME RESULTS. World Field and p. 12; excerpts, pp. 12, 14; items, and pp. 3, 4.

V. OPTIMISM, OPPORTUNITY, OBLIGATION, p. 8 (see book list, p. 36).

VI. PRAYER; OFFERING.

FEBRUARY TOPIC: Protestant and Papal Europe.
MARCH TOPIC: Industrial Missions.

THE STUDY OF MISSIONS

A Helpful Textbook

THE class text-book for young people's work, "Daybreak in the Dark Continent," by Wilson S. Naylor, is meeting with a very warm reception by study classes all over the country. If you have not yet organized a class in your church, will you not send in an order for the book to the Literature Department, Box 41, Boston, Mass. Paper, 35 cents; cloth, 50 cents. Special helps are furnished free to leaders of classes. See the MAGAZINE of September and November.

Two Incentives for Young People

HOW clear is the call for service in study class work at home and in the schoolroom work abroad.

1. The progress of the Methodist young people in the organized study classes should be a real stimulus and inspiration to all the young people of our denomination. The number of students and classes reporting to headquarters has doubled during the past year, making in June, 1905, an enrolment of 16,753 members, in 1,263 classes. Our own enrolment of classes is far in advance of last year.

2. The Japanese Educational Department, after tasting some of the fruits of Christianity, is asking the Young Men's Christian Association to supply English teachers for the middle schools.

Missions in the Appendix

MARION LAWRANCE'S new book, "How to Conduct a Sunday School," gives almost complete satisfaction. The publisher calls it an "Encyclopedia of Sunday school wisdom, written by the most experienced writer in the field," and that claim is not extravagant. It is concrete and practical; its suggestions are such as can be adopted and adapted by average Sunday schools; the whole field — almost, we must say again, — of Sunday school activities is covered; and to crown all, Mr. Lawrance has written out of the big heart of love for the work which he has done so much to advance during the past thirty years.

With all these excellencies there is one omission which is as unaccountable as it would be for an encyclopedia, complete in every other respect, to have no article on the "United States." Mr. Lawrance's book contains no chapter on "Missions in the Sunday School." In "Appendix A" (appendicitis is a popular malady) is a small paragraph which says:

"Many schools are woefully ignorant of the missionary work of their denomination. We superintendents are at fault. The schools ought to know and be interested. Then they will give."

This shows that Mr. Lawrance's heart is in the right place, but, like many other Sunday school workers, he has in this case a wrong estimate of values. The Bible is a book of missions, and the Sunday school is the place to teach missions. For some reason or other Sunday school workers are only just waking up to the importance of this fact. Two years in succession the state Sunday school convention of one of the best organized states in the country has failed to have in all its long list of topics any discussion of missions. But many workers are realizing that this is a fatal neglect, and a change is coming.

When Mr. Lawrance gets out a new edition of his book, as he certainly will, we gently but very earnestly urge him to take missions out of the appendix, and give us a whole chapter on "Missions in the Sunday School." The secretaries and officials of all our great mission boards want it done; but, saving their presence, they cannot do it half as well as Mr. Lawrance, because they have not the genuine Sunday school point of view. Tell us how to introduce missions into the Sunday school, how to adapt them to different grades, to the regular lessons, to special lessons, and how to do this in ways that will not hinder but help the other work of the school. Then the encyclopedia will not be almost, but quite, complete.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

AN ILLUSTRATION OR APPLICATION ON EACH LESSON

LESSON II. MATT. 2: 1–12. JAN. 14.

The Wise Men Find Jesus

The Dime, or the Treasures?

And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. Vs. 11.

A FEW days ago a friend of mine was determined to repay the car fare which I had spent in doing an errand for her, although I was at the same time engaged about business of my own and made no extra trip. Rather than argue the point, I accepted the money, and holding it up I said, "Now, what shall I do with the dime?" "Put it in the missionary collection," was the quick reply. "All right, that's just the place for it," I said.

And there, in due time, the dime will go. But afterwards the idea dawned upon me that both my friend and I adopted for the moment that general attitude toward giving for missions which makes a lean treasury, anxious workers and the specter of a debt; that is, that the missionary collection is the place for scraps, left-overs, odd change, money that we happen to pick up, instead of for real, generous, thoughtful giving. The wise men did not take that view. When they came to Jesus they did not offer to him odds and ends which they had picked up by the way; they opened their treasures, and gave him the costly and precious gifts which they had brought from far. That's the way we ought to give now, gifts selected from our treasures. In her leaflet on "Medical Missions" Mrs. Park says: "Some can build hospitals, which often cost only a few hundred dollars, rarely as much as an automobile." That is a suggestive comparison. If we freely give for our own comfort and enjoyment, which may be entirely right and proper, let us be able to show also equal gifts for the kingdom of our Lord.



REV. C. W. BRIGGS AND COWORKERS

LESSON III. LUKE 2: 40–52. JAN. 21.

The Boy Jesus

Zeal in the Father's Business

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? Vs. 49.

AS we look out upon the world today, we are inclined to think that there is zeal and enthusiasm in all kinds of business except God's business. But that is a superficial judgment. In reality there were never so many workers in earnest about the kingdom of Christ as there are today, and some of the best illustrations of this come from our mission fields. Speaking of some of the humble Visayan evangelists in the Philippines, Mr. Briggs says:

I have tramped in company with some of them day after day through the barrio country, and at the end of the day when we were all tired out, quite as much by the thronging of the people as by the long walks, I have had to stretch out on a cot and go to sleep. But these brethren have made it a practise to get a crowd about them and read the Scriptures, and teach

and preach and sing half through the night. Day after day, month in and month out, they keep at it. Since this year began I made a long tour around the entire district I am trying to work, and passed hundreds of barrios. These brethren pointed out to me the few barrios where we have as yet no people, and they were few indeed. The cause of it all is the zeal and faithfulness and effectiveness of these men whose hearts God has set on fire.

One thing about this story which makes it very encouraging is the part such influences will play in solving the problems of government and civilization in the Philippines.

LESSON IV. MARK 1:1-11. JAN. 28.

The Baptism of Jesus

The Water and the Spirit

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. Vs. 10.

IT is time for us as Baptists to change our emphasis in speaking of the rite of baptism. It never should have been necessary to defend immersion as the New Testament baptism; but we have been compelled to do this very earnestly, and in so doing we have lost sight in some degree of the deep spiritual beauty and significance which are so prominent wherever baptism is mentioned in the New Testament. It will help us to get the right view once more if we can visit the baptismal waters with some of our missionaries. Here is a brief extract from a description, by William Wynd of Osaka, of a baptism in the Inland Sea of Japan. The trip was made in the "Fukuin Maru," her first trip under steam, and the destination was the island of Ikuchi.



THE "FUKUIN MARU," INLAND SEA, JAPAN

It was a great day for the boat, for she had for the first time sped through the waters propelled by an unseen power within herself; and a great day for the people, for an unseen power was at work among them also. The gospel seed had taken root, and the first converts of Ikuchi were to be baptized. The people cast interested glances at the two young men, who were of them, and yet different from them, separated by a living faith in a living Saviour. The baptismal service was the most impressive I have seen in Japan. A large sampan carried the audience to within a hundred yards of the shore, and standing in it the people watched eagerly every detail. Pastor Fujinuma and the candidates made their preparations in a little tent on the beach, and then came to a spot where a company of workers were singing the old hymn, "There is a fountain filled with blood," and there, with the music of the hymn blending with the rippling music of the waves, the two men were buried with Christ in baptism.

As we steamed back to Osaka I said to Ko San, "This is different from what I anticipated." "Yes," he said, "one ounce of seeing is worth a ton of hearing."

LESSON V. MATT. 4:1-11. FEB. 4.

The Temptation of Jesus

How He will Gain Them

Again, the devil . . . showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Vs. 8, 9.

WE make a great mistake if we suppose that Jesus easily turned aside this temptation because it did not appeal to him. He did not despise the kingdoms of this world and their glory; on the other

hand, he greatly desired to have them all in his own kingdom of righteousness. How much power the devil had to fulfil his promise we do not know. However, nothing could swerve Jesus from his loyalty to the Father who sent him into the world, and his magnificent reply to Satan ought to stimulate in us the same loyalty to the ideals and commands of the Master. And if we have that loyalty, there is one great purpose that will never be absent from the thoughts, the prayers and the earnest endeavors of the disciples of Christ, and that is, to gain for him the kingdoms of this world, not in the devil's way, but in the way that Jesus himself pointed out, the way that we sometimes speak of slightingly as "foreign missions," but which has the seal of the risen Redeemer's command.

The method has never yet been thoroughly tried by the church; but already evidence has been clear that it can accomplish what Jesus desired. It has proved its adaptability to all sorts of races of men; it has shown its power to save men and transform their lives — in all nations; it is beginning to show its power over superstition, caste, ignorance, prejudice, and to transform the trend and tendency of whole races. "Let every knee be bowed; let every tongue confess that Jesus Christ is Lord!" Nothing less than this must be the motto of the church of Jesus Christ.

PERSONAL AND OTHER NOTES

Births:

To Rev. and Mrs. Arthur S. Adams, Kuling, China, July 2, a daughter, Bertha Margaret.

To Rev. and Mrs. A. A. Forshee, Iloilo, P. I., September 20, a daughter, Ruth Alva.

To Rev. and Mrs. S. E. Moon, at Banza Manteke, Africa, on September 26, a son.

¶ Rev. J. Harvey Randall will resume work in the Rangoon Baptist College upon arrival in Burma.

¶ Rev. H. E. Dudley of Myingyan, Burma, is happy to report the successful passing of his second language examination.

¶ Rev. and Mrs. E. Bullard of Kavali, South India, have arrived in this country on furlough and are making their home at 541 Lexington Avenue, New York City.

¶ We regret to hear that Rev. P. E. Moore, Tika, Assam, is quite ill, and has been confined to his bed a number of weeks. In view of the continued frailty of his wife, this is a great trial.

¶ Rev. C. H. Harvey sailed from England October 20, returning to the Congo. Mrs. Harvey, unable to accompany him, remains in England.

¶ Joyfully does Rev. P. Frederickson of Kifwa, Africa, report the baptism of ninety-seven candidates at one of the outstations. The little church at that place was greatly encouraged and strengthened thereby.

¶ The annual conference of our missionaries on the Congo will be held at Stanley Pool early in January. At the same time there will be a joint conference with missionaries of all the societies represented in the work there.

¶ We published in the November number a splendid picture of three of the great men working in China. Dr. W. A. P. Martin writes to one of our missionaries that Dr. William Ashmore ought to have been in the group.

¶ Mrs. H. Morrow of Tavoy, Burma, will probably return to this country in March, Rev. A. J. Weeks having been sent to take up the work there.

¶ The *Century*, in addition to its new light on Abraham Lincoln, is throwing considerable light on life in China and other countries of the East, *by its excellent articles on travel.*

¶ The Aglipayano Movement in the Philippine Islands is clearly set forth by Rev. A. A. Forshee in an article in *The Standard* of November 11. It gives us a wonderful hold upon the followers of Aglipay that they are circulating widely our translation of the New Testament.

¶ Mr. Albert H. Curtis has been elected to fill the place in the Executive Committee made vacant by the resignation of Mr. Bailey. Mr. Curtis is president of the Baptist Social Union, ex-president of the Young Men's Social Union and general agent of the New England Mutual Life Insurance Company.

¶ We rejoice with our sister society, the Foreign Christian Missionary Society, upon the splendid outcome of their financial year, which shows an increase in regular offerings of $40,253.99, the total receipts amounting to $255,922.51. *Co-operation* throughout all their churches explains it all. Let us do likewise!

¶ "Rev. John Doe, Missionary, His Accounts," is the title of a practical little treatise prepared by Mr. F. D. Phinney, Rangoon. It will surely be welcome by those who look upon bookkeeping as a burden. Other missionaries, besides those in Burma, may well secure a copy.

¶ A copy of "The Christian Ministry" by W. B. Boggs, D.D., of Ramapatam Theological Seminary, South India, and published in Madras, has been received at the Rooms. It deals with the ministry, homiletics and pastoral duties, and is a valuable addition to the text-books of the seminary.

¶ We have received a copy of the sermon preached at the jubilee of the Paku and Monapgha Karen Association held in Toungoo. The labors of the late Dr. E. B. Cross in Burma cover more than the entire period reviewed upon this occasion. What a privilege not only to sow the seed but to see such rich harvests ripen during a single lifetime!

¶ Our sincere sympathy goes out to Rev. and Mrs. C. W. Briggs of the Philippines in the sad loss of their little boy, Hobart. They were returning from a vacation in Japan when it was learned that the child was sick with a tropical disease, peculiar to white people, and while their steamer was in Manila Bay the spirit took its flight. The body was laid in the government cemetery at the entrance to the bay. The prayers of many friends will go up in behalf of the parents called to make this sacrifice for Christ's sake.

Books Recommended on China

The standard work on China is S. Wells Williams' "The Middle Kingdom," 2 vols., Charles Scribner's Sons, $9.00. We would add the list of others especially selected as the best by Mr. John R. Mott:

Dawn on the Hills of T'ang, or Missions in China. Harlan P. Beach. Student Volunteer Movement for Foreign Missions. 50 cents.

New Forces in Old China. Arthur Judson Brown. Fleming H. Revell Co. $1.50.

Mission Problems and Mission Methods in South China. J. Campbell Gibson. Fleming H. Revell Co. $1.50.

Chinese Characteristics. Arthur H. Smith. Fleming H. Revell Co. $2.00.

The following also are excellent:

Princely Men in the Heavenly Kingdom. Harlan P. Beach. Young People's Missionary Movement. 50 cents.

Rex Christus. Arthur H. Smith. An Outline Study of China. The Macmillan Co. 50 cents; paper, 30 cents.

Village Life in China. Arthur H. Smith. Fleming H. Revell Co. $2.00.

You will also wish our own new and old leaflets on China, including the sketch (5 cents), and "Making of New China."

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN NOVEMBER, 1905

Note. — For the purpose of saving space in this report of donations all titles are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $82 09

Bangor, Abbie T. Giddings	$5 00
Oakland ch	2 55
Bath, 1st ch	12 15
Paris, 1st ch	8 75
Paris, 1st C. E	1 25
W. Sumner ch	3 50
Skowhegan, Bethany ch	8 34
E. Machias, 1st ch	1 00
Jay, Misses Whittier & Nash, for Loikaw sta	5 00
Portland, Central Sq. ch	9 67
Turner ch	3 50
Kennebunk Village ch	5 38
Kennebunk ch	2 00
W. Kennebunk, Geo. W. Taylor	1 00
Buxton Center S. S., Mrs. E. E. Longley's class	1 00
Lee S. S	6 00
Lee C. E	5 00
Lee, a member of C. E.	1 00

NEW HAMPSHIRE, $25 30

Laconia, 1st ch	$5 80
Stratford, Stacy R. Warburton, for chapel at Kiaying	10 00
Hopkinton C. E., for Tharrawaddy	5 00
New Ipswich ch	3 50
Newton ch., Missionary Institute	1 00

VERMONT, $70 88

N. Troy ch	$3 00
Jay ch	2 00
Chester, 1st ch	42 52
W. Dummerston ch	1 00
S. Newfane ch	11 86
N. Springfield ch	10 50

MASSACHUSETTS, $846 60

N. Scituate, 1st ch	$15 00
Marshfield, 1st ch	5 50
Allston, Brighton Ave. ch., for Kiating sta	15 00
Allston, Brighton Ave. ch., for Iloilo	15 00
Cambridge, 1st Sw. W. F. M. Soc., t. s. wk. in W. China, c. C. A. Salquist	40 00
Cambridge, Old Cambridge S. S	10 00
Winthrop, 1st C. E., t. s. J. R. Goddard	25 00
Salem, Calvary ch	$15 50
S. Chelmsford, 1st ch	9 00
Chelmsford, Central ch	10 00
Watertown B. U., for Impur sta	4 00
Watertown, 1st ch., United Workers, t. s. wk., c. R. T. Capen	10 00
Hyde Park C. E., for mission, c. G. H. Brook	5 00
E. Somerville ch	107 64
Dorchester, Immanuel B. U., for wk. in Russia	60
W. Newton, 1st ch	3 00
Needham C. E., for Mg. Aung Min, c. H. W. B. Joorman	20 00
Quincy Sw. ch	6 46
Braintree ch	4 00
Wollaston, 1st ch., for J. C. Robbins, Phil. Ids	20 41
Arlington, Trinity ch.	17 75
Pittsfield, 1st ch., J. T. Horton's S. S. class, for Bansa Manteke sta	6 25
Pittsfield, Morningside S. S., Mrs. Dorr's class, for Fukuin Maru	15 00
W. Medford ch., for wk. at Kengtung sta	17 00
W. Acton ch	16 89
W. Acton C. E., t. s. n. p., Burma	50 00
Worcester, Lincoln Sq. ch	34 08
Dedham, 2d S. S	10 00
Chelsea, 1st S. S., t. s. Burman n. p	50 00
Chelsea, 1st Y. P., for Kengtung	6 25
Three Rivers, N. E. Barrett, for wk. in Phil. Ids	16 00
Canton C. E	3 50
Andover ch	10 00
Lowell, Sw. ch., for Haka sta	10 00
Boston, a friend	15 00
Boston, 1st ch	75 00
Waltham, 1st ch., G. H. Cass & wife, for Maw Oo, c. Dr. Bunker	6 00
Haverhill, 1st ch	46 61
Westminster ch	10 53
Westminster B. U	10 00
Lynn, Essex St. ch	11 79
Winchester, 1st S. S., for Mr. Beaman's class	$10 00
Fitchburg, Beth Eden ch	13 00
Worcester, Harlem St. Sw. S. S	8 34
Florida, J. H. Bigger and family, t. wk. at Kiating	6 50
Cheshire ch., Missionary Institute	5 00
Salem, Calvary S. S., for wk. at Podili	25 00

RHODE ISLAND, $74 25

Quidnessett ch	$47 50
Providence, Cranston St. S. S., t. s. Mg. Se Dee, c. C. H. Heptonstall	18 75
Narragansett ch. and Saunderstown Chapel	8 00

CONNECTICUT, $108 78

Lebanon ch	$5 00
Hartford, Mem'l ch., for Phil. Ids	6 00
Hartford, South ch., Benevolent Soc	28 00
Easton ch	7 50
Moosup, Union Plainfield ch	32 28
Meriden Sw. Y. P	10 00
Meriden Sw. ch	19 00
Hartford, "a friend"	1 00

NEW YORK, $8 748 60

Interlaken, Farm Village ch	$67 78
New York, Helen F. Clark	2 00
New York, Henry M. Grimm, Sr., for wk. at Kengtung, c. C. B. Antisdel	30 00
Nanuet ch	10 00
Troy, Fifth Ave. ch	95 68
Albany, a friend, for house, c. A. F. Groesbeck	650 00
Franklinville C. E., for Podili sta	15 00
Canandaigua ch	20 00
Richburg, First Day ch	8 00
Gloversville, 1st ch	150 80
Yonkers, Warburton Ave. ch	1 800 65
Hamilton, 2d ch	11 00
Oxford S. S., add'l	6 00

W. Henrietta S. S., for Capt. Bickel's wk. $5 00
"A friend of Missions," for salaries of J. Heinrichs & R. T. Capen, for one year 4 700 00
A friend 2 00
Rockford, T. P. Poate, 15 00
Bolton Landing ch. 2 13
Adirondack ch. 2 00
Horicon ch. 2 18
S. Schroon ch. 1 50
Minerva C. E. 3 05
Minerva ch., Rodney West 1 05
North River ch. 88
Indian Lake ch. 1 16
Norway ch. 6 00
Norway S. S. 1 56
Alps, Mrs. Mary E. Coon 2 00
Alps, Ruby M. Coon 5 00
Alps, Fannie E. Coon, 5 00
Springville, 1st S. S., t. s. S. R. Vinton & wife 10 00
Hancock, H. C. Leach. 5 00
Grapeville ch. 6 00
Marion C. E., t. s. Coco, c. A. V. B. Crumb 10 00
Himrod, 1st ch. 9 00
Hudson River North Asso., t. salary of A. F. Groesbeck 234 03
Avoca ch. 4 18
Albion, William E. Barker 10 00
Cuba S. S., Mrs. Butts' class, for Jaro 25 00
Eden, John F. Horton & family 10 00
Dundee S. S. 2 00
Carthage ch. 37 87
Mannsville ch. 6 00
Binghamton, Conklin Ave. Y. P. 12 00
Stanford, 1st ch. 14 00
Attica ch. 12 98
Attica Y. P. 10 69
Troy, Sixth Ave. ch. 5 10
Brooklyn, Hanson Place Y. P. 50 00
De Ruyter ch. 10 00
Fenner ch. 1 00
Rochester, Park Ave. ch. 67 01
Syracuse, Delaware Ave. ch. 4 73
Syracuse, Delaware Ave. S. S. 6 95
Duanesburg & Florida ch. 13 25
Flat Creek ch. 5 00
Saratoga, 1st S. S. 10 00
New Rochelle ch. 300 00
New York, Mt. Morris ch. 30 00
New York, North Y. P., for Loikaw sta. 12 50
New York, 16th ch. 1 00
Ogdensburg ch. 27 64
Ogdensburg Y. P. 2 00
A friend, t. s. n. p., Africa 50 00
A friend, t. s. n. p., India 100 00
Miss Eva Palmer, t. s. n. p., c. A. V. B. Crumb 6 25
P. S. Crozier 5 00

NEW JERSEY, $189 50

New Brunswick, Livingston Ave. ch. 53 00
Mt. Holly, Mrs. H. A. Rhees 7 50
Arlington C. E., for Jaro sta. 12 85
Burlington, Y. P. Conference $6 79
Atlantic City, 1st ch. 56 60
Camden, 3d ch. 5 00
W. Creek ch. 2 00
Dividing Creek S. S. 8 00
Vineland Y. P. Conference, bal. coll. 1 26
Roselle ch. 16 50
Bayonne, Bergen Point ch. 15 00
Arlington, Sw. ch. 5 00

PENNSYLVANIA, $3 282 84

Philadelphia, Mantua Y. W. League, for wk. of W. M. Young $5 00
Mrs. A. T. Ambler 200 00
Washington, 1st ch. 26 17
Red Hill, E. M. Ogden, 5 00
Alleghany, Sandusky St. C. E., for Banza Manteke sta. 12 50
Jermyn ch. 5 00
W. Lenox ch. 1 11
Hallstead C. E., for Kya Tha, c. L. W. Cronkhite 12 50
Norristown, 1st ch. 106 62
Gethsemane S. S. 8 00
Greenville ch. 15 00
Indiana ch., add'l. 5 50
Crooked Creek ch. 8 00
Mahoning ch. 6 50
North C.E., for Yachow 1 11
Ch. of Evangel S. S., for wk. at Bassein, c. L. W. Cronkhite 25 00
Lower Providence ch. 10 00
Warrensville, Rescue Bands, for two orphans, c. H. Huizinga 15 60
Jackson ch. 1 00
White Deer ch. 7 15
Bloomsburg B. U., for Ungkung, c. J. W. Carlin 15 00
Pittsburg, Fourth Ave ch., con. April to Nov. 736 00
Mt. Washington ch. 9 38
Wilkinsburg ch., Q'y 55 03
Carnegie ch. 14 43
Carnegie S. S. 5 61
Carnegie B. U. 3 00
Carnegie Juniors 1 96
Ford City ch. 9 35
McKeesport, Fifth Ave. ch. 24 81
Philadelphia, Chester Ave. Farther Lights, for Yachow hospital, 12 50
Wissahickon B. U., for Yachow 5 00
Upland ch. 54 36
Upland S. S. 82 29
Alpha ch. 10 00
Philadelphia, Gethsemane K. D., for Bassein, c. L. W. Cronkhite 15 00
Philadelphia, Trinity Y. P., for A. E. Seagrave 10 00
Philadelphia, Trinity Y. P. for Yachow 5 00
Philadelphia, Mrs. S. A. Trevor, $500 for memorial to Dr. M. B. Trevor 1 000 00
Philadelphia, Tioman ave. ch. 20 00
Philadelphia, Tioman ave. S. S. 10 40
New Britain ch. 30 23
Philadelphia, New Tabernacle S. S. 20 00
Philadelphia, New Tabernacle ch., Q'y. $20 54
A Christian Steward 500 00
Germantown, 2d ch., special 30 00
A friend, for W. China fund 20 00
Brookfield ch. 2 10
Cherry Flats ch. 10 13
Harrison S. S. 7 00
Marsh Creek ch. 12 00
Mrs. P. A. Ealy 15 00
Prospect Hill ch. 17 51
Media ch. 16 45

DELAWARE, $102 00

Wilmington, North ch. $102 00

WEST VIRGINIA, $16 96

Broad Run ch. $3 46
Sinks Grove ch. 2 50
Oak Grove ch. 1 00
St. Mary's ch. 10 00

DISTRICT OF COLUMBIA, $310 32

Washington, Metropolitan ch. $3 37
Washington, Metropolitan S. S., for Tura sta. 25 00
Washington, Calvary ch. 250 00
Washington, 1st ch. 6 95
Washington, Temple S. S. 25 00

OKLAHOMA, $30 50

Cleveland, J. D. & Mrs. Guthrie $10 00
Davidson ch. 2 50
Greer Co. Asso. collection 18 00

INDIAN TERRITORY, $4 50

Velma ch. $4 50

WISCONSIN, $252 19

Racine, 1st Scand. S. S., t. s. n. missionary, c. P. Frederickson $25 00
Ashland Sw. ch. 42 74
LaCrosse, 1st ch. 56 95
Prescott ch. 100 00
Lampson ch. 2 00
Eau Claire Y. P., for Subbiah, c. Dr. Clough 15 00
Wausau ch. 10 50

MICHIGAN, $253 45

Mason, F. A. Bateman, for share in sta., c. A. J. Weeks $15 00
Detroit, Berean B. U., for sta. plan, Banza Manteke 12 50
Grand Rapids, Wealthy Ave. ch. 47 10
Berlin ch. 4 18
Marion ch. 7 16
Jackson, Mem'l ch. 23 15
Jackson, Mem'l S. S. 1 56
Jackson, Mem'l B. U. 5 70
Mason, 1st ch. 50 05
Mason, 1st S. S. 2 50
Schoolcraft ch. 13 00
Hickory Corner's ch. 2 45
Prairieville ch. 2 00
Orangeville ch. 55
Hartford, 1st ch. 14 75
Cassopolis ch. 7 00
Benton Harbor ch. 19 80
Fennville, a friend 25 00

ILLINOIS, $786 37

Moline, Sw. ch., for wk. in Assam	$25 00
Morgan Park B. U., for wk. at Tura, Assam	6 25
Lanark, Julia Cea	5 00
E. Alton ch	4 30
E. Alton S. S	3 35
Brushy Fork ch	2 00
Nokomis ch	13 05
Troy ch	5 10
Troy S. S	10 00
Joliet, 1st B. U	5 00
Danville S. S., birthday offerings	3 25
Grafton, Mrs. Ella Park	3 35
Girard ch., W. J. Sanborn, for share in sta. in Japan	10 00
Girard ch., Mrs. C. C. Armstrong, for share in Phil. Ids	10 00
Girard S. S	1 20
Girard ch	51 85
Chicago, Trinity ch	18 49
Chicago, Covenant ch	131 23
Chicago, Englewood ch	98 24
Chicago, Lexington, Dr. H. W. Cheney	10 00
Chicago, Lexington, Mrs. G. R. Miller & Miss M. M. Miller, for a bed in hospital, c. M. D. Eubank	25 00
Evanston S. S., for Gospel Ship, c. Capt. Bickel	57 00
Dundas ch	1 70
Monmouth ch	82 00
Monmouth B. U	5 00
Sparland ch	3 00
Peoria, Bethany ch	5 00
Berwick ch	5 15
Griggsville ch	7 45
Kellerville ch	9 00
Coe, Bethel ch	16 80
DeKalb, L. A. Brooks, t. const. H. L. M	25 00
Carthage ch	30 00
St. Mary's ch	22 41
Sciota ch	7 20
Westfield, J. E. Dudley	10 00
Chicago, 2d Sw. ch., t. s. Rev. Gopal & Mattigini, c. O. L. Swanson	20 00
Chicago, 2d Sw. ch., t. s. Ma Kyr, c. Dr. East	35 00
Chicago, 1st Sw. ch., per John Berg, t. s. Phillip, Assam	3 00

INDIANA, $141 86

Seymour, 1st ch	$25 00
S. Bend Sw. Ladies, t. s. Baka, c. O. L. Swanson	25 00
Borden ch	14 13
Seymour, 1st ch., Frank H. Hadley	10 00
Seymour ch., a friend	25
Burns City ch., a friend	25
Moore's Hill ch	2 75
Liberty ch	16 17
Mt. Aerie ch	28 31
Westport, a friend, a thank-offering	20 00

OHIO, $748 26

Cleveland, Miss'y Institute, per A. Ehrgott	$10 00
Salem B. U	2 20
Kingsville, "a friend of missions"	$50 00
Bedford ch	7 88
Cleveland, Immanuel ch	3 75
Seville S. S., Mrs. Bostwick's class	5 00
Centerville ch	2 70
Granville, Denison Y. M. C. A., t. s. S. W. Stenger	4 50
Dayton, Central ch	195 50
Dayton, 1st ch	360 76
Dayton, North ch	9 64
Kings Creek ch	1 00
Marietta, S. F. Smith	10 00
Cincinnati, Mt. Auburn S. S., for new church edifice in Tokyo	26 00
Miami Asso., for do	22 00
Miami Asso	12 93
Gallipolis ch	12 50
Haskins ch	3 00
Youngstown, Himrod Ave. ch	8 90

MINNESOTA, $192 70

St. Paul, Woodland Park ch	$2 65
Frazee ch	1 65
Parker's Prairie ch	2 60
Nary ch	87
La Porte ch	1 60
Park Rapids ch	1 97
Sauk Center ch	2 00
St. Paul, 1st Sw. Birthday Soc., for share in Phil. Ids	20 00
Isanti, P. Shoberg	10 00
Lake City Sw. ch	3 00
Lancaster, Mrs. P. Lager	2 00
Reynolds B. U	8 00
Willmar, N. L. Winblad, for Thomas, c. Dr. Clough	10 00
Grandy, A. Nelson	8 00
St. Paul, 1st Sw. Y. P., for Sa-Ka-Dah, c. Dr. Bunker	20 00
Vega ch	10 00
Wyanette Y. P., for share in Phil. Ids	20 00
Duluth, 1st Y. P., for share in station, c. O. L. Swanson	25 00
W. Duluth Sw. ch	13 00
St. Paul, 1st Am. ch	30 36

IOWA, $325 65

Cedar Falls, Harriette E. Gunn, t. s. Banza Manteke	$2 00
Hampton S. S	5 70
Osage, Ella Benedict	10 00
Decorah ch	1 10
Waverly ch	17 15
Charles City ch	4 00
Devon ch	1 91
W. Mitchell ch	28 00
New Hartford ch	6 75
New Hartford S. S	60
New Hartford Y. P	1 00
New Hartford Juniors	1 23
New Hampton ch	95 95
New Hampton, A. H. Shaffer, t. s. n. p., c. F. H. Levering	50 00
West Union ch	25 23
Kelley ch	2 50
Rockwell City ch	4 00
Kendrick C. E	5 00
Rolfe ch	3 10
Bradgate ch	2 50
Vinton ch	23 90
Ottumwa, 1st ch	16 39
Lovilia ch	$1 14
Hawarden ch	5 50
Clearfield Juniors	1 00
Des Moines, H. Williams	10 00

MISSOURI, $10 25

Olathe, Shiloh ch	$5 25
St. Louis, Jasper Powlis, for Duncan Mem'l	5 00

SOUTH DAKOTA, $7 71

Turkey Valley ch	$2 61
Bryant ch	5 10

NORTH DAKOTA, $48 85

Fairmont ch	$3 59
St. Thomas ch	13 50
Crystal ch	31 76

COLORADO, $6 00

Fort Collins, 1st B. U., for Tokyo sta	$6 00

IDAHO, $25 00

Pocatello, Mr. & Mrs. Banning, for Loikaw, Burma	$25 00

ARIZONA, $18 50

Douglas, 1st ch	$17 00
Bisbee ch	1 50

NEBRASKA, $69 60

Cumro, 1st Eudell ch	$2 00
Omaha, 1st ch	2 00
Kearney B. U	1 75
Exeter ch	9 20
David City ch., Mr. & Mrs. H. L. Boston, for "grain box," c. W. T. Elmore	5 00
Ashland, Immanuel S. S	2 00
Lincoln, 1st ch., for famine relief, c. W. T. Elmore	10 00
Upland, Mrs. A. P. Brown	3 00
Hebron ch	3 00
Good Hope ch	5 00
Steele City ch	3 10
Western ch	15 55
Gothenburg Sw. S. S., $5 for Wm. Axling, and $3 for E. Lund	8 00

Correction

The donation received in September from the Lincoln 1st ch., should have been reported as $125 00 and not $1 25.

KANSAS, $239 33

Hutchinson ch	$3 00
Hutchinson Y. P	2 11
Belpre ch	11 00
Marshall Center ch	12 85
Marysville ch	12 40
Peabody S. S., t. s. Tura, Assam	3 75
Herington ch	4 50
Wellington, F. E. Carr,	50 00
Slate Valley ch	1 50
Kincaid ch	12 50
Sabetha, Mrs. M. L. Black	2 00
Colby ch	17 51
Prairie Temple	5 12
Gem ch	7 00
Oberlin ch., t. const. E. H. Teall, L. M	55 23
Clyde ch	4 00

Clifton ch.	$2	80
Hewins ch.	8	81
Independence, 1st ch.	7	20
Independence, Bethel ch.	3	55
Kansas City, Sw. Y. P., t. s. n. p. Ma Naw, c. O. Hanson	12	50

NEW MEXICO, $8 80

Lincoln Co. Asso. collection	$8	80

WASHINGTON, $53 15

LaConner B. U., for sta. plan, c. C. W. Briggs	6	25
LaConner S. S., for do.,	6	25
Hay, T. J. Collins	5	00
Hay, I. M. Curtis	5	00
Aberdeen ch.	29	65
Preston, Mrs. Lovegren	1	00

OREGON, $12 20

Roseburg ch.	$12	20

CALIFORNIA, $151 34

Fort Bragg Y. P., for sta. plan, Phil. Ids.	$6	25
Willetts ch.	5	00
Christian Valley Mission Circle	7	00
Sanger, J. Da Mant	5	00
Los Angeles, Bethel ch.	27	00
Huntington Beach ch.	10	00
Colton ch.	50	00
Colton Y. P.	15	00
San Bernardino Y. P., for sta. plan, Kiating, China	12	50
Hueneme S. S.	2	35
San Luis Obispo S. S.	1	24
National City Y. P. & S. S.	10	00

CANADA, $3 20

Alberta, Beaver Lake Scandinavian ch.	$3	20

MISCELLANEOUS, $1 00

A friend	$1	00
Total	$17	248 53

LEGACIES

Haverhill, Mass., Est. John D. Newcomb,	$150	00	
Bolton, Mass., Est. Aaron R. Powers,	250	00	
Franklin, N. Y., Est., Avery T. Northrup	180	86	
Roseboom, N. Y., Will of Delphine Antisdel	4 750	00	
Glen Cove, N. Y., Est. Eliza Coles,	500	00	
Bridgeton, N. J., Est. Hannah Mulford	3 300	00	
Malaga, Calif., Est. Samuel Bowlin,	456	08	9 586 94
			$26 835 47

Donations and legacies from April 1, 1905, to November 1, 1905,	114 199	79
Donations and legacies from April 1, 1905, to December 1, 1905,	141 035	26

DONATIONS RECEIVED TO DECEMBER 1, 1905

Maine	$996	16
New Hampshire	733	96
Vermont	447	89
Massachusetts	7 635	03
Rhode Island	1 053	02
Connecticut	2 493	99
New York	23 328	87
New Jersey	4 864	65
Pennsylvania	14 799	18
Virginia	92	23
W. Virginia	1 795	47
Maryland	13	05
Delaware	139	48
District of Columbia	653	48
N. Carolina	5	00
Alabama	30	00
Kentucky	1	10
Tennessee	5	00
Louisiana	23	71
Indian Territory	140	19
Oklahoma	250	22
Wisconsin	1 459	96
Michigan	2 639	56
Illinois	4 950	54
Indiana	2 645	74
Ohio	5 694	15
Minnesota	1 742	43
Iowa	3 104	80
Missouri	1 371	38
N. Dakota	61	60
S. Dakota	272	79
Nebraska	1 970	72
Kansas	2 338	93
Montana	42	85
Colorado	838	76
New Mexico	38	80
Idaho	185	49
Utah	27	00
Nevada	1	50
Arizona	109	91
Washington	1 360	78
Oregon	382	77
California	2 724	72
Nova Scotia	5	00
Ontario	156	00
Denmark	300	00
Russia	1 520	45
India	10	00
Africa	10	00
Scotland	1 000	00
Canada	8	20
Miscellaneous	1 814	75
	$98 291	26

LEGACIES RECEIVED TO DECEMBER 1, 1905

Vermont	$300	00
Massachusetts	17 355	81
Rhode Island	28	12
Connecticut	64	00
New York	13 066	73
New Jersey	3 800	00
Pennsylvania	1 250	00
Ohio	3 680	72
Illinois	100	00
Michigan	15	00
Minnesota	1 120	00
Wisconsin	1 257	54
Missouri	100	00
Nebraska	200	00
California	456	08
	$42 794	00
Less amount returned to Michigan	50	00
	$42 744	00

DONATIONS RECEIVED FOR LAND AND BUILDINGS FOR EURASIAN SCHOOL, MANDALAY, BY REV. C. L. DAVENPORT

NEW HAMPSHIRE, $5 00

Hudson Center, Miss M. B. Smith	$5	00

CONNECTICUT, $8 00

W. Woodstock, Rachael A. Surpless	$4	50
W. Woodstock, Edna M. E. Surpless		50
W. Woodstock, Marguerite M. Christy		25
W. Woodstock, Mrs. Hibbard		50
W. Woodstock, Mr. Hibbard		25
W. Woodstock, Mr. Moffit	1	00
W. Woodstock, Mr. Britton	1	00

WASHINGTON, $60 15

LaConner, Bethesda ch.	$19	90
LaConner, Ridgway Mission	5	10
Mt. Vernon, Memorial ch.	3	45
Bellingham Sw. ch.	7	10
Bellingham, 1st ch.	2	80
Bellingham, Immanuel ch.	3	20
Bellingham, Immanuel W. C.	4	15
Bellingham, 2d ch.	2	20
Blaire, 1st ch.	2	50
Snohomish, 1st ch.	3	75
Seattle, Farewell Reception	6	00

OREGON, $22 20

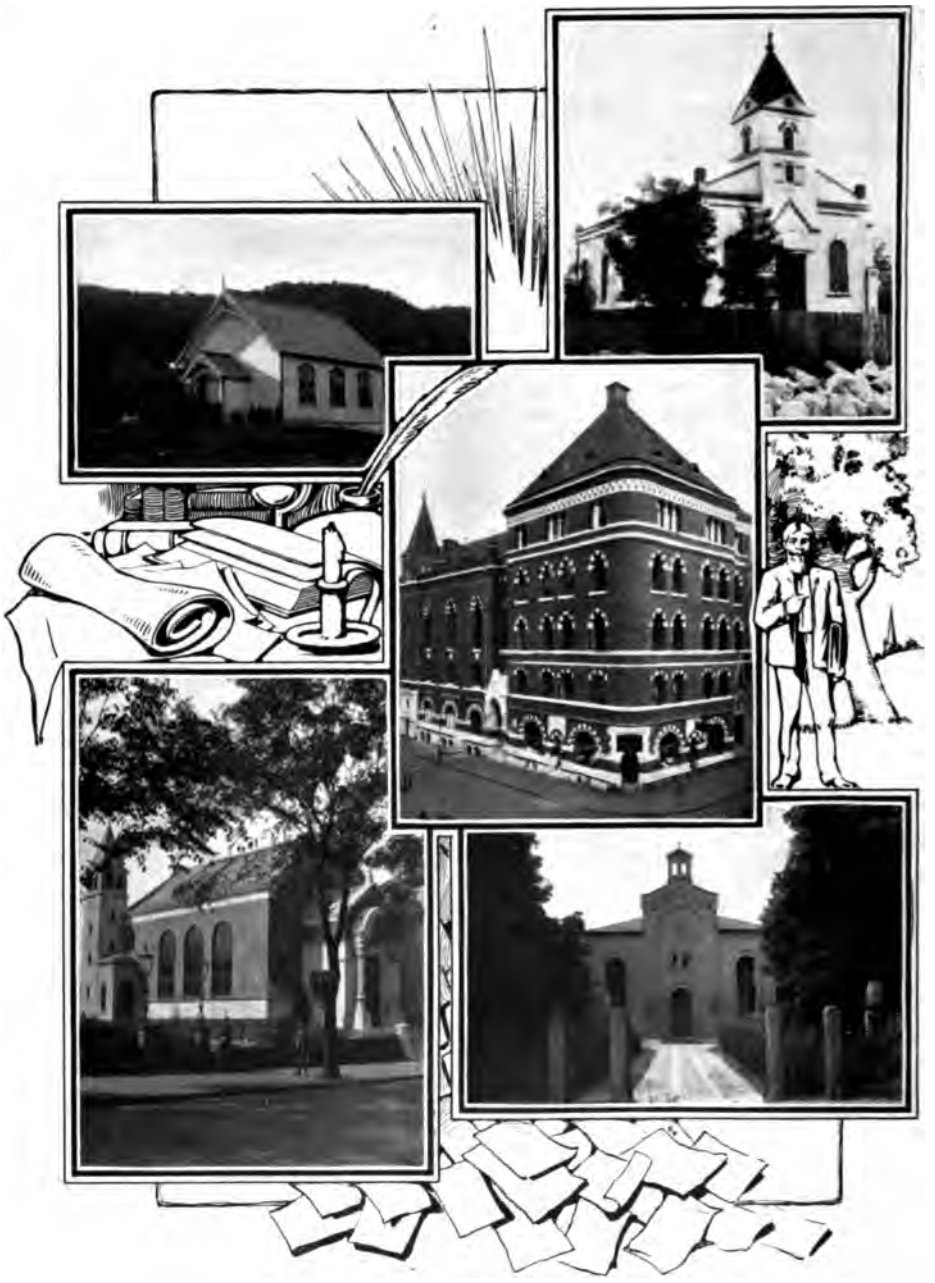
Oak Creek ch., near Albany, Rev. Thompson	$	50
Albany, 1st ch.	2	20
Grant's Pass, 1st ch.	7	65
Salem, 1st ch.	6	85
Salem, 1st ch., Deacon H. S. Giles.	5	00

CALIFORNIA, $261 21

Covina, 1st ch.	9	75
El Monte, 1st ch.	1	90
San Bernardino, 1st ch.	4	55
Corona, 1st ch.	14	00
Los Angeles, Memorial ch.	65	60
Los Angeles, Grace M. E. ch.	1	00
Covina, 1st M. E. ch.	3	00
Azusa, 1st ch.	3	70
A. P. Griffith	25	00
Los Angeles, 1st ch.	13	71
Los Angeles, Calvary ch.	9	40
Lillian Edmondson		25
Selma, 1st ch.	10	50
Malaga, 1st ch.		50
Fresno, 1st ch.	27	70
Clovis, 1st ch.	1	00
Madera, 1st ch.	1	00
Ceres, 1st ch.	10	00
Modesto, 1st ch.	8	00
Stockton, 1st ch.	8	50
Sacramento, 1st ch.	20	40
Sacramento, Calvary ch.	2	25
Chico, 1st ch.	6	70
Red Bluffs, 1st ch.	9	45
Anderson, 1st ch.	3	35
Total	$356	56
Previously reported	2 548	73
	$2 905	29



PEASANT LAD AND GIRL, BULGARIA



BAPTIST CHURCHES IN NORTHERN AND CENTRAL EUROPE

(Beginning at the left upper corner.) At Strandebarm, Norway; Rustchuk, Bulgaria; Fourth Church, Stockholm; Ebenezer Church, Hamburg; Kristuskapellet, Copenhagen

THE BAPTIST
MISSIONARY MAGAZINE

Vol. 86 FEBRUARY, 1906 No. 2

THE VOICES

CHINA, awakened from her sleep of ages, cries loudly in hunger and stretches out her hands to the Western world for bread. While some in selfish greed toss her a stone or poisoned husks, shall not we, who follow Christ, give the bread of life?

JAPAN has still her doors wide open to the world of thought as well as trade; she is just now conscious, as never before, of her need of God. Shall we deny to her our Father? Our obligation equals our opportunity.

> **Say not ye, There are yet four months, and then cometh the harvest? behold I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.**

THE PHILIPPINE ISLANDS would yield tenfold greater harvest had we fourfold more reapers.

SOUTH INDIA, with scattered workers in broad fields, appeals through its destitute millions starving for the truth. Perhaps God has for us, besides the coming of the Sudras, another Pentecost, if we are faithful!

BURMA, with 8,500 baptized last year, ASSAM and AFRICA, with chiefs confessing Christ as their Chief, villages asking for teachers, tribes pleading for preachers, races ready for the gospel, — three lands utter calls that are commands to the Church of Christ.

He that hath ears to hear, let him hear.

THE ANSWER

No heart that is human can fail to heed these calls. The Christian hears also the voice of the Master who says, Go tell the news; go disciple the nations.

What is the measure of our obedience to Christ and of our response to the appeal of the world's need and our opportunity? During the last nine months, ending December 31, the Baptists of the North have given through the Missionary Union, $111,602.99, as compared with $110,706.20 last year.

To close the year without debt, we must raise $398,977.48. But, Baptists of the North, this does not take account of the 50 per cent. increase to which God calls us! When the work calls for a doubling of investment, can we do less than increase our offering 50 per cent. this year? The year ends March 31. What is your share? Plan and act now.

Behold, now is the day of Jehovah's favor.

APPEAL OF A STRICKEN PEOPLE

REV. T. S. BARBOUR, D.D.
FOREIGN SECRETARY

THE movement for relief of conditions in the Congo State, in which the Missionary Union has profound interest, has reached a new era. A commission, appointed by the king as a means of forestalling the international investigation which an aroused public sentiment was demanding, confirms in all essential respects the reports of horrors from which the helpless people of the interior of that state are suffering. It was feared that the investigation by a commission appointed by the government would be superficial and ungenuine, as earlier local investigations had been. But it seems that the commissioners were overwhelmed by the disclosures by which they were met. The king withheld their report from publication for a period of eight months, and there is evidence that the strenuous influences exerted during this time modified the report in some degree. But the report as it stands suffices.

• The facts now made incontestable are unspeakably dreadful. Indeed, in the very awfulness of the story the king has thus far had a form of protection, for few can bring themselves to read the sickening details, and the general public is incredulous. A powerful pamphlet has now been issued by the Congo Reform Association, presenting large extracts from the report of the commission and incorporating with these — what the commission's report does not give — the evidence laid before the commission by missionaries and natives during their stay in Africa. Ten cents sent to the Association, 710 Tremont Temple, Boston, will secure this pamphlet, which should have wide examination in the interests of a wronged and dying people whose piteous, hopeless appeal pleads from its pages. Those who read their testimony, I think, will agree that, taken for all in all, it presents the darkest story known to the history of the world, — and this in a territory accepted by Western nations as an international trust and under a government which, when its fate hung in the balance, the United States was first to recognize.

And what is now to be done? It would seem incredible, in view of the record of infamy now attaching to the government of the Congo State, that the thought of committing to that government reform of the conceded conditions should be entertained. But the king is as plausible in professions of benevolent intentions as he was when originally seeking recognition as ruler of the Congo State. It is announced that he has appointed a body of fourteen advisers to assist him in the effort for reform — twelve members of this body having been directly involved with his Congo policy. The peril of the present moment, against which Christian people should guard by every resource of effort and prayer, is that the crisis now reached will carelessly be suffered to pass without intervention by the constituted guardians of this international territory, and that its helpless people will be left for another indefinite period to the pitiless rule under which they are now crushed and well-nigh expiring.

The movement for awakening the people of our own country to their responsibility and opportunity in this work is growing in intensity. The Congo Reform Association, with which representatives of the Missionary Union are earnestly cooperating, is now become of large influence. It is just now appealing very widely to pastors, and through them to members of Christian churches and Christian communities, with the aim of diffusing information and arousing public interest and, at the same time, securing funds greatly needed for the prosecution of its work. Combined effort in petitions to senators and members of Congress is earnestly urged. We bespeak from our readers a heartfelt

response to this call. The question raised in the appeal of the Association can have but one fitting answer: "Shall there not be, in the name of outraged humanity, an uprising of our people, irrespective of party or religious connection, in the demand that these horrors shall cease and that such action as may properly be taken by our government, intimately related to the ssue from the outset, shall be taken now?"

One other resort, open always to those who would serve their fellows, is at hand. Our Woman's Societies, setting apart Friday, February 16, as a day of prayer, are asking that the burden of prayer for these sufferers in the Dark Continent shall be upon every heart. Let that day and every day find us all, men and women, united in the supplication that the God of the oppressed will stretch forth his hand to shape the counsels of legislators and to break in pieces the rod of the oppressor.

THE ATMAKUR REVIVAL

ABOUT the latter end of August last we heard something of the triumphs of Jesus among the pupils, caste women and associates of our dear friend and sister in Christ, Pandita Ramabai, near Poona. Both the people of our station and ourselves had been praying for several months for God's special blessing, when a letter from Pandita Ramabai came, asking the names of each of our Christians that they might be distributed among her newly converted girls and women, to the end that they might pray for each by name. The names were all sent. Since then I I have had a picture in mind of those infilled, imbued Indian girls and women under the Spirit's mighty power, as newborn souls that had received a baptism of the Holy Ghost, beseeching God to bless in a similar manner, as they had been blessed, our preachers Gandham Augustine, Kassim and Kondayya, the school boys and girls and all our Atmakur people. The blessing came.

Without coercion or suggestion, without knowing how any revival began elsewhere, the little ones and older children arose in the night and began to pray with great fervor. They prayed and wept. We were awakened by a teacher who came up the hill and told us with evident concern and fear that a most strange thing was taking place, as the children were all weeping for their sins and praying for forgiveness and the outpouring of the Spirit. I arose and on descending the hill, I heard the sound of their voices. Though peculiarly subdued it had wonderful carrying power. My first impulse was to say, "My dear children, rise from those cold stones and go to your beds lest you take cold"; but a certain fear arrested me. I had somewhat to struggle with myself to refrain from interfering. It seemed so unusual, if not disorderly. I thought how they might pray in the morning within the schoolroom and not one against another. I wanted to say, "Let everything be done decently and in order"; but the Spirit of God seemed to be there. They prayed all night, and instead of being exhausted next day, they were exceedingly happy. It has seemed as if the prophecies of Joel have had a larger fulfilment in these young people and, later on, in the older Christians of this station. The dreams and visions have come too, but the best of all is this great spiritual uplift, the worth of which is evident in the zeal of all of them in preaching in the streets and villages. There is unusual power in their story now, and it is said that the religion of Jesus Chris is the main topic of conversation among all the people. As might be expected the Mohammedans are much annoyed and do all they can to disturb us and to intimidate would-be converts and to prevent our preaching in the streets. But the good work goes on. Pray for us and the Atmakur field.

W. C. OWEN, Atmakur, South India.

WORK IN PROTESTANT AND PAPAL EUROPE

SPECIAL TOPIC



FEBRUARY

FOR the information of those who may not be familiar with the relations between the Missionary Union and the Baptist churches of Europe, a word of explanation may not be out of place. It is many years since missionaries have been sent from America to Europe, but the Union continues to send to several countries certain sums of money which are administered by local committees and used especially for theological institutions and evangelistic work. In France the work is conducted under two committees: the Franco-Belgian and the Franco-Swiss. In connection with the first we aid five groups of weak churches and two evangelists; with the latter three groups of churches and six evangelists. Great success has attended the work in France during the past months. In Germany aid is given only to the work of theological instruction and to the publication house in Cassel. In Sweden the Baptist churches constitute quite the largest dissenting body in the country. The Union aids only the Bethel Theological Seminary at Stockholm. To Russia, Finland, Denmark and Norway sums varying from $1,300 to $1,900 for each are given to aid in paying salaries of pastors and mission workers. The Union also makes a small allowance to work in Spain, in addition to the salary of our missionary, Mr. Marin. For further details in regard to each of these countries we refer the reader to the Annual Report of 1905 and the MAGAZINE for December, 1904.

WORK IN GERMANY AND FRANCE

PROFESSOR H. C. VEDDER, D.D.
CROZER THEOLOGICAL SEMINARY

IT was my privilege and delight, during the summer of 1904, to visit a number of the Baptist churches in Europe and to learn much about the conditions and prospects of the work in Germany and France. Perhaps I can convey to others the vividness of the personal impressions in no better way than by making a few extracts from my diary, to be followed by some general summary of what I saw and learned.

SUNDAYS IN GERMAN CITIES AND VIENNA

MUNICH, JUNE 12. Hunted up the Baptist church. Nine present, besides the minister and ourselves. They met in a little hall, at the back of a courtyard in an obscure street, on account of police. Good singing, and the Sunday school children intelligent. After service one of the young men was arrested by police for distributing tracts on the street, but the judge released him with injunction not to do it again. The pastor, Herr Fiehler, was once fined 50 marks for offering a prayer in a cemetery, and at another time 40 marks for singing a hymn in public, on the ground that such public religious exercises were disorderly and a nuisance!

VIENNA, JUNE 26. Went to the Baptist church, which we had a hard time finding, but when found, it was a delight. Met in a hall that will seat 200 and was well filled. Several soldiers in uniform were in the congregation. A choir of young people sang Christian Endeavor hymns. Excellent sermon by Rev. J. Hoffman. No Sunday school can be held, owing to interference of priests; otherwise they are now unmolested. Baptisms were announced for next Sunday. The congregation was composed mainly of poor people, but clean, well-dressed and intelligent. On entering we were presented with a printed invitation to attend the service! On inquiry learned this was for our own protection; by police regulation only adults specially invited may attend the service, and without this notice we were liable to arrest on leaving the hall. And this in the twentieth century, in a country called Christian!

DRESDEN, JULY 3. [See article by Professor

Anderson.] The Saxon court is Roman Catholic, but the Saxon people are three fourths Protestant; and I am told that the Lutheran ministers are the chief instigators of such petty persecution.

LEIPZIG, JULY 17. Heard an excellent, practical sermon from Pastor Kuss at the Baptist chapel. Good congregation, several English-speaking people among them. Leipzig Baptists quite unmolested; too many Americans in this city, and Lutheran clergy do not venture on the tactics they employ elsewhere. Prospects of this church excellent.

HALLE, JULY 23. The Halle Baptists have a really good chapel, altered over from a café and beer hall! The church numbers about 150, but the congregation is much larger. Pastor Drews has just returned from a collecting tour of some weeks among the Baptist churches of Germany and Switzerland, that help one another generously in their building enterprises. No church yet visited has seemed so well circumstanced, and so likely to flourish.



PROFESSOR J. LEHMANN, SEMINARY, HAMBURG, GERMANY

BERLIN, JULY 31. What a satisfaction it was this morning to find a Baptist church that was built right on the street, as in America, a large brick house, with a congregation of perhaps a thousand. And hardly less satisfaction this afternoon in visiting another, with a congregation of 800. In both churches excellent sermons, and people who would compare favorably with any American congregation. There are at least two other Berlin churches that we shall not be able to visit. Baptists are strong here in the chief city of the empire, and for years have been unmolested.

HAMBURG, AUGUST 7. Attended the Altona church this morning; very enjoyable service. Choirs are a feature of the German Baptist churches, usually very good. . . . Sermon evangelical, strong, fervid. At the Wandsbek chapel in afternoon, much impressed. Baptist cause very prosperous in and about Hamburg, where it originated.

ZURICH, SEPTEMBER 15. Refreshing to find another Baptist church on a prominent street corner, a handsome and roomy house, and well filled. At the morning service it was announced that there would be a *liebesmahl* (love-feast) at 5 P.M., and we were glad to attend that. It was much like the Moravian love-feasts, only more of a real meal. Sandwiches (rolls and *wurst*) and mugs of tea were served. The sandwiches were passed several times, and the mugs as often replenished from huge pitchers, until all had enough. All ate and drank heartily, evidently making this their evening meal. Several brief addresses were made by ministers and laymen present. There was singing of hymns and two anthems by the choir. Would not have missed this service on any account, as to me it was unique; am told, however, that the *liebesmahl* is a regular institution in all German Baptist churches.

These are by no means all the churches visited, but the above extracts are sufficient to show the character of the first impressions received. Later reflection, and comparison of things observed or learned by persistent questioning, led to certain general conclusions regarding the work in Germany.

MARKED FEATURES, TYPICAL OF NORTH EUROPE

1. Most promising for the future of the German Baptist churches is the character of their ministry. I suppose there must be some gray-haired ministers, but I did not chance to meet one. All the men whom I met and heard were young men, mostly in the thirties; none seemed over forty-five. And they were men of whom any denomination might be proud: bright, keen, thoroughly grounded in the Scriptures, excellent sermonizers, with delivery more than good. No German preacher uses a manuscript; preaching is preaching with them. If I were to spend two months in traveling about the United States, attending Baptist churches in whatever town I happened to stay over Sunday, I should count myself fortunate if I met as intelligent a set of pastors and heard as good preaching as I found among these German churches.

2. The piety of the members of these churches makes an instant and deep impression on an American visitor. The people are earnest, evangelical, aggressive. This does not mean undue demonstrativeness; rather one observes a fervor that at home he would call Methodist, but without Methodist noise. Germans are not ashamed to be emotional and do not repress all outward expression of emotion, as does the Anglo-Saxon. The congregations are



REV. A. CADOT, GENERAL FRANCO-BELGIAN EVANGELIST

composed mostly of plain people, accustomed to hard toil and frugal living, but in some of the churches there are men of wealth. In Hamburg, for example, one of Oncken's early associates and helpers is now the John Wanamaker of the town, and his sons are following in his steps. In the years to come, other Baptists will forge to the front; it cannot be otherwise. Let us hope that increase of wealth will not mean less of piety and missionary zeal in these churches.

3. The most promising feature of all was the number and character of the young people in all the congregations. Seldom less than half, they were often more than half of all present. Many of these I found came from Lutheran families otherwise unattached to a Baptist church. It was unfortunate that the Society of Christian Endeavor first gained a following among the state churches of Germany. In that soil its growth was of necessity both slow and limited; but what was worse, the very fact that the state churches adopted Christian Endeavor at all was fatal to its progress among the evangelical churches.

It was a great privilege to visit the theological seminary at Hamburg, even in vacation, and learn something at first hand of the work done there. No money given by American Baptists for educational work has been a better investment or is paying larger dividends than that which has been put into this school. The building and all its appointments could hardly be better adapted to the purpose, and the faithful Christian men who make up its faculty are highly qualified for their work. Though I did not see the school at work, I have seen much of the men it is graduating, and heard more, and am certain that this school of the prophets is invaluable to the Baptist cause in Germany.

The Situation in France

My observation of the work in France was much more limited, being confined to Paris; but so far as diligent inquiry could supply the lack of personal acquaintance I made myself familiar with what is attempted and accomplished. The work in that country suffers from the lack of that which the German Baptists possess, a good theological school. As there is practically no means of training Baptist young men for the ministry, trained men are not to be found for the pastorate. There is, however, a great opportunity for evangelistic work in France, a ready hearing for the gospel and readiness to accept its message. One independent evangelist has had great success in holding street meetings with the aid of an automobile, in which he has spent two seasons in visiting the smaller towns and cities. But to make such a work permanently fruitful, it must be supplemented by the labors of others and the organizing of converts into churches.

The final adoption of the act for the disestablishment of both Protestant and Roman Catholic churches in France, though it contains some provisions that are believed to be unfavorable to churches independent of the state, like the Baptist, is believed to be on the whole most favorable to the progress of evangelical religion. It opens wide a door of hope long closed

and if American Baptists really appreciated the situation they would give prompt and effective support to our French brethren in a great forward movement. Though there are lacking sufficient trained men for pastors of the churches, there are a few men available for this evangelistic advance, who have been trained in England and have great native endowments, besides rich gifts of the Spirit. *Aid given now may mean more for true religion in France than twice the amount a half-century later.*

Revivals: Romanists Turning

REV. A. CADOT, one of the most experienced of our French pastors, has accepted the position of general evangelist for the northern or Franco-Belgian division of the field. During the past year he has held numerous meetings among the churches, with a large number of conversions. At Charleroy in Belgium the pastor has baptized ten new converts recently; at Peruwelz and Bernissart an earnest spirit of prayer prevai's. The effect of the revival of last spring abides and is evident particularly in the fervor of the young people. The work at Lens is very encouraging; more than 100 have professed conversion, and twenty-five Roman Catholic families have come out and identified themselves with us.

France and Algeria

WE are in the midst of the most encouraging time ever known in Algiers. Night after night a theater is crowded, holding 2,000 people; they *drink in* the Word with the most amazing readiness; French, Jews, Mohammedans, English. The Lord is melting down the hearts of the people. Many have professed conversion in smaller meetings held in the Protestant church. A Jewish rabbi, formerly converted and sprinkled, has asked me to immerse him. It has been decided that he will be immersed by the French Baptist colporteur here in a few days. Pray for us. France and Algeria seem to be opened. Oh, that we may be kept humble and empty of self! -- R. SAILLENS, Paris, France.

THE DRESDEN BAPTIST CHURCH

PROFESSOR FREDERICK L. ANDERSON
NEWTON CENTER, MASS.

OF all the German Baptist churches which I visited last year, the church in Dresden has the first place in my heart. Perhaps it was because I was very thirsty for the gospel message and Christian fellowship when I first met these good people; but I think it was chiefly because they lived so near to God and seemed so much to enjoy their religion.

Far away from the quarters frequented by foreigners, in the quiet Camelienstrasse, you find an archway through the solid wall of houses, leading to the church building in the back yard. This tells a tale of government suspicion and persecution. They are not allowed to build on the street, and are subject to constant



DRESDEN ART GALLERY

police supervision. The sweet-spirited, Christ-like pastor, Mr. Hellwig, has served three terms in jail because of his missionary zeal. But it is the same old story, the more they persecuted them, the more they grew. There comes a peculiar feeling that we are on holy ground when we think that these people sitting by our side have suffered much for the Lord Jesus.

The house will hold about 200, and is usually full at the late afternoon service. All is plain, but neat and good. There is a sloping floor and theater chairs. The pastor, slightly under middle size and about middle age, with a quiet, serious, loving voice, is evidently the true and much loved shepherd of this little flock. He reads and prays, and then they sing — and such singing! It is not so fine, though the English Baptist choir leader has trained his chorus well; but it is so hearty and sincere, so expressive of real love to Christ and a living experience of his grace, so triumphant in its whole tone. The translated Moody and Sankey hymns seem like old friends, even if they are dressed in German clothes. Then the pastor preaches. It is good preaching, simple, direct, well analyzed, always expository and practical, like an affectionate father comforting, instructing and encouraging his children. And what sympathetic, almost eager listening, as though they feared that they would lose a word. At the close a deacon often prays, some hard working man, with the marks of daily toil on his hands, but with Christ's love in his heart. No wonder that this little band is growing, that all the time converts are being added by baptism, and that they are leavening the whole city, even the old, cold Lutheran formalism, with their cheery, warm Christian love and zeal. Many, as I know personally, are almost persuaded to join them.



ABLE WORKER, FINLAND

Several things particularly impressed me. The people were mostly of the lower middle class, yet there were not wanting men of education there, and an army officer in uniform sang in the choir. There was no shouting or noise, but a quiet enthusiasm of love, which was peculiarly attractive, and like a fire seemed to leap from heart to heart — a certain mysterious Christian warmth which wakened love and joy in every breast. This little persecuted band was not depressed. They were, indeed, despised of men; they had active and powerful enemies; they were like a drop in the bucket in the great German Empire; but, like all their brethren in Germany, they were bold, hopeful, aggressive, sure of victory. It was the faith that overcomes the world. I never felt in any other place I ever saw anything so really like the spirit and power of the early church in Jerusalem.

Russian Baptists: Relief and Progress

A NEW period with great opportunities has come to the true believers in Russia. By God's wonderful hand there resounded the manifesto of the czar, amidst the great revolts of the working people, proclaiming civil and religious liberty. With this the door for missions is widely open. Members of the State Church already have been received into the Baptist churches there and baptized openly, without any interference from the government officials, as hitherto.

There is danger at the present time of the revolutionists, most of whom are atheists, offending Christianity, churches and their leaders, The Lutheran churches in the Baltic Provinces have suffered much; many of their pastors have been killed and their churches disgraced. And who are doing all this? People, brought up as members of the same churches, but never led to the true life in Christ. The Baptist churches, as far as we know, in God's providence have been kept from any such invasion as yet. Since the manifesto men of missionary spirit have gone out on the streets of the towns and cities, preaching the gospel, without suffering any harm. REV. J. S. GRUNDEMAN, Watertown, Mass.

[See page 71.]



TO-DAY AND TO-MORROW IN SPAIN

BY REV. H. P. McCORMICK

"WHO WILL GO FOR US?"
"HERE AM I, SEND ME."



THE Spain of tomorrow will be happier and better because of the work being done there today by Christian men and women of England, Sweden, Switzerland and America.

In this legendary home of superstition, bigotry, ignorance and intolerance the gospel of grace is being statedly preached in over 200 places, and thousands of children in the evangelical schools are learning the possibility of freedom through Christ. This means that the long, long period of priestly rule, of fettered thought, of muzzled press, of padlocked lip is drawing to its close.

Baptists have borne an honorable part in this beneficent effort. Our own Missionary Union has wisely concentrated its work in the province of Cataluna, in whose capital city, Barcelona, brother Gabriel Anglada has a devoted church and Sunday school. These saints are jubilant over recent conversions and future prospects. In Sabadel, an important inland town, brother Manuel Marin ministers to a faithful congregation, and publishes the church paper, *The Echo of Truth*. Though long pastorless, this little church kept its light burning, and now rejoices in Marin's ministry.

North of Barcelona, along the Mediterranean, are several small, self-supporting churches, founded by brother Lund, now in the Philippines. The aged pastor of Estartit is a splendid specimen of Iberian manhood. Blessed with brains, humor and humility, deeply versed in the Scriptures, heroic and gentle, he adorns the office of bishop of the church that meets in his comfortable home. How much more like the apostolic fishermen he than the tinsel sham who poses in the Vatican!

In Madrid the Rev. Mr. Faithful, an Englishman, honored and beloved of all, has a flourishing Baptist church and school. These are situated very near the spot where, "for the glory of God," the priests used to burn those suspected of trusting in Christ for salvation. Many young Spaniards have become earnest Christian workers through the influence of this godly man.

In beautiful Valencia, the Swedish brother, Juan Uhr, and the Spanish brother, Vicente Mateo, make a strong and lovable combination. They have churches and schools in the city and province. They also publish the lesson papers for the Spanish Sunday school.



TYPICAL STREET SCENE, SEVILLE, SPAIN

This is the extent of Baptist activities in Spain, though the writer, on a recent visit, was delighted to fnd in Granada, at the foot of the far-famed Alhambra, a Baptist pastor in charge of a church and school. Space permits no reference

to the noble work doing by sister churches. United Christian effort will unquestionably bring a brighter morrow to that people, for so long the prey of a selfish priesthood. *I doubt whether, in the whole world, another opportunity so unique, interesting and magnificent is offered to a properly equipped man as that presented by missionary work in Spain, during the twenty coming years.*



THE ALHAMBRA, GRANADA, SPAIN

The Large Work of Swedish Baptists

THE missionary work of the Swedish Baptists is conducted under one general society having various committees to supervise the different forms of work. The three principal committees are those on home and foreign mission and publication work. They support foreign mission workers in Russia, including Finland and Esthonia, and in Spain and China. They had at one time, also, a representative on the Congo, who was removed by death, but it is their intention to renew efforts there as soon as resources will permit. In a very earnest address given by Rev. J. Bystrom, the secretary of the Foreign Mission Committee, not long since in Stockholm, we observe that he emphasizes the same points which we have found necessary to press home upon our own people: the need of more earnest prayer, wider knowledge and more generous offerings. No reading is more ennobling and inspiring than that of missionary biography; it should be encouraged in every possible way among our young people; and nothing takes us more completely out of our selfish selves than genuine intercession for the whole wide world. May God help us all, both Swedish and American Christians, to enter into deeper sympathy and larger cooperation in this great enterprise.

Thankful for You

EVERY student of the letters of Paul must often be impressed by his thanks for his brethren. For example, he gives thanks to God for the faith and love, for the faithfulness and fellowship in service of the brethren in Ephesus, Philippi and Thessalonica. Both our missionaries on the field and pastors in the home land often find these words of the apostle to be fitting expressions of their own thought. They remind us how united are the workers in Christ, having a common aim and spirit.

The Norwegian Revival

THE work of marked power conducted by Martin Lunde in the Lutheran churches of Norway still continues. Few of the converts unite with our churches; yet the results are, on the whole, uplifting.

A VIEW IN BARCELONA, SPAIN



THE PRESENT CRISIS IN JAPAN

ONE of the most significant signs of the waning power of the ancient religions in Japan, is that men in high places now admit that the old foundations of their faith are giving way. Striking Japanese testimonies show that the hoary systems no longer grip the people as they once did. Rev. E. H. Jones, missionary of the Union at Sendai, sends the following striking quotations from leading religionists and statesmen:

Buddhism a Drag on Progress

Dr. Maeda Gun, a prominent Buddhist scholar, makes this statement in the *Shinkoron*, the leading exponent of Buddhism:

The world is agreed that religion has two main objects in view, one subjective, the imparting of faith and comfort to each individual who possesses it; the other objective, the reform of society generally. Now looking at the whole Buddhist world it cannot be said that there is any religion (sect of Buddhism he means), which is sufficiently powerful to mold the belief and comfort the hearts of Japan's rising generation; and as for religion undertaking to reform society, nobody thinks it possible. Instead of helping the progress of the nation, Buddhism acts as a drag on that progress. It is quite manifest that our religion is a religion of custom and of empty ceremony. To the higher cravings of mankind Buddhism makes no response. It is a religion only in name, all its significance has disappeared.

Lack of Moral Stamina

Another leading Japanese, also not a Christian, thus speaks of his country's need of religious training, and the inadequacy of what they now have:

During the past few years Japan has shown clear signs of a desire to get hold of the main springs of Western civilization. . . . We are learning that in politics, as in other lines, we may have the form of government without the reality, and the latter depends very much on the *character* of the people governing and governed. Local government in Japan has hitherto proved in many places a fiasco on account of the corruption rife among local officials. Business has been sadly interrupted by the lack of the right kind of moral stuff for making business men. There is now a serious effort being made to build up character in young men such as shall enable them to trust each other, and to act together when occasion calls for it. The "Bushido" (the old moral code of the gentry of Japan) does not supply all that is required.

Christianity the Basis of National Welfare

One who was formerly a member of the cabinet, Baron Mayejima, says:

I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army and navy we may have, unless we have righteousness as the foundation of our national existence, we shall fall short of the highest success. And when I look about me to see upon what religion we may best rely I am convinced that the religion of Christ is the one most full of strength and promise for the nation.

Christ the Great Example

Count Okuma, a noted educator and politician, has this to say (it is quoted by Professor J. B. Scherer, also, in his late volume, "Young Japan," page 311):

Our development thus far has been intellectual, not moral. The efforts which Christians are making to supply the country with a high moral standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it antiquated and out of date. The words it contains may so appear, but the noble life it holds up to admiration is something that will never be out of date. Live and preach this life and you will supply the nation with just what it needs at this juncture.

This is the wise counsel for Japan, not that of Marquis Ito who says: "I myself look to science, knowledge, culture, as a sufficient religion."

Japan Today and Tomorrow

AS frequently stated, Japan is making history, not only for herself but for other nations and for the whole world. Her present leadership in the East is a summons to the Christian Church for more aggressive work in winning the leader to Christ. We are very glad to repeat from the *Missionary Review of the World* a prophetic word from that master interpreter of Japanese life, William Elliot Griffis, D.D., LL.D.:

I believe, not with my emotions, but with all my logical understanding, that the Japanese are becoming and will become a great Christian nation. . . . I

have known the Japanese pretty intimately for thirty-seven years, and their history is a mirror of their character. Some day their magnificent loyalty and manifold noble qualities will tell in the kingdom of God. He is using them as the great middle term of the reconciliation of Orient and Occident to make one new man in Jesus Christ.

He expresses the assurance that the Japanese Christians will not be metaphysical theologians; will have no inquisition; but will remake the home and family, their business and social world — their whole life, on the Christian model. The "remnant" in Japan, now a few true Christians, will win the day for the Master. "Japan will be a Christian nation, for the zeal of Jehovah of hosts shall perform this."

Japan's Hope: The World's Saviour

W. D. Howells, in *Harper's Magazine* for December, 1905, imparts to us the following information:

We have lately been privately instructed by a "traveler from an antique land," which we do not mind specifying as Japan, that the notoriously low commercial morality of its interesting people can be philosophically accounted for. When the first minds of that empire decided to adopt Western civilization with its implications, they sent out the best of their young men to study the laws, the letters, the arts, the sciences, the arms of the Occident.

This left, he says, the intellectually inferior to practise commerce, in which life they apparently embraced only the worst of Western business principles, "with the result that while a Chinaman's word is as good as his bond, the bond of a Japanese is as good as his word." The Japanese themselves employ only Chinese in fiduciary positions. Prof. James A. B. Scherer, Ph.D., who in his work, "Young Japan," written after five years' residence in the country, four of which were spent as a teacher in the government school, gives a testimony in harmony with Mr. Howell's statement, saying that the lack of purity and honesty are two cancers at the core of Japanese character. Professor Scherer, however, calls attention to the fact that Christianity has already had a great influence in Japanese life; and we are hopeful enough to express the assurance that it will prove an effective cure for these ills. The Japanese people have remarkable courage and loyalty. They are an especially alert and thorough and self-controlled people. We believe that these qualities are to be conserved by Christian principle which has already begun to take possession of the nation. The whole Western world has been surprised during the last two years to notice how, both in waging war and in securing peace, the spirit of Japan was more nearly Christian than that of Russia. The great need of Japanese character and life is the gospel of Jesus Christ. This should be a stimulus to every Christian worker to give promptly the truth to our sister nation. Past successes, as well as present needs and opportunities, summon us to action.



CHILD NURSE, JAPAN

Aftermath of the War

THE following testimony of one of our missionaries is a timely statement of a great fact, enforcing the above appeal:

The long prayed-for peace has come, and our cup of joy is running over. Yet as we look back, we see innumerable evidences that God has been using this war to advance his Kingdom in this great East. Almost every Japanese with whom I speak gives it as his firm conviction that the Japanese could never have won the victories that they did, had not *Kami Sama*, "God," been on their side and given them the victories. Their idea of God is very vague, but the Japanese heart has an entirely new, though imperfect, *consciousness of God*. The war has done much to stop the wave of agnosticism that was sweeping over Japan in the anti-war times. Consequently now is the golden opportunity for Christian missions in Japan. While this vision is still before their eyes, before their minds become over occupied with other things, the glad and full truth of this "unknown God" should be proclaimed throughout the land. This impression should be turned into knowledge. Here is our mission. Consecrated prayer, money and men should be put into the evangelization of Japan as never before. — Wm. Axling, Morioka.

NEW BIBLE TRAINING SCHOOL

IT may not be known to all the readers of the MAGAZINE that another "school of the prophets" has unfurled its banner. This infant seat of theological learning is located at Jaro. Perhaps it is too ambitious to speak of it as a theological seminary, but, as "mighty oaks from little acorns grow," so the Bible Training School is in embryo the Philippine Baptist seminary of the future. Although this is the first year of its existence it has a total enrolment of eleven students. They are largely from the peasant class, which means that they are not brilliant students. But they mean business; and if their spirit is right we can forgive them for not shining as pulpit artists, or for losing their way in the labyrinth of theology.



We have one student, however, who is promising. He is of the middle class and is far more intelligent than the others. He always knows his lesson; and, more remarkable still, on one or two occasions has shown signs of having thought for himself; and, most remarkable of all, he rarely fails to understand my Visayan.

The importance of the school as a factor in the religious life of the Visayan people can hardly be overestimated. For over 300 years the "voice of prophecy has not been heard in the land." The religious leaders have taught morality neither by precept nor example. They obscured the way of salvation, so that they neither entered in themselves nor permitted the people to enter in.

In this state of transition from the darkness and superstition of the Middle Ages to the light of the gospel, as we have it in this twentieth century, the people are easily led by any one who has more intelligence and force of character than the rest. So that it is of great importance to their future that men should be forthcoming who can lead their people into paths of righteousness and truth. This school aims to furnish just the men to do it. Two years of study ought to acquaint them with a fundamental knowledge of the text of Scripture and with its spirit. Then as they go among the villages teaching and preaching, they will be like leaven, which in time will



Photos by H. W. Munger

TRAINING SCHOOL AND PUPILS, BACOLOD, P. I.

leaven the whole lump; and the wooden images which now fill the land will give place to the open Bible; and instead of the smoke of incense will go up the incense of prayer from thousands and thousands of loyal, loving hearts. The isles are waiting for His law.— H. W. MUNGER, Bacolod, P. I.

A PRINCIPLE AND A QUESTION

Principle: "And Peter Said"

(Matthew's Report of the Transfiguration.)



WE might have expected that Peter would speak; but what prompted him to "answer" on this particular occasion, is not at once evident.

It is the mute appeal of the transcendent vision of a glorified life that explains Peter's response. Like John on Patmos, he "*saw* the voice that spake unto him." Does not the promptness with which he replied to the challenge, exhibit Peter's character in an attractive light? Not every man can hear the call of a situation, of a vision, of an ideal, before it is translated into constraining words. Most of us must be personally solicited, even urged to recognize and fulfil our duty. Not so Peter. When he saw, he answered. To be sure he blundered. He said the wrong thing at the wrong time. But that may well be pardoned, seeing that he said something, and had the will to do something. He did not see and then go listlessly away, feeling no touch whatever of obligation.

Just what was the vision that had stirred Peter to enthusiasm and action? There upon the mountain top, a bit of heaven had been let down to earth. Yes, it had come so near that they could overhear the conversation of the happy spirits who inhabited it, and had they dared, could have touched with outstretched finger their garments, white and glistering. And could they permit this glory to depart again into the far beyond without at least an effort to retain it among men? Peter thought, No. Hence his blundering suggestion, "Lord, let us make here three tabernacles." Thus would he give heaven a local habitation and a name in this distressed world of ours.

Peter's spirit was indeed praiseworthy. We wonder how any man who has heard the Master's announcement, "The kingdom of heaven is at hand," and caught but the merest glimpse of its glory, can fail to desire its permanent realization or hesitate to answer the vision and say: "Lord, if thou wilt, I mean to do what I can to establish thy Kingdom as an abiding fact on earth as it is in heaven." Only this is not achieved by building operations. It is obvious where the cathedral heresy originated. It may be traced back as by apostolic succession to Peter's three tabernacles! For centuries pious Christians cherished the delusion that by magnificent structures of stone and wood, embellished with the rarest art, they might ensure the permanence of Christ's glory among men. Yet all the while the light was withdrawing itself, and heaven on earth seemed to fade farther and farther into the dim distance. For God dwells not in temples made with hands.

Peter's misconception found its correction when from the mount of vision the Master led him down to where the demoniac boy was healed. In hearts thus redeemed from the power of the enemy, God was to make his habitation and manifest his glory. We remember how another servant of God, seeing the celestial vision, bowed himself and cried, "Here am I, send me." The true answer must ever be, not, *let us build*, but, *let us go*. If only the apostle had been better instructed, such would have been his response. As he saw, he would have answered and said: "Lord Jesus, heaven is glorious. Grant that it may endure here on earth, and to this end make us thy servants, its missionaries, to bear the light of the gospel of the glory of

God in the face of Jesus Christ, wherever now men's hearts are in the shadow of death." — ARTHUR H. GORDON, Cambridge, Mass.

Question: Is Our Praying Sincere?



"THY Kingdom come" has been on our lips daily for years. We have prayed that God would send forth laborers. Have we meant this prayer?

Prayer carries with it an obligation. A farmer prays for a big crop. He sees the grain growing and the harvest becoming abundant. But his barns are too small, his machinery inadequate, and his help incompetent to care for the increase; and the crop wastes. He who prays for a pure city and then stays home on election day is a poor citizen.

Prayer for enlargement carries with it two other "*p's*": *preparation* to receive it, and *pledge* to sustain it. Hudson Taylor was right when he refused to pray for wind till the captain had unreefed his sails. In an hour's time the captain came to Mr. Taylor's room and said: "You'd better stop praying, for we've got all the wind we know what to do with." Today we've got all the kingdom of God on our hands that we know what to do with; and we must prove the sincerity of our praying by taking care of the answers that are coming.

God is answering our prayers. The Kingdom *is* coming. We are bewildered before results and opportunities in Japan and Russia, North Burma and the Philippines. Nearly 16,000 baptisms in foreign lands were reported in our own Missionary Union churches last year. A Buddhist priest once told me in Ceylon, that stronghold of Buddhism: "I am sorry to say that Buddhism is going down and Christianity is going up. Buddhist priests are a bad lot, and if I had my way I'd put them all in a lump and burn them, and save only their robes."

God is combining the spiritual motive and the material wealth in the church for the preparation and pledge that follow the prayer. Fifty per cent. increase? Yes, easily, for with the spiritual inspiration and the material means, the churches can grandly rise to their amazing opportunities; and we can not only glory in, but help to make beautiful that crown of victory for the Son of God and the world's salvation. — J. MILNOR WILBUR, Narberth, Pa,

Intercessory Foreign Missionaries

ARE our missionaries and the native workers the only foreign missionaries? Is our work for them done only by sending money for their support? May we not become ourselves missionaries abroad by intercessory prayer, that "moves the Hand that rules the world?"

Rev. Alfred E. Street, a Presbyterian missionary in China, makes some very practical suggestions as to the need and positive service of prayer in the spiritual conquest of prejudice and superstition, the strengthening of our own forces, helping to secure right men at home and abroad, the encouragement and inspiration of the lonely and overburdened and the salvation of individuals mentioned by name. In this work every Christian may share, becoming himself a foreign missionary. (See page 69.)

"Our Tears Mingled with His Blood"

WE who have not experienced it cannot know the depth of pain suffered by our missionaries who leave father, mother, brothers, sisters, and even children in their native land, to go forth to preach the gospel to those in greatest need. Going means giving up life's dearest possessions. One who has just made sacrifices more costly than most writes:

But the Son of God gave his life. Why should not our tears mingle with his blood for the world's redemption? What a privilege to have fellowship in his sufferings and be co-laborers with God!

UNION IN WORK ABROAD: We have already referred to the combination of six Presbyterian bodies in India. News now comes of a plan for cooperation and union between four Congregational missions in South India, — two of the American Board, and two of the London Missionary Society.

FROM THE WORLD WIDE FIELD

BURMA

Breezy Briefs

THE first tract ever written by a Kachin has recently been printed and is being read with interest by those who are able to read. Considering that it is scarcely more than ten years since the people had no written language, their progress is most remarkable. It is due to the painstaking, persistent work of Rev. Ola Hanson. The Kachin dictionary on which he has long been working is now being published. ¶ Rev. C. L. Davenport will be encouraged upon reaching Mandalay, to find the Eurasian school increased to ninety pupils under the care of Miss S. R. Slater. Great inconvenience results from cramped quarters, and they hope for the new building in 1906. ¶ Baptism of thirty-seven pupils in the school at Toungoo has cheered the heart of Mr. Heptonstall.

Two Receptions

THE party of missionaries which sailed from Boston September 21 arrived in Burma November 6 and were most cordially received by the missionaries and friends in Rangoon, a reception being tendered at the home of Professor and Mrs. Ingram. ¶ During the recent meeting of the Burma Baptist Convention, teacher Ah Sou of the Rangoon Baptist College and his wife gave a luncheon to the missionaries, about sixty sitting down to the daintily spread tables, and greatly enjoying the thoughtful kindness of their host.

Annual Conference

THE reports from the annual conference indicate that it was one of the most encouraging and inspiring meetings they have ever held. Deep spirit of prayer took possession of all hearts, lifting above the plane of any ordinary business meetings, although much important business was transacted. The need of strong advance is so urgent that a committee was appointed to prepare a special statement of the situation. The losses in the Karen fields require two men; the Chin work needs to be subdivided; the Kachins need two more families, the Telugu and Tamil work needs reenforcement and the 25,000 Chinese in Rangoon alone need a worker. Women are needed for school work, and added help should be given to those border tribes in the northeast reaching out so eagerly for the truth. The report of 8,500 baptisms among our missions in Burma this year, far more than twice as many as last year, gives cause for profound gratitude to God. Let us go forward to greater conquests.

Late Bulletin from Kengtung

I AM expecting to start twelve men out two and two this week for extended tours, and more will go very soon. I start soon myself, on a tour of considerable importance to the work, although not a long one. The interest is deepening in the Shan department of the work. We often have four hours of steady preaching on bazar days, and the attendance and attention are good. — W. M. YOUNG.

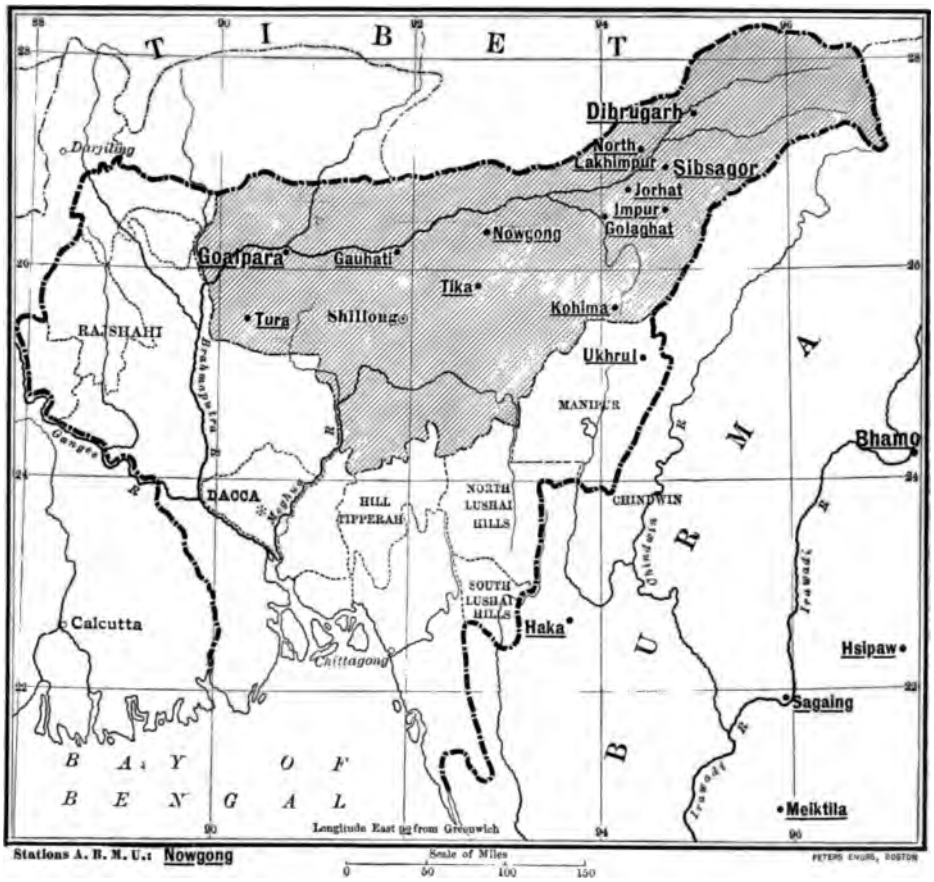
A Brother's Cry: Pray

DURING the past year I have had special difficulties, opposition from government officials, plots on the part of the heathen, bickerings among the native brethren, threatenings of heresies, until at times it has seemed that I could endure no more. Then on the top of all have come these personal afflictions, the full weight of which few perhaps can understand. At times faith has been severely tested. It has been difficult to see how all things could work together for good, — impossible to *see* it, hard, very hard, to believe it. Yet without faith life is vain. Pray that I may be strong to endure unto the end. — E. N. HARRIS, Shwegyin.

ASSAM

Some Glimpses

REV. P. E. MOORE has undergone recent hospital treatment in Calcutta, and hopes to be able to return to his work in a few weeks. ¶ The Assamese evangelical monthly, *Light*, has been received with interest, and is sure to have an influence in promoting unity throughout the



THE NEW PROVINCE: EASTERN BENGAL AND ASSAM

Map showing the redivision of territory in northern India, whereby a portion of the province of Bengal is united with the province of Assam to form a new province to be known as Eastern Bengal and Assam. The area comprises 106,540 square miles and contains a population of 31,000,000, of whom 18,000,000 are Mohammedans and 12,000,000 Hindus. The capital is Dacca. A lieutenant-governor will be in charge of the administration, together with a legislative council and board of revenue, like the other provinces of India. It is thought that such a reorganization will be of great advantage, both in reviving the prosperity of Eastern Bengal and giving great impetus to the hitherto retarded development of Assam.

field. The natives are glad to know what is going on in the different stations. ¶ Dr. W. A. Loops, en route for Impur, writes of his safe arrival in India and of his deep interest in investigating medical work in the great cities of Madras and Calcutta.

Associational Mission: A Chief's Rupee

I WOULD like to tell you a little in regard to the association just held at Lungpa. The attendance of outsiders was over 300 and the interest and spirit unusually good. The missionary spirit was stronger than for several years. Almost every speech and sermon had for its theme the extension of our work and the improvement of the religious life of the people. The collections were larger than ever before, also. The interest in foreign work was greatly increased by the presence of Yangchu, a Mozunger who was led to Christ by the association missionary and recently baptized. He is the head-man of his village and is ready to do what he can for his tribesmen across the border. Quite a thrill went through the audience when he came forward during the taking of the foreign mission collection and added his rupee to the fund that had been the means of his conversion. — W. F. Dowd, Impur.

SOUTH INDIA

"Joy Cometh in the Morning"

WE have recently passed through some dark days here; but they promise to be the dawn of blessed times. We seem to be at the beginning of a good ingathering. There is a spirit of prayer among the workers; nineteen were baptized last week and many more are awaiting the ordinance. It is a hopeful sign to see the women coming out with their husbands. — J. S. TIMPANY, M.D., Hanamakonda.

Northeastern Stations

BUILDING preparations at Madira are progressing steadily, says Mr. Kurtz. An interesting meeting was held recently with his workers, about thirty in number, who report baptisms and increased attendance upon services. Cholera was very bad at Bezwada. Owing to Mr. Thomssen's departure on furlough Mr. Kurtz has been given the oversight of the Bapatla field in addition to his own heavy responsibilities. The need is pressing for more men in the Telugu Mission.

Kanigiri Good Samaritans

MAKING sun-dried brick and tile was one method of providing work to give relief during the famine. Water and earth are mixed by the feet of strong men, pressed into molds by their hands, and dried ten days in the sun. Food has increased to more than double the normal price.

The Annual Report of the Christian Herald Orphanage, of which our missionary, Rev. George H. Brock, is manager, gives an encouraging summary of a useful work done during the past five years; baptisms, offerings for home missions and school work show a paying investment.

"What can We Do with the Sudras?"

WE are apparently on the verge of a great movement among the Sudras. From many stations come reports of baptisms among them, especially at Kanigiri. But when they come, what are we going to do with them? They are about as ignorant as the outcaste people, though generally belonging to a better class and being more well-to-do. We must put forth all our effort to provide for their teaching, both religious and secular. And for good instructors they will provide the support, I have no doubt. We have four young men of caste extraction among our Christian boarders at present. — L. E. MARTIN, Ongole.

CHINA

News Notes

REV. J. S. ADAMS, of Hanyang, has baptized sixty-six, and reports decided increase in the native contributions. ¶ Rev. A. S. Adams preached his first sermon in Chinese in a most acceptable manner on the first anniversary of his arrival at Hanyang. ¶ The native Christians of the Central China Mission have given generously this last year, the total amount being $515.06 Mexican. ¶ Mr. Beaman is in excellent health and deep in work again at Suifu; he finds his house boat of the greatest help in touring. With his family along, he has a "traveling Christian home" wherever the work calls. ¶ The South China Reference Committee has designated Rev. G. W. Lewis to Ungkung.

Baptisms in West China

DURING this month Mr. Openshaw has been conducting a Bible study class. On Saturday, October 28, fifteen candidates presented themselves for baptism. As a result of a rigid examination, lasting over four hours, thirteen were accepted and were baptized on the following day. The oldest candidate is seventy-seven years of age and the youngest twenty-five. When the old man was asked why he wished to unite with the church he said, "I want some one to care for my soul." All are well at our station. — JOSEPH TAYLOR, Yachow.

Chinese Scholar Baptized

WE recently baptized twenty-four here, five of whom were boys from the school, and among the others was the teacher in the boys' school who has been associated with the mission for a number of years but has never taken a decided stand before. He is a man with a degree, a class



A HOUSE IN THE HILLS

UNGKUNG NATIVE ACADEMY

extremely hard to reach, and is the first of that class in our Hakka Mission to take this step. We hope many more of the boys will now be brought in and that some of them will have a desire to preach. The school work is certainly of the greatest importance at this time in China. — J. H. GIFFIN, Kiaying.

New Hospital at Hanyang

THE work of preparing plans for the new hospital has been very difficult, but the task has been a joyous one and the thought of helping hundreds of poor, suffering ones with whom we are surrounded, and bringing them into touch with the Great Physician has been a constant inspiration. The contract for the main building and out-patient department has been let and the work is now well started. The out-patient department is an immediate necessity owing to the dilapidated condition of our old building, the ceiling of which is held up in several places by rough posts to keep the roof from falling in, and in wet weather we have two or three inches of water on the floor. — G. A. HUNTLEY, M.D.

"China's Woe"

SO terrible have been the ravages of opium and so serious is the effect upon our mission work that the advisory board of the missions in West China, representing seven missionary and three Bible societies, has recently passed strong resolutions urging prompt and efficient measures to regulate the traffic and production of opium. It is called "the deadly enemy of all national prosperity and the insidious potent foe of all missionary success." We are cheered by the following fact:

Rev. Timothy Richard, D.D., one of the most statesmanlike of missionaries, and who is in close relation with the leading ministers at Peking, states that there is a strong desire, especially on the part of younger men, to institute reforms on the use of opium throughout the country. The empress dowager is much more favorable to reform movements than she was some years ago.

A Union Rally and a New Conquest

IN September we had all the preachers and teachers in for four weeks of Bible study and general training and now I am on my field in the first week of a trip planned to cover four Sundays. On my return home I shall start at once for the island of Namoa, of whose interesting people and three little churches I have written before. . . . Then we are to have their first special union rally — a sort of associational meeting for three days. This isolated field needs to be brought into closer fellowship, and to unite in the work for their island.

The churches of the Kakchieh field, acting through the board of control of their home mission fund, have placed this year a qualified preacher in Phonleng. This is a district city in Mr. Foster's field, which has for years kept its doors closed tight to the gospel. Twice, some years ago, a place of meeting was rented, only to be closed on account of opposition. Within the past few weeks a successful effort has been made, and the preacher above mentioned will take up his headquarters there this month. We hope that this opening will now prove permanent. The change of attitude of the leading men of the community toward Western learning, and incidentally, toward the foreign religion, is very great. — G. H. WATERS, Swatow.

JAPAN

Pointed Paragraphs

MR. AND MRS. R. A. THOMSON received a warm welcome from the members of their church at Kobe upon

their return from furlough. Mr. Thomson was sorry to find their faithful pastor, Yoshikawa, on the border of a nervous breakdown. The work of this vicinity has been divided between Mr. Thomson, Mr. Tenny and Mr. Briggs. ¶ Japan now permits church building sites to be free of taxes, the same as temples and shrines. It is thought that this is the first official recognition of the Christian religion. ¶ The school for foreign children at Tokyo is enjoying a prosperous term. Of the more than 100 enrolled, eight are children of our missionaries. It is a great comfort to the parents to be able to keep the children longer with them than would otherwise be possible.

Citizens Protect Property

AT the time of the riots in Tokyo when some Christian church buildings were destroyed, a company of sixty or more men from the neighborhood gathered in one of our Baptist churches to discuss what should be done for its protection. Most of them were not professing Christians, not even the lawyer who took the lead and was made chairman of the meeting. He, however, made a ringing speech urging the establishment of a guard to aid the police in their defence of the property. This was done, and though an excited mob came three different times to destroy the building it stands today uninjured and ready for its work. The missionaries were greatly cheered at this expression of interest and appreciation of what this church stands for in the neighborhood and city.

AFRICA

A Practical Test of the Gospel's Power

REV. J. R. M. STEPHENS, of Wathen, Africa, writing of his experiences, in the *Missionary Herald* (Baptist, London), gives the following clear testimony:

Formerly the chief had fifteen wives. He has gradually arranged for them to go away, doing it honorably, not driving them off; and this time I married him by holy matrimony to his one remaining wife. Again, in the old time he was a great palm-wine-drinker, often drunk. On a previous visit he stood up in the service and said: "I don't want to drink palm-wine any more, which makes me fall to the ground. Write my name in the book and I'll put my sign," which he did, and many others followed him. Again, he was a quarrelsome, reckless fellow, showing violence to those around him. Now he is quiet and genial, and an earnest attendant at the daily service.

Opposition as at Ephesus

GOD has blessed our work greatly this year. We have baptized nearly 500. This has aroused a great deal of opposition. Houses have been torn down, school books torn up, teachers tied up, children taken by force out of our schools. I will tell you more soon when we see the outcome. Our Christians need your prayers. — P. FREDERICKSON, Kifwa.

THE PHILIPPINE ISLANDS

Interesting Items

ON a recent trip in the north end of Negros Island, Mr. Forshee baptized two more believers and opened work in a new section where the people received him cordially. ¶ Mr. Briggs writes most hopefully of the opening of the industrial and Bible schools, with seventy bright boys in the former and ten men in the latter. ¶ The conference of Philippine missionaries convened at Capiz, January 4 to 7. Reports have not yet come to hand. ¶ Mrs. W. O. Valentine has been obliged to take her little daughter away from the islands. At last report she was on her way to Japan. If the child did not perceptibly improve in health upon arrival there, she would proceed to America. We sympathize with the anxious parents. The climate of the Philippines seems peculiarly unfavorable to young children.

Opportunity Great — Future Glorious

DR. R. C. THOMAS of the Philippine Islands, in speaking of the joy of the missionaries at the return of Dr. and Mrs. Lerrigo, says:

How we do wish that a dozen others were coming out with them! This field is so ripe for the harvest that it seems as though we could hardly wait for these "wielders of the sickle" who are sure to come sooner or later. The field is deserving of reenforcements and they will come in answer to prayer. If there is one thing a person learns on the mission field, it is to expect direct and almost miraculous answer to prayer. The opportunity here is great and the future is glorious. If you happen to run across any young men who want to start in on the happiest life on the face of the earth, please give them a ticket to the Philippines!

EUROPE

Welcome, Russian Brother!

BARON W. ÜXKULL, the Baptist nobleman from Russia who was heard with such deep interest at the London Congress, has signified his intention of visiting America in the spring and has accepted the invitation of the Missionary Union to be present at the Anniversaries in May. He hopes to speak quite widely in behalf of his poor brethren in Russia.

Educational Commissions

Rev. W. F. Dowd, Rev. E. G. Phillips, Rev. A. J. Tuttle, Miss E. C. Bond, nominated by the conference in Assam; Miss A. E. Long, nominated by the Woman's Societies; Rev. W. C. Mason, Rev. P. H. Moore, hereby appointed by the Executive Committee, and the principal of the Training School at Jorhat, for ASSAM.

For SOUTH INDIA the following: Rev. A. Loughridge, LL.D., Rev. J. M. Baker, Rev. F. H. Levering and Miss F. M. Tencate, nominated by the Telugu Conference; Miss Katherine Darmstadt, named by the Woman's Societies; and Rev. W. L. Ferguson, D.D., and Rev. David Downie, D.D., directly appointed by the Executive Committee; together with the president of the theological seminary at Ramapatam and the principal of the Ongole Baptist College.



REV. J. S. OSTERMAN, FINLAND

SIDELIGHTS FROM THE EXCHANGES

REAL IDOLATRY: A convert in East Africa says, in the *Gleaner* (London), that in their part of Africa a man is deceiving the people, teaching them to worship a large snake by bringing oxen, sheep and honey. The priests and the snake eat the meat and drink beer from the honey. The realism of idolatry has its terrors.

KOREA: Two great forces are at work in Korea today; the one is represented by the Japanese policeman in his natty uniform at the city gate or the Japanese customs officer on the dock; the other by the buildings that lift their heads above the squatty hovels of the natives in Seoul, the various headquarters of the missionary societies working there. The one will regulate the outer forms and conventions; it will lay the track and determine the schedule; the other will provide the motive forces, the new life energy, the deed and character-determining power. HENRY F. COPE, "Korea, Her Problem and Her Promise," *Service*, January, 1906.

PRESBYTERIANS IN THE PHILIPPINES: An observer in the Philippines says: "One evangelist is as much of a pacifying force as a whole company of constabulary." This is quoted in the *Assembly Herald* which reports a rapid increase in converts of the Presbyterian Mission, which in five years has received over 2,000 communicants; 1,200 being the fruit of the past year's work. The church in Manila is to have a large building very soon, $10,000 having been donated for this purpose by Mr. Emerson of Titusville, Pa.

"I CAN NEVER FORGET"

MRS. J. ELLEN FOSTER, in *Woman's Missionary Friend* (Methodist Episcopal) of November, writes of her stay in Manila: "The world will never seem the same to me again. I can never forget the sin and sorrow of those without God and without hope in the world. The great undertow towards the Fatherhood of God, and the brotherhood of man which the people of Christian nations feel, and which, consciously or unconsciously, carries them onward to human betterment, is not here. In its place is a void of outer darkness."

THE PROPHET'S VISION

SABBATH evening I stood on a Sidon housetop and watched the tender glories of a Syrian sunset softly fall upon mountain and sea and sky. Suddenly, from the minaret of a neighboring mosque sounded the muezzin's call, "Come to Prayer. There is no God but God, and Mohammed is the prophet of God." The men in sight bowed themselves at those sonorous tones. But hardly had they died away when from the chapel of our school beneath, rose the fresh young voices of 106 boys singing:

"Jesus paid it all, all to Him I owe."

It was a mere coincidence, but it eloquently voiced the significance of our school work. Mohammed or Christ? The former has the men of this generation, but Christ has the men of the next. — ARTHUR J. BROWN, D.D.

A BLOW TO POLYGAMY: The British South Africa Company, looking about for articles which will bear taxation in Barotsiland, has finally decided to tax wives. Every polygamist must pay each year $5 per head for all of his wives except the first.

EDITORIAL

The Truest Patriotism

What is a more fitting celebration of the birthdays of our great Washington and Lincoln than for us, as American citizens, to realize that broader patriotism and devotion to the whole world, and resolutely to do our part, as citizens in this land of Christian light, in making known the truths of the gospel to those who are still in darkness? Very much has been written of the "Mission of America in the Orient," "Benevolent Assimilation," etc.; but our real service to the world must be done on Christian principles, and the highest service will not be done unless the churches and Christians undertake the work as disciples of Jesus Christ and give the world his gospel from a genuine Christian motive. President Roosevelt made a noble call to American citizens when he summoned us to consecrate ourselves "to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it." As a nation, however, we cannot do all that is necessary in the fulfilment of our mission in the earth. It is the Church, the individual Christian, that in obedience to the call of Jesus Christ, must take the gospel to every creature, and live out the gospel before men in every nation of the earth. We are, indeed, not yet a "Christian nation," but the Church, at least, may rightly be expected to be Christian.

The Billion Dollar Work

The work of foreign missions is stupendous. The need of the world, the opportunities for service today, the purpose and love of God, these measure an immeasurable work. It is certainly a great mistake for us to regard missions as in any way small, or to treat them as a mere accident or incident of Christian service. They cannot be supported by a few dimes left over from our numberless other expenses. Treasure chests must be opened. The vision of Jesus Christ is that of a world won to himself. This will cost millions upon millions of dollars. A few millions have already been expended; but this is only a beginning compared with what is needed. Americans do not hesitate on account of cost when they wish to carry out a great enterprise. Does commerce demand the connecting of the Atlantic with the Pacific? Our government does not hesitate to pay out an immense sum, and the work proceeds. The cost of war and the cost of commerce is measured by billions. Should we count the cost of the conquest of the world for Christ in thousands? Let us put missions in their proper place and have the worthy faith and courage for investment, calling it investment, not sacrifice. American, British and Japanese military and merchant leaders, in their own spheres, set us inspiring examples. Our true and sufficient inspiration is from the presence of our Divine Leader, with world-wide authority, world-wide vision, world-wide conquests.

Is Our Glorying Vain?

Mark Twain in the December *Harper's Monthly* makes Eve say of Adam that he cannot help being bright; he was born so. As you have often observed, however, we are most likely to feel vain of what we have inherited, and hence, that for which we have no personal credit. Men are proud of their social position, their name, their wealth. The only true occasion for pride, however, is in living up to our heredity; in making good the promise and pledge of our position and possessions, by making the most of privileges and opportunities. This should be our ambition, and this is our glory. Wendell Phillips used truly to say: "To do as well as our fathers we must do better than they."

The same is true concerning our denomination. Are we not apt, in private and on the platform, to glory in its honor instead of doing our share in adding thereto? We may well rejoice in the incomparable blessings God has bestowed on our foreign mission work; but this is not a credit to us personally except in so far as we have had a part in it. We do not truly appreciate divine blessings unless we seek to honor our fathers and our God, and feel a keen

sense of shame that we do not in study, prayer and gifts, do our part more worthily. Let us do it this year, this month, this day. Self-glorying will then give place to such a devout thanksgiving, and such a grateful and generous gold-giving, that the harvest will be multiplied many fold.

At the present time, our very successes on the foreign field embarrass us, for we are not able to improve the opportunities they give for larger service — to plant new schools, to open new stations, to send out new evangelists and Bible women, to translate new books — in short, properly to equip our work in many particulars.

A fifty per cent. increase in our current offerings for the regular work would more nearly be worthy of the cause of missions, would more nearly be worthy of the Church, would more nearly be worthy of Jesus Christ, who is the Master of missions upon the throne in the heavens, the Leader of missionary activity in the field on earth, and at the same time sits over against the missionary treasury. Let us offer rich gifts, fragrant with love's devotion and ministry.

"Partition of China" and Mission Fields

We have read a great deal about the partition of China, from which it was mercifully saved by American statesmanship. God has been leading the various denominations of that great land, as in other mission lands, in the spirit of real union to make a rightful partition of the territory for mission work. Suppose that our share were only one-fiftieth, however; there would still be 8,000,000 souls in China for whom the Baptists of the North are responsible. What is our little handful of missionaries among so many? What an inspiration our soldiers find in marching to battle, pressing in line shoulder to shoulder. So, too, our missionary workers need to touch each other; but they are so few that they cannot touch even fingertips, reach as they may. Let us pray for more men and money to send them.

What Missions Do for the Upside-down World

Paul was accused in Ephesus of turning the world upside down. Our missionaries often have to meet the same charge from Hindu or Buddhist. The facts of the case are shown in the following quotation from the *Home Gazette* for December, 1905:

A miner was once preaching to his mates, and he said: "My first point is, the world has got upside down somehow; my second point is, the world has to be turned right somehow; and my third point is, us is the chaps to do it."

Not All are Eager for the Truth

When rejoicing that so many eagerly hear the gospel, we must not forget those who turn a deaf ear or fiercely oppose the truth. In northern India a Mohammedan preacher interrupted a Christian service by an address. Opposing crowds gathered, listening. After an hour's talk the Mohammedan recited the creed of Islam; then, in the words of the *Missionary Intelligencer:*

The excited crowd began waving ominously the sticks of sugarcane which, a short time before, they had been idly chewing. Sticks and stones began to fly and a great commotion appeared imminent. Suddenly a Sikh soldier was seized for remonstrating with the Mohammedans, and dragged along the street and the uproar ceased. The next day the hostile preacher of the Mohammedans came up to the mission house and asked forgiveness.

The experiences of Dr. Carlin (Annual Report), Dr. Eubank and Mr. Latimer in attacks or riots, as well as the massacre at Lienchow, are in the same line. The campaign is still on. Its issue is sure, but the end is not yet in sight. The reports from all our fields throw light on the problem. *The Morning Star* states a truth that applies to the whole world as fittingly as to India:

With 20,000 miles of railway, with telegraphs and mails, with newspapers and numerous government schools and mission stations, one would suppose that the light of modern civiliz.tion would ere now have penetrated the whole land. But 300,000,000 human beings constitute a tremendous mass, and any one visiting India soon realizes that the transformation of this mass is not the work of a day or of a year or of a century. It can be fully accomplished only by the combined efforts of all possible agencies for an indefinite but very long period.

The Seriousness and the Frivolousness of Idol Worship

In *The Round World* we read of idol processions — taking the gods out for an airing and once a year, at least, taking the important idols to the river or tank for a bath, and to a distant temple to visit another idol:

Thousands of people throng the streets of Brindaban, a sacred place with many holy temples. Every day for a whole week the idol is brought out and placed upon a huge car. The priests themselves draw it along, helped by wealthy men who think it pleases the god. After "eating the air" it is taken back into the dark temple. On the last day of the week the idol is left in the garden until after sunset to see and enjoy the fireworks. The men are worshipers of the god Vishnu.

Yes, there is real idolatry in India. It is the moral degradation, however, rather than the fantastic forms of absurd idol worship that shows the enormities of heathenism.

The Kind of Preparation Mission Fields Demand

We have of late been impressed by frequent statements of travelers and statesmen concerning the high mental quality and moral character of missionaries, and their efficient social and political as well as more strictly religious influence in the lands where they labor. Our own denomination, as well as others, numbers among its force many strong leaders of thought. All varieties of service are needed on the mission field, but the highest standard of qualifications must always be kept in mind. The following word from one of our earnest missionaries, whose urgent zeal did not permit him to make the ordinary preparation for service abroad, before securing his appointment, throws a very clear light upon the question of breadth, depth and fulness of preparation necessary, even on the part of those of best native ability and greatest earnestness of spirit, for one of the most difficult labors with which God honors men:

Tell them all at the Rooms that the shortest-cut man of the American Baptist Missionary Union advocates the highest possible education for any foreign mission field in the world. I did not have any idea how many things I ought to know till I wanted to use them.

What Does it Mean to be a Christian?

To be a Christian is to share in the spirit and service of Jesus Christ, to be a follower of him. We are very sure that no one can keep very close to our Leader without being in heart a missionary. As a member of the Kingdom, each Christian will wish to do his part in Christian work. To carry on the business of the Kingdom requires money. To carry it on in a worthy way requires considerable money; but the businesslike Christian is unwilling to have the work done unworthily. We know there is a tendency on the part of many to avoid taking personal responsibility in service. Strange as it may seem there are tax-dodgers in the church world as well as in the business world. They who realize the precious privilege of sharing the love and work of Jesus Christ eagerly seek opportunities for doing, not escaping service. Let us stop to count the assured profits of the investment in mission work, as any intelligent reader of modern missionary literature can do. How attractive a field it is, inviting us to plant the seed of truth through our personal efforts and gifts. Surely we will do our share ourselves, not leaving it to the hypothetical "somebody else."

No one of us can say what another should give, — what are useful necessities, and what are sinful luxuries for him; but it goes without saying that each one should do something and do all that he can for the cause of Jesus Christ in the foreign field. Let us, as honest men, pay promptly our debts to God. You remember F. B. Meyer's friend, who signs himself, "Yours to be counted on." Let Christ depend upon us. We owe a generous support to the work, as those who love the Lord and are redeemed by him, as those who have pledged themselves to sustain our own representatives on the field, as those whose brothers are in darkness and death, as those who know the truth and are impelled by the force of indwelling love. To be a Christian, then, means to share the spirit of Christ, to share his work for those he loves and seeks to save. His motto is: "Share, not Shirk."

Wintry Days: The Life of Sunshine

These are the days when, to the delight of Pacific Coast transportation and hotel companies, we who live in the North and East long for the western land of sunshine. Spiritually, however, we may all the year

round bask in the warm, bright, life-giving beams of divine love.

Yesterday, when we cheered some heart by the sunshine of a glad word or kind deed, and our own was warmed anew by the reflection, we resolved that we would live in the light and let our own light shine each day this coming year. The new year will indeed be one of 365 sunshiny days for ourselves and those in the darkness of sorrow, ignorance and sin, if we can but help them to know and trust the love and wisdom of our Father. To know him is life eternal. There are still multitudes who do not know him. How can they unless we make him known?

A Real Peril and the Way of Safety

We hope that those of us who did not read the strong editorial in the November *Helping Hand*, on "The Peril of Those who Stay at Home," will secure that splendid number at once and carefully read the article. The perils of selfishness and disobedience are indeed real. What is there that will save the Church from threatened paralysis, from atrophy? The church must have an object great enough to match its whole manifold self, to call forth its best endeavor. This is the problem of each department of the Church; for our young people's organizations must have an all-consuming purpose to which they may concentrate all their powers, — something worthy of their loftiest ambitions; and if our Sunday schools would solve the problem of how to keep young men, they, too, must undertake work outside of themselves, and even Bible study with a view other than for self culture. The Church today calls for that which is worthy of its metal for the development of the masculine elements in religion. Missions are more than an enterprise, they are God in Jesus Christ, working through the Church to save the world; but they are, indeed, in part an enterprise, the greatest one that men can undertake, — the Church making Christ known to the whole world.

The Blessing Costs

Everything we do of value to ourselves or the world costs. Culture and business success cost; but they are worth while. In the words of J. A. Froude:

A quaint old proverb says, "One cannot have an omelette without breaking eggs." If we would do anything that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes, and courtesies that cost nothing; we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of his color died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures.

The conquest of the world costs, but it is worth while. Who will pay the price? The cost is the heart's blood and the purse's gold.

The Financial Situation

How may we succeed in making the 50 per cent. increase? So far as the Missionary Union is concerned the general method may be said to be: "Ask God and tell his people." Even more important than telling his people of the need, is asking God to supply it; expecting great things from him, we will then ask for great things and work for them.

Success will come by those who are now interested and giving increasing the amount of their gifts, and then securing a large increase in the number of givers. Will not each one who is now a giver win at least one other contributor?

The Money Wisely Administered

Hon. John Wanamaker, after a tour of careful inspection of mission work in India, makes a very clear statement, which, although of immediate reference to the Presbyterian missions, may be stated as positively of those of the Missionary Union:

No private business man, in my judgment, can administer from the United States properties and finances in India more effectively — for less as a rule — than the Presbyterian Board is administering them. In all my life I never saw such opportunity for investment of money. As I looked at little churches, schools and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself; yet there are others left. I appropriated some that you cannot have, and wished a hundred times that I had known twenty-five years ago; but I can take you to many as good, if you will.

JUST AMONG OURSELVES

THE Baptists of America desire, and in the best sense demand, the best missionary magazine that the science and art of writer, printer, engraver and editor can produce. You and the cause of Christ's kingdom are worthy of even more than human power can produce. The MAGAZINE earnestly seeks to come much nearer to this high ideal than it has as yet been able; but it is keenly conscious of its limitations.

GENEROUS APPRECIATION

The evidence is abundant that you appreciate our high purpose and earnest endeavor. Hundreds of kind thoughts have been thoughtfully expressed to our editorial ears. We wish to share with you the joy of hearing a few. An aged veteran gives a practical proof of interest:

I have passed my ninety-third year. Have had two pastorates, one of twelve, the other of thirty-eight years. Have been a subscriber to the MAGAZINE all that time.

Another testimony is very suggestive:

I requested that the MISSIONARY MAGAZINE be discontinued. I revoke that order. Although the MAGAZINE is taken in my mother's family and I have access to it, still I feel that I want to take it myself this year. It has always been a great pleasure for us to contribute to the cause.

SUGGESTIONS AS TO PROFIT SHARING

We need it for ourselves and our families, for even the boys and girls soon become interested in the whole MAGAZINE through the pictures; we need it to loan to our friends who do not know their need; for we wish to share our good things. How may pastors pass on their help?

Our pastor read extracts from several numbers of the MAGAZINE last Sunday in the course of his sermon. "If the paper is so interesting as that," remarked one gentleman at the close of the service, "I wish to subscribe at once"; and he forthwith gave me his name. Might not this be a suggestion for other pastors?

There is the right plan, the right hour, the right way, the right result. If we strike a sturdy, careful blow, when the iron is hot, a good weld will be made. One man did so, and says:

One result of our recent missionary conference is our first success (in our church) with the MISSIONARY MAGAZINE. Never before could we secure more than a dozen subscribers. Without any trouble whatever we have now secured about thirty-five, and the list is growing.

"MISSIONARY LIGHTS" SHINE

Some find some one department of special help. One desires a map in each number; another asks for more poetry, another for more news. It is gratifying that our pioneer work for the Sunday school study proves its worth to other denominational societies, who find it suggestive in method, and to our own people, who have given the test of use. A New York superintendent says:

I write to say that I am delighted with the "Missionary Lights on the Sunday School Lessons" — by far the best plan yet devised to teach missions in the Sunday school. I am urging our teachers to make use of them, and often use them from the superintendent's platform.

"YOUR SERVANTS FOR CHRIST'S SAKE"

Brethren, we desire to be your fellow-workers. The work is not for our sakes, but for our Master's, whose we are and whom we serve. We cannot expect often to hear such encouraging reports as have been gratefully received of late: of new and increased gifts, or of young men, who give their lives to the gospel ministry as a result of reading the MAGAZINE; yet we ask you to continue to help us by prayer, suggestions and subscriptions, that we may be able to do the largest possible service.

Is Your List of Magazines for 1906 Completed?

If so, you are already a subscriber for the BAPTIST MISSIONARY MAGAZINE, but your friend and neighbor may not be. Some in your church may not know how much they need it for themselves and families and how good it is. Show them this number of your MAGAZINE. You will be of real service to them and to the cause by securing new subscribers. If there is not a club in your church, will you not send for the new announcement, poster and samples, and secure a large one?

FELLOWSHIP AND INTERCESSION

We commend to thy fatherly care all whom thou hast called to take part in the work of thy Church. Watch over them, we beseech thee, for good; defend them from all dangers both of body and soul, from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine angels charge over them, and let thy Holy Spirit rule in their hearts, and prosper all their work to the glory of thy Holy Name, through Jesus Christ our Lord. Amen."

The Dangerous Deficit

THE United Free Church of Scotland and the Methodist missionaries of India are earnestly calling for general and continued prayer for their mission work. Every missionary on the field feels the need of this prayer. The financial deficit may be serious, but the great and primary deficit is that of prayer.

A Notable Example

OUR Baptist Theological Seminary, Yokohama, issues a cycle of prayer in which the names of the graduates and some of the former students now engaged in Christian work are recorded, one for each day in the month.

PRAYER CYCLE, FEBRUARY 5 TO MARCH 10

SPECIAL THEMES FOR THANKSGIVING

Freedom in America: It is ours for the world's sake (p. 67). The volunteers. The contributors. Europe: Our heritage from Baptist heroes and martyrs; the fruitful, sacrificial heroism of Oncken and other European pioneers; our noble brethren in Dresden (p. 51), and other faithful witnesses; the work of Christian schools and press; the revival in France and Algeria.

DAILY TOPICS FOR UNITED PRAYER

Key Word: Freedom Through the Kingship of Christ

SPECIFIC REQUESTS AND PRESSING NEEDS:

5. 50 per cent. increase in offerings this month; the Secretaries and church workers; the forgetful.
6. The Garos of Assam: the association now in session; the missionaries touring; a revival.
7. Persecuted Christians, Kifwa, Africa; the study classes, learning about Africa.
8. Assamese work, Golaghat and Mr. Swanson.
9. The Shan work, Burma; especially at Kengtung. North Japan, famine-stricken.
10. Burma: Chins and Talains; reenforcements.

FREEDOM IN KNOWING AND DOING THE TRUTH:

11. The world's emancipation from sin. Our churches making an offering today.
12. Noblest manhood and fullest spiritual liberty in the land of Lincoln.
13. God's overruling in Russia: Peace through justice and moderation of the masses and rulers.
14. Stundists, struggling against the tyranny of bigotry.
15. 23,000 Baptists in Russia, among Germans, Lettes and Esthonians.
16. Special day: The Congo Sufferers (p. 46).
17. New Finland with the leaven of 1,600 Baptists. Gospel liberty for oppressed Poles and Jews.

BAPTIST WORK IN PROTESTANT EUROPE:

18. Germany: 3,200 brethren in 172 churches (pp. 48-51). American churches, today's offering for missions: that it may be worthy.
19. Sweden: 4,400 members in 578 churches.
20. New Norway: 2,800 Baptists, 36 churches.
21. Denmark: 4,000 members, 29 vigorous churches; the excellent high school.
22. Spiritual liberty for foreigners coming to the land of Washington.
23. Our seminaries in Hamburg and Stockholm; Baptist press in Cassel, Germany; book work and seven churches; Dr. Bickel in charge.
24. Theological seminaries and Christian presses for other countries in Europe.

BAPTIST WORK IN PAPAL EUROPE:

25. France: May the gospel save the state; Algeria; American churches, today's offering for missions.
26. Franco-Belgian work: 1 Paris church; 13 others.
27. Franco-Swiss work: 2 Paris churches; 14 others.
28. Student Volunteer Convention, Nashville, February 28–March 4.

MARCH

1. Spain: Salvation from pride and intolerance.
2. The 113 brethren, 3 churches, the brave Barcelona band.
3. Heroic men for today's opportunity (p. 53).

OTHER LANDS AND WORK:

4. Earnest brethren in Bohemia, Bulgaria, Austria-Hungary. Our 50 per cent. increase in offerings.
5. Italy and the work of the Southern Baptist Convention.
6. European fields untilled, needing pure gospel.
7. Dr. J. S. Timpany, Hanamakonda, South India; three new physicians for other fields.
8. Evangelistic work, South India.
9. New volunteers; new missionaries in language work; the workers at the Rooms.
10. Our home churches: reviving through beneficence.

Thy kingdom come, thy will be done, in all the earth.

He shall live, and unto him shall be given of the gold of Arabia: Prayer shall be made ever unto him, and daily shall he be praised.

THE HOME WORKERS

Hints About Raising Money

For the Pastor



INSTEAD of giving hints to you, we would like to encourage you in giving hints to your people. You know them better than any one else does; you know whether they need to be stirred up more in heart interest, or in practical methods. You know what their point of view is about giving for missions; whether they only half believe in it, look upon it as a form of "charity," or consider it a part of the real business of the Church of Christ. And understanding these things, no one can arouse their enthusiasm and show them their duty so well as you. What are the people saying about the 50 per cent. increase in contributions for this year? The success of this effort depends to a very great extent upon the cooperation of the pastors. The Missionary Union may recommend it and give good reasons for it, but our pastors will have to keep it before the people and give them the reasons for it, in order to secure the increase, showing the open doors, the call for new workers, the necessity for doing many things at once. If you have a good plan for collecting mission funds, try to make the people work it thoroughly and enthusiastically. If there are collectors, hold a little conference with them before they begin their work; help them to a true preparation of heart and give them practical hints about dealing with people. And when special effort is being made to secure money for missions, keep the cause before the people in the most hopeful and interesting way. We know that there are pastors who are doing just these things, and the thrill of their enthusiasm is felt to our remotest mission field. When all our pastors do this, then the circle of power will be complete.

For Teachers and Other Leaders

Suppose you have a class of young men, for instance. Have you tried to show them what a great part young men have in the work of missions? Describe the work of the young missionary, the young mission doctor, the work of young men in educational and industrial work; bring out the fact that a fine body of native young men is being developed on our mission fields. Then bring out the fact that more than thirty fine young men are now ready to go to our mission fields, and see if your class is not ready to help send them. If your class is of young women, a similar course can be taken. If it is a class of boys and girls, or a junior society, get the leaflet "Story of the Missionary Dollar," and a catalogue of Orient Pictures from the Rooms, and select pictures that will illustrate each part of the work of the missionary dollar, and gradually develop it before the boys and girls. Then they will be more willing to give the dollar.

For Collectors

Make much of your office, for the sake of the kingdom of God. Study the cause, that you may present it well; study the people, that you may gain their favor. Try to make the thoughtless think; be patient with those who have not studied missions; try to get people to put missions on a level with other things that are worth while.

For Yourself

Take time to think it through. Make comparisons between what you have given for missions and for other things. Do not give ignorantly or thoughtlessly. Make a business of it — and then make much more than a business of it, for Christ's sake, and for the sake of those for whom Christ gave himself. [See pages 45 and 59.]

The Way It Is Done

MANY have asked the reason for the success of a church in Connecticut in its missionary offerings. The following explains:

Your leaflets and suggestions on mission studies greatly interest me. Many will be helped by them.

For this year our regular church monthly meetings will be of a general character on foreign and home missions. I will continue to speak to the Sunday school each Sunday. The pastor presents the subject on 8 distinct occasions from the platform on Sundays. The church have 12 meetings; the women 10; Baptist Young People's Union 12; and the Juniors 10. This makes 98 times the work is presented to young and old, and 104 offerings are taken per year, and it ought to be said our church current expenses are cheerfully and promptly met. Show this to your District Secretary. It will do him good. — W. A. SPINNEY, Wallingford, Conn.

What Loosens the Purse-Strings

ONE of our very earnest pastors who has tried faithfully to lead his people to an appreciation of their obligation and privilege to give the gospel to the heathen, but with only a fair degree of success, is greatly exercised to know how he can possibly bring them up to the standard of fifty per cent. increase asked for by the Missionary Union this year. Many others may be in similar perplexity. It is true, indeed, that many are indifferent to the claims of the heathen because they seem so remote. Our brother says that the imagination of our people at home needs to be kindled and their sympathies aroused. Furthermore, those who are seeking to secure the increase, *and we hope they are many*, should acquaint themselves definitely with the situation in the various fields of the Union, so that they can make an intelligent appeal, and state just where and how this money will be used. The Literature Department can furnish much help in this preparation. But beyond and above all, we believe the day has come when the true missionary motive must be found within our own hearts. The soul that is aglow with love to Christ will be filled with longing to make him known throughout the world, granted that he is intelligent on the subject of missions, and will not have to be urged and urged into making suitable offerings for the work. The man who in word or attitude says, "It is nothing to me whether or not the heathen have the gospel," may well ask himself: "Is Christ anything to my own soul?"



PRINCIPAL OLSEN, BAPTIST HIGH SCHOOL, COPENHAGEN, DENMARK

Love the Inspiration of Missions

HOW is it that China and Japan do not send us missionaries to propagate the faiths of Buddha and Confucius and Laotsz at an expense to themselves of millions of dollars a year? Theirs are great religions. Is it because their religions are not true? No, for their religions have much truth; right and wrong, awards and penalties, future life, powers above. I sometimes think that if there had never been a Christ, the whole Anglo-Saxon world would have adopted Confucian morality. What then is the reason? It is not a question of truth. It is a question of love. It is because there is hardly enough love in all the composite religions of the East to make a Chinese care a copper *cash* whether any one else believes them or not, while Christianity has enough love in it to make it care everything whether it shares its life or not. Christianity has the inspiration, not of a good code of temporal morality, but of a surpassing life of eternal love. — W. H. JEFFERYS, A.M., M.D., *The Spirit of Missions*, December, 1905.

Fellowship of Children

A SIGNIFICANT remark was made today, by a missionary obliged to remain in the home land on account of ill health. He regretted that he could not leave to his children the priceless legacy of seeing their father make the supreme sacrifice of leaving the home for work amid

the strange peoples of a distant mountain land.

The same hour we learned of two children of nine and ten years. The parents of one had just returned to the foreign field; the parents of the other were obliged to remain at home. The boys had chosen as their favorite hymn, "My faith looks up to Thee," because it was the one used at the farewell of the missionary party, two months ago. They seemed to be glad in the great joy of those who had returned to their loved work.

Secrets of Success

THE church in La Conner, Washington, which has only seventy members, including non-resident, aimed to raise $1,000 for missions during 1905. The report of the treasurer for the first quarter shows over $400 already raised. This is the way it is done:

The envelopes with some printed or written appeal are sent to each member early in the quarter. Leaflets are distributed in like manner from time to time. From week to week in pulpit, either in course of sermon or as special foreword, I read or narrate something of special interest. As Sunday approaches for bringing in offerings I give occasional gentle reminders. If offering is not up to what it ought to be, I allow a week or two for gathering in straggling offerings and give opportunities for those wishing to do so to give a little extra to make up deficiency by a statement from pulpit along this line. *Committee.*



A suggestion of *All the World* that also asks: "Is a missionary one sent or one cent?".

Utah is certainly home mission territory, but our denomination there contains pastors who are faithful to our world interests and hence more largely blessed in the local work. The contribution of one small church last year for world-wide missions was as follows:

The church as a whole, $43; young people on Station Plan, $25; Sunday school, supporting two natives, $30; woman's circle, $25; total, $123. We hope to do even better the present year.

The note is one of joy, just such as the little New Mexican mission church at Velarde, that counted it a privilege to send their "first offering for foreign missions" and have a share in the glorious triumph of our King. One will not find in these fields what Bishop Kendrick of the New Mexico and Arizona diocese discovered elsewhere:

These older congregations that have, in the past, had the most help, are the least interested in missions — as a rule.

The Dignity of Doing God's Work

DR. J. CAMPBELL WHITE makes some very pertinent points on giving, emphasizing the fact that missions are not a side issue with the church, but its main work:

Our mission is part of the work of Jesus Christ. Christ cannot save the world unless you and I help him. We shall never see the world evangelized while we spend twenty times as much on ourselves as on missions. It is just as incumbent on us to labor to earn for giving on six days as to rest on the seventh day. You cannot eliminate the spirit of giving without eliminating Christianity itself. It is a crime for the head of the family to do all the giving. It is a part of each person's worship and life.

Nine-tenths with the Lord's blessing is infinitely better than ten-tenths without it. (Rom. 8: 2–4.) Christians have little of the spirit of the gospel who fall below the law of the Old Testament. God wants us to be cheerful givers, but not cheerful about giving a penny for missions and ten cents for candy. We owe God a hundred per cent. of our power.

The offering ought to be a vital part of our worship. How can you have the habit of prayer without the spirit of giving, and you cannot have any habit by doing the act once a year.

Every two dollars wasted by a Christian means that somewhere in this world some one goes unreached.

Self-sacrifice is the first law of grace. Before every purchase we need to ask: "Is this the thing for a person to buy who is living for the evangelization of the world?"

Two Strange Companions

TWO letters came in the same mail, bringing these two illustrations of the opposite ways in which two churches look upon foreign missions and their own privileges:

(1) One church of eighty-six members has been gradually increasing its wide-spreading beneficences until the total last year reached $454.12, not including useful boxes sent to missionaries and hospitals. (2) Another church of 200 members, some rich, none poor, with a fine church edifice, a pipe organ and considerable other property, pays its pastor but $500 a year, in a community where he is not able on that to support a family of six, and gives for missions an amount which we would scarcely dare quote, but which a friend calls "insignificant and disgraceful," for he thinks the church is as rich in material things as mean in spiritual.

Oh, churches of Christ, what is your ideal of a faithful steward?

How Can Churches Be Revived?

The Michigan Christian Herald tells the secret:

Not by prayers and exhortations alone, but by a generous giving of their means to support the work of the church and by sending missionaries out to preach the gospel to the heathen and destitute. A desire to have people converted and saved will show itself in providing means to "send out laborers into the harvest."

The Generosity of the Poor

VERY frequent instances come to our notice, while doubtless the great majority are never known, of the generosity of the poor. This may be especially noticeable in the case of helping neighbors in time of sickness and death, but the same spirit is manifest in raising money for church expenses and missions. Cyrus Townsend Brady, in "Recollections of a Missionary in the Great West," tells of a woman he saw struggling under her burden as she picked up bits of wood and chips. It had occurred to her that she could gather up enough around new buildings to equal a load of cobs, and take the $1.50 for the widows' fund.

In striking contrast with this we learn from the same source of a dry goods merchant of whom the missionary purchased a spool of thread, and who declined to receive any pay for it with this remark: "I happened to be caught in an embarrassing situation yesterday morning at church" (which was true); "I forgot to bring my usual collection" (which was not true); "so I want to donate this little spool of thread as an offering to the Lord." The missionary's next sermon in that town was on Ananias and Sapphira, and the merchant did not come to church again for six months.



Photo by A. S. Adams

FISHING BOATS ON THE YANGTSE; NETS PUT UP TO DRY

News Notes in Church Calendars

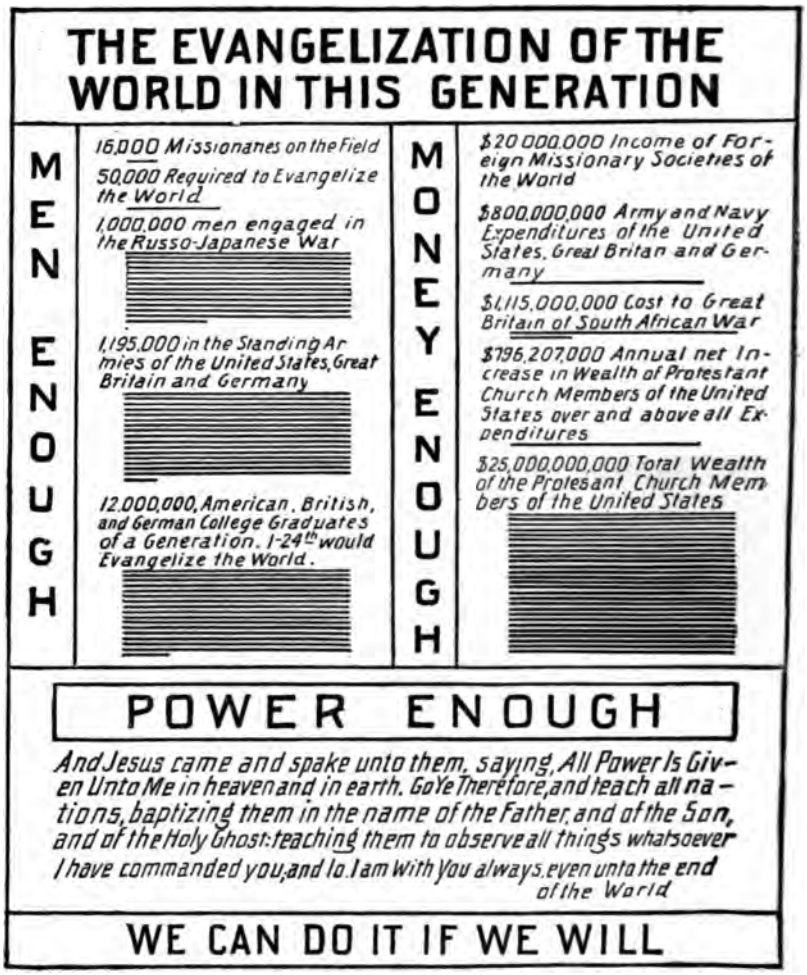
SOME of our pastors and others who are very much interested in missionary work occasionally make reference to it in their church calendars. If any pastors or committees would agree to use fresh items of news regularly in their publications, we will be pleased to furnish them. This, of course, will require a definite arrangement. Write to us.

Our Working Capita

IT must be remembered that year after year the Board of Missions makes its appropriations without the legal assurance of a dollar of income. It has, however, something better than a legal assurance of payments — it has the good will and the cooperation of thousands of church people all over the land, and counts it a high privilege to act as their trustee in the collection and disbursement of funds. — *The Spirit of Missions.*

Bread and Home

TRAVELERS and missionaries in northern India see groups of men seated by the Ganges rolling balls of flour, and after the priests say charms over them, casting them into the river. They are



Copyright, Young People's Missionary Movement

The Motto: Each generation evangelising its own

intended as "food for the departed spirits while they are seeking their new home."

Even our boys and girls, by their small gifts, may help give the word of life to the people of India who are still alive; and this word will tell not only of the bread of life for the homeless souls, but also of God the true home of the soul.

Gleaning by a Modern Missionary Ruth

BEING much distressed at not being able to go myself into the foreign mission field, I prayed much that the Lord might use me in some other way. In answer to my prayers he led me to do fancy work and sell it for the society.

I started by buying a ball of crochet cotton for 1½ pence, and worked something with it which a friend bought for a shilling. After this I made and sold over 500 of the same things. Then people began to ask me if I would work other pieces of fancy work. Of course, I never refused any offer, knowing it was the Lord who sent it all and who still continues to send me orders, so that I have always as much as I have time to finish.

Being a governess in a private boarding-school, I had from the outset only my free time to give up for this fancy work, and gladly I give up every spare minute for the Lord's sake. — A "Gleaner," *The Home Gazette*, December, 1905.

THE STUDY OF MISSIONS

That Study Class

THE class you know your church needs; the one your young people and the older people must have, if they are to know of Christ's work in the world and to learn how they may do their share of it; the one that will help the intellectual and spiritual life of the church grow strong and beautiful. The class which for some reason you did not get around to organize when you wanted to last fall; the one so many other things — perhaps even less important — crowded out. The class you promised your young people you would lead or provide a leader for as soon as, in your very busy life, you could possibly arrange it. *What about it?* Right now, after the special meetings in January, and before the special meetings in April, now is the time to organize a class. Write to headquarters for helps.

Study Classes and Town Libraries

THE MAGAZINE has frequently mentioned the fact that many of the late current books on Eastern problems will be of great help in the work of study classes, and also suggested to classes that they arrange with the town or city library committees for their cooperation. Many books that would be of special and seasonable interest to the classes would be also of general value to the public.

The Brooklyn Public Library is willing to loan any church or Sunday school a missionary library for the exclusive use of the members of the organization, for a term of weeks. One of the churches of the city has already found the scheme a very helpful one. A town library in New Hampshire, also, has ordered for its shelves new books which will be of special interest to missionary classes. Carefully selected missionary books make one of the most appropriate and useful gifts that any friend of missions or of the community could make to the local public library.

The Sunday School that Does Its Part

OUR Sunday schools are falling in line in the study of missions. It will be well when we can think of each school as a missionary society; of each class as a mission circle, each teacher being a leader, each pupil, a member. It will not do, however, to forget that membership implies giving for missions as well as studying about missions. What a wonderful opportunity those following even the international series of lessons have this year for a connected study of the life of Jesus Christ. Let us re-devote ourselves to the service of Christ in his work for the world's salvation; let us use the pictures and truths that we find in his life and words, made clearer by the pictures, facts and principles which we find in his Kingdom today. Will not that mean an offering from every school? Our boys and girls and young people will find the study of missions fascinating and delightful. The happiness will be doubled, when, from the youngest to the oldest, the members of our Sunday schools and churches are working personally for missions, earning, saving and giving money for the salvation of the boys and girls and men and women, who are still in heathen darkness. Let each school do its part; each member of each school give his share. We have many plans of study and giving to propose and shall be glad to correspond with any about them.

PROGRAM: BAPTISTS IN EUROPE

I. EARLY EUROPEAN MISSIONS. Acts 16:9–15.

II. THE MAP STUDY OF THE RELIGIOUS GEOGRAPHY.

III. HELP OF THE UNION IN THE WORK. P. 48.

IV. VARIED VIEWS OF THE WORK
1. Snap Shots by a Professor. Pp. 48–49.
2. Features of the German Work. P. 49.
3. The Noble Dresden Brethren. P. 51.
4. Work in France, pp. 50, 51; Sweden and Norway, 54; Russia, 52, 65. (Add items from Annual Report.)
5. The Call from Spain. P. 53.

Special sketches as of "Today in Russia," or "Dresden Art," would add interest.

MARCH TOPIC: Industrial Missions.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

AN ILLUSTRATION OR APPLICATION ON EACH LESSON

LESSON VI. LUKE 5:1-11. FEB. 11

Jesus Calling Fishermen

When the People Press

And it came to pass, that, as the people pressed upon him to hear the word of God, . . . he taught the people out of the ship. Vs. 1-3.

IN the campaign for the triumph of the gospel of Christ in all the world, we who bear the standard in this generation ought to be able, like our great Leader, to seize great opportunities as well as to endure great trials and determined opposition. In many mission fields today it is true that the people are pressing upon the messengers to hear the word of God. If our churches are indifferent to the cause of missions, it must be because they do not know these things. But our missionaries know them. The missionaries of one of our fields came together for their conference not long ago, and in one of the devotional meetings the members were invited to mention special requests for prayer. It became evident at once that a spirit of deep earnestness was in the meeting, and the requests came so fast that it was necessary to appoint a committee to receive and present them.

One result of this was the statement that this field alone needs twenty-seven new missionaries within a short time, to meet the growing calls of the field. Shall they be sent? Shall the call from the Philippines be heeded, for new men to proclaim the gospel to the multitudes that throng, now, to hear it? Shall missionaries be sent to the aid of those who are trying to tell the story of Christ to the Muhsos in Burma? Are we moved at all by the news that comes from France, that in many cities the people are now thronging to the places where the gospel is preached, and that Pastor Saillens, of our French Mission, writes of preaching to thousands in theaters in Algeria? Our faith may be tested again by a day of dearth; but this is a day of opportunity. God help us to use it — and to use it *now*.

LESSON VII. MARK 1:21-34. FEB. 18

A Day of Miracles in Capernaum

Astonishing Doctrine

And they were astonished at his doctrine. Vs. 22.

EVERY missionary has passed through the experience of discovering that the great and precious truths of the gospel of Christ appear as "strange doctrines" to the followers of other religions. The gospel point of view is so different from that of heathenism that the truths and promises which have strengthened and comforted us from childhood seem impossible to the nations without God.

Take, for instance, the doctrine of the Fatherhood of God. That idea is utterly unknown to Buddhism. Buddhism knows no God, does not claim to have a God. Gautama himself, whom all these images represent, never claimed to have any power to save others, or even to save himself. One reason why the idea of the Fatherhood of God has failed to attract Buddhists is that it involves personal responsibility and service. Hinduism, with its thirty-three millions of deities, has no room for the thought of one God and Father of all, manifested in Jesus Christ the only Saviour of men. The same thing is true of the various forms of animism, spirit worship and fetishism. If there is any dim idea of some great first cause back of all their worship, it is lost sight of in the ever-present dread of the powers of evil, every one of which is an enemy to humanity. How can minds without one ray of this blessed light comprehend the meaning of the first petition of the Lord's Prayer, "Our Father which art in heaven"? When Captain Bickel was last in America, I remember hearing him say, "When I look in the faces of these people my first thought is: 'How much, oh, how much must be taken out of their minds before they can understand what I mean by the gospel.'" And yet, by the "foolishness of preaching" these same people come to understand the loving Fatherhood of God.



BUDDHIST PRIEST BEFORE A SHRINE IN NAGASAKI, JAPAN

LESSON VIII. MARK 2: 1–12. FEB. 25

Jesus' Power to Forgive

Forty Thousand Hells

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. Vs. 5.

"WONDERFUL words of life!" And of all the wonderful words none are more blessed and glorious than these of Jesus to the sick man, "Son, thy sins be forgiven thee." The gospel only has this message; no other religion declares it. Christless nations are hopeless. There is no such thing as removing the stain and penalty of sin; its punishment must be endured, in this world, in the world to come, or both. This is why the fakirs of India torture themselves by cutting themselves, swinging on a hook thrust through their flesh, and in many other ways.

"Although Buddhism has no God," says Mr. Cochrane, "it has a very vivid conception of hell, yes — eight of them, surrounded by over 40,000 lesser hells. No man can escape; a man's own words and deeds pursue him relentlessly. So say their scriptures, and so every Buddhist believes." Mr. Dobbins describes the "Temple of Horrors," giving the Chinese idea of hell. The first cell shows the hall of judgment; in the next, demons are terribly beating a man; in the third a victim is being sawn asunder — and so on, in a catalogue of horrors too dreadful to mention. These are the religions which are "good enough for the heathen"; — good enough, some pretend to think, to take the place of Christianity in our own land. But those who bear the message know the truth; that the preaching of forgiveness through faith in Jesus Christ is making the light of hope to shine in the hearts, yes, in the faces of thousands who were without hope and without God in the world.

LESSON IX. MATT. 5: 1–16. MARCH 4

Jesus Tells Who Are Blessed

Bushels Off!

Neither do men light a candle, and put it under a bushel, but on a candlestick. Vs. 15.

BUT men do put bushels on the Church which Jesus calls the "light of the world." What are some of the bushels which prevent this light from shining with the "light of the glorious gospel of Christ," as Paul calls it, into the remotest corners of the earth?

One bushel is ignorance, lack of information. The story of the need, the work, the triumph of missions is uplifting and thrilling; but there are many who light the fire in their stoves, instead of in their hearts, with the literature of missions. The way to take off that bushel is to read what our missionaries are doing in all lands, until we are ashamed that we have lived so long in ignorance of this wonderful story.

Another bushel is indifference. Dr. Mabie, our genial Home Secretary, is far from being a pessimist; but it seemed as if there was a slight note of dejection in his voice when he said not long ago, "Only a minority of our church members are yet interested in the work of missions." Off with that bushel! Change "minority" to "majority," and then make it unanimous.

One more bushel is disproportionate giving for mission work. In many cases it runs down to zero; in others, everything else comes first, and the stray pennies go to missions. The way to get rid of this bushel is, first, to have a firm faith in the purpose of Jesus to have his gospel preached in all the world, and then to look upon the multitudes with the compassion that Jesus felt. There will be no trouble then about giving when we see with the eyes of Christ and feel with the heart of Christ. We will then be glad and eager to do all we can to help save men.



Photo by G. H. Brock

A VICTIM OF "RELIGIOUS" HOOK SWINGING, SOUTH INDIA

Is "their religion good enough for the heathen?"

PERSONAL AND OTHER NOTES

Birth:

To Rev. and Mrs. Jesse F. Smith, Bennett Place, Rangoon, Burma, November 18, 1905, a daughter, Florence Bennett.

¶ REV. WILLIAM AXLING writes of the very hopeful condition of the work at Morioka and the manifest presence of the Holy Spirit. "Great things are ahead."

¶ WE regret to announce that continued ill health on the part of Mrs. W. A. McKinney of West China, renders it necessary that Mr. and Mrs. McKinney return to this country.

¶ THE Missionary Union is fortunate in having secured as matron of the new home for the children of missionaries at Newton, Mass., Mrs. Emily L. Warner, a sister of Miss Barrett of the Newton Center home.

¶ REV. CHARLES S. KEEN of Kinhwa, East China, was married to Miss Marian L. Fischer at Shamokin, Pa., December 28. We extend hearty congratulations.

¶ ATTENTION is called to the change of address of Rev. F. S. Dobbins, District Secretary of the Missionary Union for the Southern District, to 1630 Chestnut St., Philadelphia, Pa.

¶ ALL correspondents with missionaries in Assam are advised to add the word "India" to the address on their letters; otherwise some difficulty may be experienced in the prompt forwarding of mail.

¶ REV. AND MRS. C. H. D. FISHER have recently celebrated their twenty-fifth wedding anniversary. We extend congratulations. Mrs. Fisher has improved very much in health.

¶ THE following books were sent to the Rooms from the German Baptist Press, Cassel, Germany, by Dr. Philipp Bickel.

Fromm und frohlich! By Carl Schneider.
Dem Herrn mein Leid. By Von Bernard Kuhn.
Die agyptischen Wanderer. By Dr. T. M. Neale.
Ein Kampf um die Wahrheil. By Clara Temple.
Zwei Angler am Rhein. By W. Baupt.
Daheim und Auswarts: A monthly magazine published by the German Press.

¶ PROFESSOR E. W. CLEMENT of Tokyo, Japan, is serving for a time as interpreter at the United States Legation, a position he has filled acceptably once before.

¶ REV. F. W. STAIT reports the best year they have ever had in the history of the work at Udayagiri, South India. Every department has been crowned with blessing. Mr. and Mrs. Stait will soon be leaving on furlough.

¶ REV. AND MRS. A. L. FRASER and Miss Covert reached Ningpo, China, November 10, and are now at work upon the language. The missionaries at this station are looking earnestly to the coming of a doctor to relieve Dr. Grant of some of the heavy cares he has borne in connection with the foreign settlement and his own enlarged hospital work. It is an inviting field to some physician of experience.

¶ WANTED — THREE PHYSICIANS: Among the many requests for new missionaries to be sent out during the coming year, the Missionary Union recognizes the special need of three physicians. The positions to be filled require men of thorough preparation, preferably with a college education and some experience in medical practice, if possible. Rev. F. P. Haggard, Corresponding Secretary of the Missionary Union, Box 41, Boston, Mass., would be glad to correspond with any who are willing to consider a call to the fields in question.

¶ THE Executive Committee have authorized Dr. Barbour to request the conference in South India to take action looking to the constitution of a commission to study the problems of church organization and Christian development, with a view to uniformity, cooperation and general improvement of methods.

¶ THE fifth international convention of the Student Volunteer Movement will be held in Nashville, Tenn., February 28 to March 4. In years past these conventions have been occasions of great inspiration and spiritual power. We hope and pray that the coming one may in no way fall behind those of previous years. The last convention was held in Toronto, in 1902.

¶ THE celebration of the tenth anniversary of the founding of Duncan Academy was an interesting occasion, drawing together about 125 friends of the school, including several graduates and former teachers. A suitable program was carried out, followed by refreshments and out-of-door sports. The anniversary hymn, as well as the history, was written by Rev. H. Watanabe, a graduate of the first class and now teacher of Christian ethics and pastor of the Yotsuya Church, Tokyo. The students appeared for the first time in a new uniform which has been recently adopted.

Special Notice

OWING to a recent fire in our mailing department, which completely destroyed the type used for the subscription list, we shall not be able to credit the receipt of subscriptions upon our list for a few weeks. Due acknowledgment will be otherwise made.

FINANCIAL

FINANCIAL STATEMENT FOR 9 MONTHS, TO JANUARY 1, 1906

	1905	1904	INCREASE	DECREASE
Donations	$111,602.99	$110,706.20	$896.79	
Legacies	45,857.31	55,931.34		$10,074.03
	$157,460.30	$166,637.54		$9,177.24
Income from Investments	$28,102.84	$32,244.18		$4,141.34
Annuity Bonds Matured	4,985.98	7,250.00		2,264.02
	$190,549.12	$206,131.72		$15,582.60

Debt of the Union April 1, 1905	$11,368.72
Schedule of Appropriations for 1905–6	548,479.16*
Additions to Schedule to January 1, 1906	23,885.94
Further additions to Schedule as directed by donors—specifics	5,792.78
	$589,526.60
Total receipts to January 1, 1906	190,549.12
Amount needed to balance, March 31, 1906	$398,977.48

* These figures were misprinted last month, a part of this amount having been inadvertently included in "Additions to Schedule."

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath, to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN DECEMBER, 1905

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $149 65

Rumford Falls ch. & S. S.	$6 24
S. Aroostook, quarterly meeting	4 03
Winter Harbor ch.	5 00
Saco ch.	11 00
Waterville, 1st ch.	4 00
Charleston, Free Temple ch.	2 10
New Sweden Sw. ch., for Dr Bunker's field	36 50
Camden ch.	3 00
Lee ch., Xmas gift	5 00
Jefferson, 1st ch.	20 58
Wayne ch.	3 37
Rangeley, Mrs. S. R. Jones	50
Blue Hill ch.	7 00
N. Sedgwick ch.	2 77
Sedgwick ch.	3 86
Manset ch.	1 23
Auburn, friends, t wk. at Rangoon	25 00
Westbrook ch.	8 47

NEW HAMPSHIRE, $139 89

Greenville, T. V. Caulkins	$1 00
Keene, 1st ch.	36 48
Keene, C. E., $4.50 for Africa, & $1.30 for Assam	5 80
Newport, 1st ch.	5 00
E. Jaffrey, 1st ch.	19 30
Franklin Falls, 1st ch.	14 92
E. Washington ch	1 00
Exeter, 1st ch.	30 00
Manchester, People's S. S.	26 39

VERMONT, $23 70

W. Brattleboro ch.	$3 70
W. Rupert, Lucy A. Sherman	18 00
Andover C. E.	2 00

MASSACHUSETTS, $1 837 01

Somerville, Winter Hill S. S.	$4 80
W. Somerville ch.	152 00
Lowell, 1st ch., t. s. Telugu prs.	100 00
Taunton ch., a member	5 00
Dorchester, a friend, for Sungiah, c. W. S. Davis	10 00
Dorchester, Blaney Mem'l ch.	32 00
Dorchester, Temple ch.	134 31
Dorchester, Temple, C. E., t. s. J. S. Grant	11 60
N. Tewksbury S. S.	10 00
Beverly, 1st ch.	85 00
Hyde Park, 1st ch.	50 24
Worcester, South ch.	5 91
Worcester, Dewey St. ch.	7 65
Fiskdale ch.	10 00
Fall River, Rev. & Mrs. D. B. Jutten, t. s. n. p., c. W. Bushell	20 00
Foxboro C. E.	15 00
Waltham, 1st B. U.	3 00
Marlboro S. S., for Ma Mi, c. A. Whitehead	8 25
Mattapan S. S., Xmas off	10 00
Wakefield, 1st ch.	53 60
Winchester B. U., t. s. n. p., c. Dr. Bunker	10 00
Hudson, 1st C. E., t. s. San La	6 25
N. Adams S. S., for "Fukuin Maru"	$4 50
Malden, 1st C. E.	10 00
Hyannis Y. P., t. s. W. F. Beaman	10 00
Southbridge, Central ch.	246 13
Groton ch.	17 00
Cambridge, 1st Y. P., for Jaro sta.	5 00
Cambridge, Old Cambridge ch., a friend, for Dr. East's work	5 00
Newton Center, Mr. & Mrs. Chas. Hayward, for famine relief, c. W. T. Elmore	3 00
Newton Center, Mrs. L. Jewett, for do.	5 00
Wollaston, 1st ch., for J. C. Robbins	50 00
Boston, M. K. M., Xmas off	1 00
Boston, Dudley St. ch.	86 75
Boston, E. E. Lewis, t. const. H. L. M.	50 00
Vineyard Haven, 1st ch.	37 70
Jamaica Plain ch.	29 61
Watertown, Mrs. Davenport's S. S. class	1 00
Pittsfield, 1st ch.	200 00
Pittsfield, 1st ch., Chinese S. S., t. s. wk. in Swatow, c. Wm. Ashmore	30 00
Holliston ch.	10 00
Weston, 1st ch.	30 00
Montague, a friend	5 00
Springfield, State St. ch.	146 71
Lowell, Worthen St. Y. P., t. Banza Manteke sta.	3 00

Athol, Xmas gift, Mrs. J. M. Shepardson	$2 00
Boston, Ruggles St. ch., Lettish Branch W. S.	15 00
S. Framingham, Park St. Bible School	5 00
S. Framingham, Park St. Jr. C. E.	6 00
S. Framingham, Park St. C. E.	20 00
S. Framingham, Park St. ch.	32 00
S. Framingham, Park St. Y. P., Far & Near Soc., t. s. wk. at Falabala, c. W. A. Hall and wife	25 00
Boston, V. T. Witter, t. wk., c. W. A. Loops, Assam	1 00

RHODE ISLAND, $285 47

Newport, 1st S. S.	$3 51
Newport, Central ch.	21 71
Tiverton, Central B. U., Tiverton, Central B. U. for Shaoshing sta.	3 50
	6 25
Providence, A. A. L.	50 00
Providence, Jefferson St. S. S.	12 00
Providence, Central ch.	188 50

CONNECTICUT, $549 58

New Britain, N. Ward, t. s. n. p. at Loikaw, c. T. Johnson	$13 00
New Britain, Sw. Elim ch.	5 58
Hartford, 1st ch., Mission Band, for "Fukuin Maru"	5 50
Hartford, 1st S. S., for wk. in Phil. Ids.	15 00
Hartford, 1st ch., t. s. Dr. Bunker	200 00
Norwich, Levi W. Meech	300 00
Sterling Hill ch.	8 00
Hartford, a friend, t. s. J. L. Dearing	1 00
Jewett City C. E.	1 50

NEW YORK, $3 230 68

Parishville C. E., for Loikaw sta.	$21 00
Walesville ch.	6 30
Tottenville, South C. E., for Tura sta.	3 00
Ft. Edward Village C. E., for work in Phil. Ids.	6 76
New York, Mabel R. Sherman	100 00
New York, Mem'l ch., t. s. W. H. S. Hascall	1 000 00
New York, Mem'l ch. of Christ	5 00
Granville C. E., for Yachow sta.	15 00
Dorloo ch.	5 37
S. Glen Falls ch.	4 50
Hancock S. S.	10 00
Syracuse, 1st C. E., t. s. S. R. Vinton's wk.,	25 00
Syracuse, 1st ch.	88 33
Syracuse, 1st ch., Philathea class, t. s. wk. c. J. Taylor	25 00
Lorraine ch.	2 10
Ballston Spa ch., Mrs. R. N. Garrett, to const. L. M.	50 00
Lima ch.	5 00
La Grange, Rev. W. T. Potter, deceased	$10 00
Richmond Hill Y. P.	6 25
Buffalo, Parkside ch.	20 00
Welcome L. M. Soc.	14 00
Highland ch.	40 00
Springville, 1st ch.	32 50
Auburn S. S., L. C. Carpenter's class, for school wk. in Japan	3 00
Franklinville S. S.	3 22
Meridale, J. Pole	10 00
Penn Yan, 1st C. E.	5 00
Alps, Mrs. T. E. Saxby,	11 00
Albion, Wm. E. Barker	10 00
Worcester, L. H. Mosier	3 00
Worcester, Mrs. L. H. Mosier, deceased; $100 for Ongole orphanage, c. H. Huisinga; $100 for Mongnai orphanage, c. A. H. Henderson; $75 for Mission Press, Rangoon, and $70 for Theo. Seminary, Insein, c. D. A. W. Smith	345 00
Mt. Vision S. S.	2 00
Belfast ch.	10 00
Belfast S. S.	5 00
E. Burroughs	5 00
Adams Centre ch.	7 25
Port Byron S. S.	1 00
Westfield ch.	14 00
Dryden Y. P.	2 00
Homer ch.	82 09
Homer S. S.	8 25
Homer Y. P.	1 50
Middlebury, 1st ch.	50
Pavilion ch.	51 40
Ossining ch.	10 00
Valley Falls ch.	6 51
Lima S. S.	5 00
Brooklyn, Borough Pk. ch.	6 50
Brooklyn, Emmanuel ch.	500 00
Brooklyn, German 2d ch.	26 00
Brooklyn, German 2d S. S.	5 00
Brooklyn, Hanson Place, a friend	1 00
Brooklyn Washington Ave. ch.	177 93
Greenport ch.	45 80
Ravenwood ch.	1 00
Rochester, Park Ave. ch., t. const. Helen Belle Barnes L. M.	50 00
Elbridge ch.	50
Fayetteville ch.	43 35
Fayetteville Y. P.	11 50
N. Manlius ch.	9 00
Kendaia ch.	12 00
New York, Emmanuel ch.	5 00
New York, Epiphany ch.	9 64
New York, Epiphany ch., a friend	3 00
New York, Mt. Morris ch.	20 00
New York, Riverside ch.	32 26
Hermon ch.	9 50
Nicholville ch.	5 00
Oswegatchie ch.	12 00
Macedon ch.	2 58
Macedon S. S.	2 29
Sanborn, a friend	20 00
Cuyler, a friend	20 00
Olean, a friend	1 00
Middletown, R. C. Tuthill	100 00
Mt. Vernon, a friend	2 00

NEW JERSEY, $408 95

Lakewood ch.	$6 23
Lakewood S. S.	3 62
Lakewood Y. P.	2 50
Montclair, Sw. ch.	20 00
Morristown ch.	175 00
Butler S. S.	2 03
Westwood ch.	3 14
Mrs. A. R. Jones	5 00
Mt. Ephraim ch.	3 00
Haddon Heights ch., special	14 00
Burlington, 1st ch., Mrs. Hall's class, for wk., c. A. H. Henderson	6 25
Mary R. Higgins, for Bibles for China	5 00
Trenton, Central ch.	50 00
Woodbury, Central ch.,	13 75
Salem, 1st C. E., for Jaro	25 00
Bridgeton, Berean ch.	49 43
Newark, Mr. and Mrs Frank Tanner, for Capt. Bickel's ship.	25 00

PENNSYLVANIA, $1 011 65

Marwood, L. T. Llewellyn	$2 00
Jeannette ch.	32 00
McKeesport, 1st Sw. ch.	50 00
Slippery Rock, Nancy Patterson	5 00
Harrisburg, Tabernacle S. S.	9 55
Bloomsburg, Mary Tustin	5 00
Montrose, S. A. Dawley	4 00
Pittsburg, Henry H. Vance	15 00
Scranton, N. Main Ave. S. S.	12 00
Ellwood City ch.	8 50
Amana ch.	20 00
Wayne, Central S. S., for Mg. Saya Law, c. L. W. Cronkhite	50 00
Glen Run ch.	5 79
Altoona, Mem'l ch.	10 00
Altoona, Mem'l S. S.	10 52
Port Matilda ch.	3 25
Franklin Union B. U.	2 75
Westover ch.	18 92
Indiana B. U., for Jaro	6 25
Germantown, 3d B. U., for Yachow	5 00
Germantown, 1st Y. P., for Yachow	2 50
Warrensville ch.	83 00
Rose Valley ch.	17 00
Warren, 1st ch., for wk., c. L. W. Cronkhite	35 60
Centreville ch.	4 60
Kane, 1st ch.	17 00
Kane, 1st S. S.	5 03
Kane, 1st Infant class,	1 00
Lincolnville ch.	1 00
Pittsburg, Union service	43 14
Monongahela, 1st ch.	12 00
Pittsburg, Shady Ave., class 1, for Mr. Date, Tokyo	16 70
Philadelphia, Grace C. E., Section D, for Yachow	10 00
Philadelphia, Bethlehem ch., for W. China fund	60 00
Philadelphia, 1st Sw. S. S.	5 00
Philadelphia, Lehigh Ave. ch.	17 40

Philadelphia, Chester Ave. S. S., for Yachow hospital $12 50
Philadelphia, Normal Mission Study class, for Lukunga 7 00
Philadelphia, Hebron ch 30 88
Philadelphia, Mantua ch., in part 7 00
Philadelphia, One of His, for Bansa Manteke 150 00
Philadelphia, Mrs. H. N. McKinney, for W. China Mission 20 00
Great Valley ch., Berwyn S. S., for Gospel Ship 10 00
Montgomery S. S. 7 27
Pottsville, 1st ch 33 81
Minersville ch 6 10
Minersville S. S. 3 00
Minersville C. E. 2 00
St. Clair ch 11 35
Middlebury ch 95
Mansfield ch 25 00
State Road ch 3 25
Brown ch 2 90
Charleston ch 7 00
Slate Run ch 8 62
J. E. Dean 1 00
Ridley Park S. S., for Jaro 12 00
Chester, Emmanuel ch., 43 52

WEST VIRGINIA, $302 80

Rock Grove ch $4 50
Brooks ch 3 00
Bethesda ch 15 75
Glen Falls Mission 3 23
Gypsy ch 1 20
Hepsibah ch 14 05
Mannington ch 16 65
Shinnston ch 15 85
Shinnston S. S. 1 46
Shinnston C. E. 2 38
Vermont ch 1 30
West Fork ch 10 25
Charleston, 1st ch 3 75
Bellington, Dunham Mem'l ch 7 30
Clarksburg, 1st ch 145 40
Clarksburg S. S. 34 60
Webster ch 11 13
Zoar ch 11 00

DELAWARE, $10 00

Annie B. Simpson $10 00

DISTRICT OF COLUMBIA, $17 72

Washington, 1st ch., for wk., c. A. C. Darrow $16 72
Washington Y. P. Conference 1 00

MISSISSIPPI, $50 00

Vicksburg, a friend $50 00

OKLAHOMA, $31 00

Rainy Mountain, Kiowa Indian ch $25 00
Elk Creek, Kiowa Indian ch 5 00
Red Stone, Kiowa Indian ch 1 00

INDIAN TERRITORY, $58 70

Ara ch $2 70
Claremore ch 33 00
Afton ch 2 00
Vinita ch 21 00

WISCONSIN, $260 37

Merrimack, M. T. Martin, $1 in memory of Mr. and Mrs. T. M. Martin, and $1 in memory of son Thaddeus $2 00
Almond ch 81
Stevens Point ch 20 00
Saxeville ch 20 00
Saxeville B. U 3 95
Wausau ch 20 25
Greenwood ch 10 00
Grantsburg ch 6 00
Sister Bay ch 33 00
Neenah ch 27 51
Neenah, Lydia Miller, for Africa 10 00
Fond du Lac ch 18 00
Omro ch 23 35
Milwaukee, Tabernacle ch 20 00
W. Allis ch 14 50
Racine, Dan. ch 21 00
Sun Prairie ch 5 00
Burlington ch 5 00

MICHIGAN, $330 43

Kalamazoo, T. B. Close $5 00
Detroit, North ch., for wk. in China 20 00
Ludington, Dano-Nor. ch 8 50
Benton Harbor, 1st Soc 5 50
Parshallville ch., a friend 5 00
Gregory ch 4 00
Escanaba, Sw. ch 6 88
Prescott ch 6 45
Pontiac, 1st ch 50
Detroit, 3d German ch., 1 00
Grand Rapids, Calvary ch 5 30
Eaton Rapids ch 100 77
Jackson, 1st ch 104 07
Climax ch 2 25
Benton Harbor ch., for work, c. C. B. Antisdel 15 00
Dowagiac, Stella Bond Mem'l fund, for wk., c. Dr. Bunker 6 00
Vernon ch 4 00
Marcellus ch 7 00
Newberg ch 3 76
Ludington, Sw. ch 8 75
Kimball Lake ch 10 70

ILLINOIS, $792 00

La Salle Y. P., for Kanigiri $5 00
Granite City ch 4 00
Fosterburg ch 7 10
Bunker Hill, Berean ch 22 50
Bunker Hill, Berean S. S. 2 04
O'Fallon S. S. 5 00
Fairbury ch 30 10
Champaign ch 13 31
Forest City ch 3 50
Oak Park B. U. 1 25
Harvard ch 2 00
Chicago, Covenant ch., 34 10
Chicago, Covenant ch., Helen Gerhart 14 50
Chicago, Immanuel ch 12 00
Chicago, Grace ch 34 00
Chicago, Calvary ch 10 00
Chicago, Millard Ave. B. U., for Mukimvika sta 12 00
Austin, 1st B. U., for Yachow sta 10 00
Savanna ch., Mrs. W. S. Wallace $3 00
Mt. Carroll ch., John Rinewalt 5 00
W. Frankfort ch., James Biggs 5 00
St. Anne ch., Lucil Robillard 112 00
Momence ch 37 00
Macoupin Asso. coll 1 00
Ottawa, 1st ch 124 00
Ottawa, 1st B. U 8 38
Berwick ch 31 00
Galva ch 33 50
Quincy, 1st ch 100 00
Timewell ch 13 23
Barry ch., H. H. Hurley 10 00
Pea Ridge S. S 2 00
Andalusia ch 3 50
Rockton, Mrs. J. E. Forward, Xmas gift, 1 00
Rosetta ch 20 00
Roseville S. S., t. salary of Utloom Ramiah 12 50
Springfield, Central ch 5 49
Chicago, 1st Sw. ch., John Berg 3 00
Austin, Sw. B. U., for lady missionary in Spain 12 50
Kewanee, Sw. S. S 2 40
Chicago, Bethel Sw ch., for wk. in Africa 20 00
Chicago, Logan Sq. Sw. ch 5 00

INDIANA, $113 73

Seymour, 1st ch., M. C. Carpenter $10 00
South Bend Sw. ch., t. s. Baka, c. O. L Swanson 10 00
Blue River ch 1 60
Underwood ch 1 70
Kimberlon ch 1 05
Brazil B. U 2 15
Shelbyville, 1st ch 45 55
Lawrence ch 1 50
Butlerville ch 6 00
West Fork ch 2 50
Hudson ch 3 74
Mt. Pleasant ch 1 15
Vincennes ch 9 18
Maria Creek ch 14 31
Mt. Olive, 1st ch 3 30

OHIO, $344 28

Cleveland, Euclid Ave. ch., per M. C. Mason, $8 00
Toledo, a friend, per do 5 00
Roscoe ch 1 75
Dayton, Edward Canby, t. s. n. p. at Aungpinle, Burma, c. E. W. Kelly 100 00
Luna B. U 44 48
Hillsboro, 1st ch 18 50
Youngstown, 1st B. U., t. s. missionary at Yokohama 12 50
Columbus, North ch 5 00
Litchfield B. U 1 51
Pleasant View ch 2 50
Cleveland, 1st ch 2 00
Chillicote, Tabernacle ch 24 00
Granville, M. Wilson, t. new church edifice in Tokyo 5 00
Dayton, Mem'l S. S., Xmas off 2 08
Kings Creek ch 9 00

Bellevue ch	$2 25
Cincinnati, Lincoln Park ch	5 00
Lebanon, East ch	36 35
Madisonville ch	21 70
Middletown ch	7 50
Antiquity ch	1 61
Ohio ch	3 19
Bethesda ch	25 36

MINNESOTA, $162 24

Minneapolis, Joyful Tidings Mission, t. s. n. asst., c. S. E. Moon, add'l	$44 64
Richland ch	5 00
Skog, F Johnson	2 50
Worthington, Sw. ch.,	22 00
Reynolds ch	10 00
Cloquet ch	10 00
Cambridge, Moody S. S., for Phil. Ids.	10 00
Sauk Rapids, A. Challgren	5 50
Vega ch	5 00
Duluth, Butte K. D., for share in Phil. Ids	20 00
Isanti S.	7 50
St. Cloud, Am. ch	15 10
Konhahee N. Finwell, for Frederickson's orphans	5 00

IOWA, $595 47

Decorah, Mrs. Fannie W. Relf, for wk. in Africa, c. W. A. Hall,	$10 00
Cresco ch	19 08
Cresco S.S.	1 71
Waukon ch	44 20
Quasqueton ch	5 00
Epworth ch	10 00
Jordan's Grove ch	6 50
Cedar Rapids, 1st ch.,	141 58
Renwick, F. H. Trowbridge	5 00
Rolfe, Mrs. Nellie Palmer	1 00
Nora Springs ch	23 00
Nora Springs S. S.	3 00
Nora Springs B U.	5 00
Shellrock ch	8 25
Cold Water ch	21 00
Osage ch	110 11
Northwood ch	19 50
Des Moines, Gertrude Williams, for famine relief, c. W. T. Elmore	3 50
Des Moines, Mission Study class, Forest Ave. S. S., for C. W. Briggs, Jaro	6 25
Alta ch	15 69
Russell ch	18 75
Goshen ch	2 00
Doon ch	6 00
Lohrville ch	5 30
Marshalltown, 1st ch.,	80 30
Oakwood ch	11 75
Des Moines, Sw. ch	12 00

MISSOURI, $1 146 00

Round Grove ch	$2 30
Antioch ch	2 50
St. Joseph, 1st ch	244 18
Wyatt Park ch	8 05
Wyatt Park S. S.	1 30
Patee Park ch	7 28
Bethel ch	1 38
DeKalb ch	1 25
Fraser ch	94
Mt. Vernon ch	4 07
Savannah Ave. ch	6 25
Grower ch	5 57
Grower S. S.	59
King Hill ch	12 62
Des Loge ch	$2 25
Bethany ch	3 25
New Liberty ch	2 20
William Jewell ch	6 00
William Jewell S. S.	2 50
Emerson ch	5 50
Mussel Fork ch	1 25
Wright Co. collection	2 00
Hume ch	1 63
Fairview ch	50
Salem ch., for F. J. White, Shaoshing	2 45
Hickory ch	14
Iberis ch	40
Rocky Mound ch	20
Prosperity ch	05
New Salem ch	06
Mt. Carmel ch	10
Pleasant Grove ch	10
Spring Valley ch	20
Spring Garden S. S.	20
Puscumbia ch	10
Brooley ch	10
Auroria ch	20
Thayer ch	1 00
Macon, 1st ch	7 20
Patee Park ch	25 00
Cyrene ch	2 50
County Line ch	25
Lamine ch	50
Hughesville ch	75
Hustonia ch	25
Providence ch	25
Woodbine ch	1 00
Antioch ch	50
Rock Spring ch	42
Ethel ch	71
New Site ch	1 25
Cassville ch	82
Pleasant Grove ch	50
Coleman ch	2 75
Flat Creek ch	76
Windsor ch	8 22
Sarcoxie ch	90
Cainsville ch	4 20
Wyatt Park W. M. S.,	3 00
Mt. Moriah ch	55
New Harmony ch	2 14
Faucet, 1st ch	87
Clarksdale ch	50
New Hope ch	1 64
Whiteville ch	50
Union Star ch	4 40
Flat Springs ch	75
Rosedale ch	38
W. Fork ch	63
Maysville ch	63
Helena ch	50
E. Matt Foley	50
Gilman City S. S.	1 25
Olive ch	3 63
City Grove ch	1 50
Hartwell ch	18
Pleasant Ridge ch	08
Garland ch	20
Brownington ch	05
Worthington ch	1 25
Tebo ch	2 50
Browning ch	85
Linden ch	50
Lexington Junction ch.,	1 00
Schell City ch	80
Sulphur Springs ch	2 00
Timber Hill ch	1 06
Milan ch	4 25
Purden ch	25
Brookfield ch	7 03
Bethlehem ch	1 00
Zion ch	50
Billings ch	50
Cedar Bluffs ch	2 38
Ray Chapel ch	90
Hopewell ch	1 53
Walnut Grove ch	2 50
Two ladies	20
Shoal Creek ch	40
West Point ch	11 25
Peaceful Home ch	05
Pleasant Home ch	10
Altona ch	65
Adrian ch	$1 25
Providence ch	4 00
Brush Creek ch	9 05
Oak Grove ch	1 00
Bethel ch	50
Brush Creek ch	1 90
Springfield, 1st ch	9 50
Kansas City, 1st ch	180 17
Calvary ch	95 00
Clinton, 1st ch	50 00
Union ch	75
Providence ch	1 00
Gilead ch	3 20
Morton ch	1 95
S. Prairie ch	5 15
Benton B. L. ch	28 00
Blue Ridge ch	2 50
Polo ch	3 88
Personal	50
Personal	25
Jones Chapel	50
Dunlap ch	5 13
Rural Dale ch	3 05
Shelburn ch	5 25
Center Grove ch	1 00
Lareda ch	3 25
Princeton ch	8 05
Brimson ch	25
Zion ch	50
Lavinia ch	50
Mt. Moriah ch	35
Russellville ch	1 00
Hedge City ch	65
Board of Home & Foreign Missions	270 00

NORTH DAKOTA, $138 28

Grand Forks ch	$9 56
Grafton ch	5 00
Kulm ch	40 22
Coal Harbor ch	53 50
Park Nor. ch	30 00

SOUTH DAKOTA, $178 27

Arlington ch	$3 76
Sioux Falls Sw. ch	11 40
Sun Prairie ch	8 50
Lake Norden ch	20 50
Orleans, N. P. Vik	5 00
Bethel ch	15 00
Parker ch	3 14
Vermilion ch	98 45
Spirit Mound ch	3 00
Dell Rapids Am. ch	1 75
Elkton ch	7 77

NEBRASKA, $197 12

Lincoln, 1st B. U., for wk. of Wm. Axling and W. T. Elmore	$30 00
Fairbury B. U.	28 00
Ashland, 1st S. S.	4 15
Fairbury ch	7 14
Wahoo, Sw. Y. P.	5 00
Stromsburg, Sw. Lad. Miss. Circle, for O. L. Swanson	20 00
Stromsburg, Sw. ch	12 00
Omaha Sw. Y. P., for native worker, Assam	25 00
Osceola Sw. ch	7 00
Mead Sw. Lad. Soc., for nat. worker Assam	25 00
Valley, 2d Sw. Lad. Soc	12 40
Ord, 1st ch	1 00
Auburn ch	14 25
Johnson ch., for wk., c. W. T. Elmore	2 18
Johnson S. S., for wk., c. W. T. Elmore	4 00

KANSAS, $159 02

Wellington ch	$36 50
Caldwell T E. Neal	25 00

Saron ch.	$11 22
Oak Creek ch.	7 70
Ottawa, 1st ch., John Lloyd	20 00
Hebron ch.	10 50
Sabetha, S. J. Miner	10 00
Hamlin ch.	3 35
Long Island ch.	3 75
Topeka, Sw. Y. P.	5 00
Concordia, Sw. ch.	26 00

MONTANA, $18 35

Livingstone ch.	$18 35

COLORADO, $103 10

Denver, Capitol Hill S. S.	$30 00
Denver, Capitol Hill Jr. C. E.	60
Colorado Springs, 1st Y. P., t. s. Loikaw	20 00
Colorado Springs, L. L. Radford	10 00
Fort Collins ch.	35 00
Rocky Ford ch.	7 50

NEW MEXICO, $2 50

Plainview ch.	$2 50

UTAH, $3 75

Bear River Valley ch.	$3 75

WYOMING, $26 25

Glenrock, Mrs. O. A. Patsold, for the Gospel Ship	$25 00
W. Sheridan S. S.	1 25

ARIZONA, $2 50

Temple Jrs.	$2 50

WASHINGTON, $116 20

Davenport B. U., for Podili	$6 25
Davenport L. M. Circle, for Jaro	12 50
Seattle, Roger S. Greene	10 00
Seattle, Woodland Park ch.	1 00
Fremont S. S., Birthday Box	17 20
Puyallup S. S., for station plan	16 50
Shelton ch.	5 00
Spokane, Union Park Sw. ch.	5 00
Mabton, Mr. & Mrs. D. W Parsons	3 75
Preston Wom. Soc.	25 00
Tacoma, Sw. ch.	14 00

OREGON, $170 25

Oregon City ch.	$127 05
Ashland ch.	30 70
Salem, 1st C. E., for Jaro sta.	12 50

CALIFORNIA, $250 70

San Jose, 1st ch., for sta. in Phil. Ids.	$12 50
Penryn ch.	10 35
Chico ch.	10 00
Maxwell ch.	1 45
Oakland, 10th Ave. Y. P., for Kiating sta.	10 00
Oakland, 23d Ave. ch.,	12 50
Oakland, Dane-Nor. ch.	37 25
Selma, Dane-Nor. ch.,	10 00
Los Angeles, Central Wom. Soc., t. s. Bible woman Frances, c. J. M. Baker	15 00
Los Angeles, Mem'l ch., Mrs. H. A. Baldwin	$10 00
Los Angeles, Orchard Ave. B. U., for Banza Manteke sta.,	10 15
Pomona Y. P., t. s. n. p. Kondiah, Atmakur	12 50
Whittier, J. O. Burroughs, t. s. n. p. A He, Ungkung	12 50
Riverside, J. D. P. Hungate	10 00
Santa Barbara, a friend of missions, for Loikaw sta.	25 00
Fallbrook B. U., for Podili sta.	6 00
San Diego, Y. P.	25 00
Los Angeles, A. H. Ahlport, t. s. n. p. Marcus, c. O. L. Swanson	20 50

SCOTLAND, $15 00

Edinburgh, A. E. Innes	$15 00

PHILIPPINE ISLANDS. $17 97

Jaro ch.	$16 54
Sinwaugan ch.	1 43

CHINA, $10 00

Yachow, Joseph Taylor, a thank offering	$10 00

MISCELLANEOUS. $50 25

German chs. of N. A.: $10 for miss. wk. in Phil. Ids.; $35 for education of heathen orphans ($15 of wh. is to be sent to G. N. Thomssen); and $5 for wk. in India	$50 00
A friend	25
Total	$13 311 73

LEGACIES

Newburyport, Mass., Est. Mary Elwell	$23 15	
Brookline, Mass., Est. Geo. S. Cushing	500 00	
Merrimac, Mass., Est. W. H. Thompson	725 00	
Rochester, N. Y., Est. Daniel E. Cross	95 00	
Wellsboro, Pa., Est. Isabella R. Boyce	100 00	
Elgin, Ill., Est. Harriet E. Gifford	1 628 50	
St. Paul, Minn., Est. Elizabeth J. Winbush	41 66	3 113 31
		$16 425 04
Donations and legacies received from April 1, 1905, to December 1, 1905		$141,035 26

Donations and legacies received from April 1, 1905, to January 1, 1906	$157,460 30

DONATIONS RECEIVED TO JANUARY 1, 1906

Maine	$1 145 81
New Hampshire	873 85
Vermont	471 59
Massachusetts	9 472 04
Rhode Island	1 338 49
Connecticut	3 043 57
New York	26 559 55
New Jersey	5 273 60
Pennsylvania	15 810 53
Virginia	92 23
W. Virginia	2 098 27
Maryland	13 05
Delaware	149 48
District of Columbia	671 20
N. Carolina	5 00
Alabama	30 00
Mississippi	50 00
Kentucky	1 10
Tennessee	5 00
Louisiana	23 71
Indian Territory	198 80
Oklahoma	281 22
Wisconsin	1 720 33
Michigan	2 969 99
Illinois	5 743 44
Indiana	2 759 47
Ohio	6 038 43
Minnesota	1 904 67
Iowa	3 700 27
Missouri	2 517 38
N. Dakota	199 88
S. Dakota	451 06
Nebraska	2 167 84
Kansas	2 497 95
Montana	61 20
Wyoming	26 25
Colorado	941 86
New Mexico	41 30
Idaho	185 49
Utah	30 75
Nevada	1 50
Arisona	112 41
Washington	1 476 98
Oregon	553 02
California	2 975 42
Nova Scotia	5 00
Ontario	156 00
Canada	8 20
Philippine Islands	17 97
Denmark	300 00
Scotland	1 015 00
Russia	1 520 45
India	10 00
China	10 00
Africa	10 00
Miscellaneous	1 865 00
	$111 602 99

LEGACIES RECEIVED TO JANUARY 1, 1906

Vermont	$300 00
Massachusetts	18 603 96
Rhode Island	28 12
Connecticut	64 00
New York	13 161 73
New Jersey	3 800 00
Pennsylvania	1 350 00
Ohio	3 680 72
Illinois	1 728 50
Michigan	15 00
Minnesota	1 161 66
Wisconsin	1 257 54
Missouri	100 00
Nebraska	200 00
California	456 08
	$45 907 31
Less amount returned to Michigan	50 00
	$45 857 31



THE FORD BUILDING, "THE HOME OF THE BAPTIST SOCIAL UNION," BEACON HILL, OPPOSITE THE STATE HOUSE, BOSTON, MASS.

The eighth and part of the seventh floors are occupied by the American Baptist Missionary Union and the Woman's Baptist Foreign Missionary Society. These societies, with the Massachusetts Sunday School Association, held an "informal opening" in their rooms the afternoon of February 7, just before the annual ladies' night of the Social Union. A very large number called, expressing delight with the light and airy headquarters for our missionary work.



FIRST CLASSES AND W.O. VALENTINE – PRINCIPAL



FILIPINO STEAM SAW MILL



CARPENTER SHOP



MAIN BLDG. AND SOME OF THE BOYS

BIBLE & INDUSTRIAL SCHOOL - JARO, P.I.

THE BAPTIST
MISSIONARY MAGAZINE

Vol. 86 MARCH, 1906 No. 3

THE NEEDS OF THE HOUR

THE closing month of our fiscal year is at hand, and a glance at the financial statement given on another page shows that much yet remains to be accomplished. At a time when we feel so deeply the need of great advance we are sorry to see a falling off in donations as compared with the same period last year. In addition, a decrease of $23,907.15 in the income from legacies, leaves us a total shortage of $26,696.38, and makes us gravely apprehensive of the outcome on April first.

Many things have conspired to make our schedule of appropriations exceptionally large this year. The unprecedented demands for expansion have led to a large increase for general work; it would have been suicidal to the cause, especially in our newer fields, to have refused the money necessary to the establishment of the work. In the Philippines $1,500 were granted for starting the industrial school at Jaro; several hundred dollars have been needed to cover the cost of printing the Visayan New Testament and the Gospels and Acts, 114,000 copies in all. To open the work at Ningyuenfu, West China, the Kwango region, Africa, and to reenforce Kengtung, Burma, have been costly undertakings. But who can question the desirability of these advance steps in consideration of the multitudes who are thus hearing the blessed gospel story for the first time? The increase in cost of living in Japan has necessitated an addition of 20 per cent. to salaries of missionaries there. During the year, also, the appropriations for passage have been unusually large, owing to the many returning to their fields and the long distance some have had to traverse.

In the light of a statement like this, once again we ask for the faithful and generous cooperation of all. Let no church fail to take at least one offering during the year; we believe if the people are rightly informed of the peculiar opportunities and needs of the hour, a decided increase in offerings may be secured. Pastors, take this great work on your hearts afresh! A new vision of the fields, yourself, is the best preparation for an appeal to your people.

INDUSTRIAL MISSIONS

TOPIC FOR MARCH

AS we think of the industrial missionary a vivid picture comes to mind of a man past middle life, with strong features, alert manner, vigorous action, making tent cloth of camel's hair in the ancient city of Corinth. As each Jewish boy was taught a trade, Paul, the missionary, like William Carey, Alexander Mackay and many others, could support himself by his own handiwork that he might be able to preach the gospel of Christ.

The term, "Industrial Missions," however, refers not to self-support of the missionary, but the teaching of trades to the natives with the purpose of making strong men and efficient workmen. There are other features of the work especially illustrated by the establishment of the printing press; namely, the helping more fully to establish the mission work itself and further the work of direct evangelism.



DERRICK, SALT WELLS, WEST CHINA

FULL EVANGELIZATION

Dr. DeForest of Japan compares mission work to a hand: its five fingers are educational, evangelistic, medical, literary and philanthropic work. We are showing in this number of the MAGAZINE the working of one of these various agencies; but we would not fail to express the conviction of the Union and of the denomination that logically and historically, evangelistic work is primary and fundamental. The work, however, is to be regarded as a unit; its various departments have one purpose. All lines of activity, when successful to the highest degree, are conducted with the motive and in the spirit of the true evangelist, who is the messenger of good news.

On the other hand, evangelizing in the sense intended by our Master, means immeasurably more than the first proclamation of a name, more than the telling a few facts about a person. Full evangelization is more than heralding news; it is making Christ manifest. This is possible only through such every-day life of the Christian as shows the life of Jesus Christ among men, both in personal character and in organized society. No part of the earth is yet thoroughly evangelized. Complete evangelism, then, really includes all other departments of work — both individual and social.

When men say that missions have failed abroad or that Christianity is a failure at home, may we not well say that it has never yet been tried? Jesus Christ sent his disciples to preach the gospel of the Kingdom. Where is the Kingdom fully established? Where is its law even fully known? Where is its life fully illustrated? We have, indeed, made a large beginning, and yet it is but a beginning. We must not be impatient; we must not think that the work in any field is nearly done; we must remember that besides the training of native agents, which means generations, there is an immeasurable amount of work yet to do by the missionary himself. Happy the man who has a share in the work! It counts for eternity, for the Kingdom will never end. Christ is the world-conqueror and King; who will follow in his train?

In this number of the MAGAZINE we are stating some of the principles of industrial missions and illustrating some of the methods from the work on our mission fields. Those familiar with the conditions

will readily recognize the need for this work in the tropics. They will also understand why we do not teach carpentry, for instance, in China and Japan; it is not needed. These lands have such skill in many industries as to be rather our teachers than learners.

The last Annual Report gives brief notices of the work at Toungoo, Burma, and at Ongole, Bapatla, Kavali and Donakonda, South India. (See the index.) The MAGAZINE for April, 1905, as well as the cover of this issue, illustrates the work in our missions in Africa, where, as in many stations, carpentry has been taught. As we read this list and the reports, the vastness of the field and our comparatively feeble attempts at cultivating it stand out as striking facts. How great are the opportunities! We are thankful, however, even for beginnings in this line of service. The successes in some instances have been as notable as the needs.



AN UMBRELLA MAKER, JAPAN

LIFE AND LIVELIHOOD

Industrial missions are to have a larger place in building up the home, the school and the church, as well as manhood itself. We are coming to see the importance of one's trade in developing character. By it Christian character is developed, independence through earning a livelihood is made possible, and self-support for the church becomes practical. The primary aim, however, is life, rather than livelihood. The training of the hand includes the training of the mind. Thus man is made larger, with a wider and a stronger reach. The tool is the extension of the hand, that marvelous instrument of power. Its use brings consciousness of power. The inspiration of doing things, making things, breathes faith, hope and courage into the soul of the workman. He feels himself to be more of a man. He who was made in the image of God, to have dominion over the works of his hands, is coming to his place. See this, the Father's thought for his children, in Genesis 1:27–30 and Psalm 8.

It is for us, the favored sons, to help our wandering and weak brothers to come back to the Father's house, and enjoy after the consciousness of forgiveness the sense of mastery over both sin and the material world. This is a part of God's salvation. To save a part of man wholly we must save the whole of man. Salvation is not mechanical, but spiritual in end and process; yet mechanics help develop man, who is a spirit, through his body, help make him whole. The words of Principals Washington and Frissell, found on another page, come out of their rich experiences in this line of work and illuminate this truth.

THE INDUSTRIAL PROBLEM

REV. M. C. MASON

TURA, ASSAM

AS industrial projects by missionaries on mission fields are beginning to increase, and missionary organizations are sometimes asked for appropriations from their funds for the support or aid of such projects, it is well to consider cautiously but thoroughly the relation of these efforts to the one great purpose of the missionary enterprise.

The subject is one that has long been

on the mind and heart of the writer, and it is encouraging to feel that the pendulum of popular opinion is now beginning to swing such efforts into better favor. Industrial training in missions certainly has a place; in fact, I regard such work, *where needed*, as a part of the Great Commission. We, in this country, at least, are prone to place the weight of that commission on the *carrying of the gospel;* but missionaries of experience know that to "disciple all nations," and to "teach them to observe all things whatsoever I commanded you" are the weightier parts of this commission. These impose a task not to be accomplished in a day, but the lives of men and women must be given to it.

One of the things Christ taught was industry. We are told to teach them to "do their own business," to "be not slothful in business," "to be careful to profess honest occupations" (see Titus iii. 8, 14, margin), "to labor, working with their hands the thing which is good, that they may have to give."



WEAVING CLOTH ON A PRIMITIVE KACHIN LOOM, AT SINLUM, NEAR BHAMO, BURMA

The woman with the basket is the chief's wife, gathering firewood

Among a wild and barbarous people, therefore, or a people ignorant, degraded, destitute and dependent, a missionary is bound to inculcate habits of industry, and this usually necessitates the introduction of some definite trade. To do less would be to plant invalid churches, existing only to be nursed. In such a land, then, for the employment of the new-born energies of the young converts, for the teaching them to "work that they may have wherewith to give," for the training and development of Christian character, for the planting and cultivating of fruit-bearing churches, industrial enterprises are an essential part of mission work.

PRACTICAL AIDS IN THE WORK

Furthermore, besides being an essential element in Christian character, the teaching of which missionaries must not neglect, industries are active aids to mission work. Prosperous industries under mission control, in the midst of an ignorant, destitute people, are like bright colors upon a high waving banner, attracting the attention of the people. The nobler Christian manhood developed in the converts through self-dependence, prosperity and usefulness, is in these dark lands like a voice crying in the wilderness, preparing the way for the Lord. The helpful ideas of life thus implanted add vigor and virtue to the lives of converts. They are aroused, encouraged and energized for the more lively proclamation of the gospel and a better living of its truths. The benefits are far-reaching and powerful. I doubt if there is any secondary agency more effective for the furtherance of our Lord's kingdom in such lands, than well chosen, wisely conducted industrial training under missionary control.

ECONOMIC VALUE

Furthermore, industries are economical agencies. When well established and properly conducted, they are money producing instead of money absorbing. Even now some, besides bearing their own expenses, give large sums for other lines of mission work; and where only feebly operated, they supply to the mission labor and material otherwise expensive and tax-

ing to obtain. From this point of view, then, it would appear reasonable that we should arouse ourselves more vigorously to their value, and systematically plan to employ them more extensively for the upbuilding of the Kingdom.

Thus far, industrial undertakings seem to have been largely organized, or to have grown up, to meet some immediate demand, usually with a minor aim. Some give manual training that their pupils may earn a livelihood in coming years. Others aim to supply labor and living to their poor converts. A few aim at the financial aid these supply to the mission. A larger number seem to be in connection with station schools, and combine more or less of these minor aims with that of the development of Christian manhood. The situation demands, however, that there be plans and organizations upon a large and vigorous scale, with the higher aims of molding manhood, strengthening character, energizing and equipping the churches for enlarged usefulness in the advance of the kingdom of our Lord.

What would become of our American churches, were its "men of industry" removed? Where would be the power-house machinery of home and foreign mission work without our industries? Shall we not indeed follow our Lord, and through industrial training vitalize, energize and invigorate our churches in heathen lands?

PROBLEMS TO SOLVE

But with such attempts come problems. Not all fields need industrial training, but some unquestionably do. How should the enterprise be started and managed? What kind of industries would be most helpful and profitable when introduced? What funds will be necessary to lay a firm and safe foundation? These are questions that every sensible business man would propound and settle before investing in any undertaking. These are questions which need careful and skilful consideration for each field or locality, by men fitted for such problems. And further, a more difficult problem is how to introduce such industries from civilized lands without taking with them the terrible evils so thoroughly interwoven with them in these countries. If they inculcate selfishness and produce an aim to get as much as possible out of others, instead of aiming to do as much as possible for others, the effort will fail of its chief value. Nevertheless, without such effort there is even a greater danger. The new life will either sink back into its old lethargy, or will find for itself openings in lines and according to methods used by those of the land. Selfishness, craftiness, speculation, deception, downright demonism will be the natural growth in such an atmosphere.

It is my hope, therefore, that there may be a growing appreciation of the importance and value of industrial training under mission control. To conduct properly such work requires more attention than the present force of missionaries can devote to it. I trust that the Executive Committee will see its way soon to the appointment of a special committee which shall consider the entire question, and recommend such advance in this department as the situation requires for the highest development of character and efficiency.

The Garos' Cotton Gin

REV. E. G. PHILLIPS, of Tura, Assam, in the *Baptist Missionary Review* (India), writing of "Industrial Work in Relation to Boarding Schools," tells the story of paying industries among the Garos. Our readers will remember that besides teaching carpentry, etc., Mr. Mason introduced rice-hulling machinery in the earlier mission. At Tura, later, a cotton gin was evolved. These gins have been sold not only to private persons, but to the government. The result is important in developing the cotton industry. This, as well as the teaching of the missionaries and the practical application of the gospel to Christian living, has helped change the Garos from poor wild men of the hills to a comparatively rich people. The industrial plant at Tura has been strengthened of late by the introduction of steam power. Mr. Phillips is persuaded that money used in the "maintenance of boys while they are being trained as workers for the uplifting of their own tribe, is a wise investment."

Moral Training Through Industrial Work

"To Save the Weaker Races"

From all that I am able to learn with regard to the work of foreign missionaries, the practical problem they have to face is in all points like the one which the industrial schools are seeking to solve here in the South. The only way I can see to save the weaker races from the degradation and disintegration that so often come from their contact with the stronger races — in short, the only way to save primitive people from the destructive forces of civilization — is to teach them to be useful to that civilization and inspire them with its religious and moral ideals. The greatest gift that the industrial mission brings to the primitive man is an education that teaches him how to live, and a religion that gives him courage to live for what is best.

Booker T. Washington

Principal, Tuskegee Normal and Industrial Institute



"To Raise Labor from Stupid Drudgery"

Next to the grace of God I consider regular, intelligent work the greatest means of grace which God provides for men's salvation. The moral value of manual training we have altogether underrated. To raise the labor of the hands up from stupid drudgery into a means of education and moral growth is one of the most important missions that is presented to the Christian educational world. To recognize and utilize the moral and educational values of industrial processes is a sacred mission.

H. B. Frissell

Principal, Hampton Normal and Agricultural Institute

TEACHING TRADES TO TELUGUS

The need for missionary work of an industrial type has long been recognized in India. Some missions have made this the leading feature of their work for Indian peoples. In our own Telugu Mission, local industrial experiments have been inaugurated by some of the missionaries at their own stations. There has been a wide difference of judgment as to the nature of the industrial effort calculated to produce the most beneficial and lasting results. The need for a man of special qualifications and experience to give his entire time to the study of this problem and to practical endeavor for wise development of such plans as shall be considered best, has been met in the appointment of Rev. S. D. Bawden, for many years connected with the State Industrial School at Rochester, New York. Mr. Bawden, who has now been at Ongole for a year or more, has entered enthusiastically into the study of the situation. A special committee of the Telugu conference has been appointed for cooperation with him. For the coming year, while continuing the study of the language, Mr. Bawden will give oversight to the industrial school at Ongole, which for several years has been conducted by Rev. Henry Huizinga, who now returns to America on furlough.

WE consider ourselves very fortunate that in the failure to receive the leading article on our special topic, we find in the November number of *The Baptist Missionary Review* (South India) a full and rich symposium on the subject. We are very grateful for this feast, and wish our readers to sit at the table with us.

Rev. J. M. Baker of Ongole sums up his idea of a policy for industrial schools for mission stations, as follows:

1. Start teaching manual training in one high school as soon as possible. Introduce it into all the schools as soon as practicable. 2. Introduce some forms of it in all station primary schools. 3. Maintain our present trade schools, and introduce such trades as experience has shown to be helpful to our Christian villages.

He pleads for enlargement and equipment; quotes the statement of Mr. Rockefeller, who gave as one great reason for the success of the Standard Oil Company that they had put millions into the equipment of the plant, making a strong appeal for an endowment of not less than $100,000 for industrial organizations.

Rev. H. Huizinga of Ongole writes of the Christian industrial school in that station. We quote and summarize:

It is now four years since the school was started, with a small beginning as a trifling experiment. The stage of experiment has passed. Our purpose was to have a good school, to teach industries and industrial work to Christian lads of promise, on a sound commercial basis, keeping in view their whole welfare: body, soul and spirit. We have been fortunate in our teachers; our pupils have increased from eighteen three years ago to sixty-eight. We are expecting over one hundred this year, which will crowd our capacity. All but two of our boys are of the Ongole Faith Orphanage.

PROFITABLE INDUSTRIES

The choice of industries is one reason for success. Heredity accounts for the aptitude in leather work, in which we teach the trades of tanning, harness making, boot and shoe making. Our boys get good, fundamental knowledge of the trades, and they follow the motto: "Practise makes perfect." We have made great improvement in our buildings, although we need further enlargement. The small amount received from the Missionary Union has gone entirely to the increase of tools, raw materials and finished goods.

The author says that the pupils show eagerness and interest. Nearly all have the determination to make their trade their life occupation. They are fitted here practically to attain independent self-support in their life work. The school is beginning to help solve the industrial problem to millions. The purpose is to increase the earning capacity of the whole membership.

EXPERIENCED WITNESSES

The *Review* furnishes some testimonies concerning the aim, method and results of similar work in other parts of India. We quote a few sentences. Mr. W. H. Farrar, superintendent of the Arni Industrial School, says:

My method is to put the lads into the shop, just as I would into a schoolroom. The aim is teaching, and not making salable articles.

Mr. H. Kuhner, superintendent of the Basel Mission Industrial Establishments, Calicut, makes a clear statement of their large work:

Our mission pays nothing for the industrial establishment. Some 2,500 of the total number of 16,000

of our people are employed. The benefits are: (1) They earn a livelihood. (2) The moral influence of regular honest work makes itself felt, and has been of great help in the congregations at large.

Rev. J. W. Mattam, superintendent of the Wesleyan Mission Industrial School, Karur, adds his testimony:

Our aim is first to train boys, and then to make them good workmen. The benefit is largely indirect, curing them of the old idea that all their boys must certainly have some clerical employment, and that the mission must first educate to fit them for this, and then find them work.

Rev. James Smith, superintendent of the Petit School of Industrial Arts, Ahmednagar, states that the aim of his school is Christian character; while incidentally many learn how to make a decent living. He gives a timely and telling testimony:

Industrial training is not only a legitimate charge upon the resources of the mission, but an essential element in any scheme of education for boys in India. Our people are finding great benefit from learning that manual labor is not degrading. The injury of such prejudice has been very great. There is more genuine character building in the industrial school than in any other department of our work.

Rev. W. H. Hollister, superintendent of the Kolar Industrial Mission, truly says:

Industrial work must have as its prime object not the employment of men, but the making of men; not food and raiment for men, but backbone, brain, heart in men.

Industries in South India

THE farewell address to Rev. G. N. Thomssen, leaving Bapatla, South India, for his furlough, after reciting the results of his work in school and gospel hall, as well as during the time of famine, contains the following:

You have opened a new industry in the extraction of palmyra fibre, in which hundreds of poor people of all castes and creeds, even from remote parts as Rajamundry, have found the means of earning their livelihood. Thus we see everywhere the hand of God working through you.

You have recently established the experimental farm near the swamp (*wadah*). Your veteran experience even of agriculture has proved most successful in your undertaking to convert the lowest portion of a marshy land which is subject to inundation into a fertile field, even when others mocked at you. But by God's help you have succeeded in proving to the collector of the district that this swamp can be successfully cultivated. By this you have opened the eyes of the people of this country to the advantages that are derived from industry and patience.

Five Methods of Work

FIVE specific methods have been recognized by the Church of Christ in its work on the foreign field. Preaching, teaching, healing, *industrial* and literary work — all these are the special departments in which are to be exercised the gifts of the Lord to his Church. That the first is primary, historically and logically, we all agree, but that the rest are essential all have come to see who have carefully studied the development of mission work.

In the fifth annual report of foreign missions of the United Free Church of Scotland, we find the following clear statements concerning industrial work:

The missions have been too slow to help the converts to the self-support and consequent self-respect so necessary to the Christian character; but recent events have awakened them to a sense of their duty in this department, and recent experiences have shown how successful and profitable such work may be.



Photo by G. H. Brock

BRICKMAKERS AT WORK, SUPPORTED BY FAMINE RELIEF FUNDS, KANIGIRI, SOUTH INDIA, 1905

GLIMPSES OF OTHER FIELDS

Industrial Missions and Filipino Citizenship

THE frontispiece in this number tells a story that needs scarcely to be supplemented by words. All who have been familiar with our work among tropical peoples have come to realize the great need of industrial missions; and those who have followed the development of the work in the Philippine Islands have been greatly encouraged by the splendid beginning in our Bible and Industrial School. We shall report its progress from time to time; but ask that our readers remember that it is but a beginning and that all should do their part more largely in helping to provide means for establishing this and other schools on a broader foundation. Atherton Brownell, in the January number of the *Outlook*, throws some light upon this phase of mission work, in its article on the "Moro Experiment" in development of citizens through the industrial "exchange." We quote from the articles of incorporation:



Photo by C. W. Briggs

WELL AND SWEEP IN THE GROUNDS OF THE BIBLE AND INDUSTRIAL SCHOOL, JARO, P. I.

It is assumed as a basis of organization that the regeneration of the Moro and other non-Christian population of the district of Zamboanga depends entirely upon their engaging in honest toil. The existing order of slavery and piratical methods must be replaced by honest toil. . . .

Like Secretary Taft also, Governor Finley has a heart full of sympathy for his people, a humanity that they feel, and a justice that has caused them to know that violation of the law will be swiftly and surely punished and good work will meet with its reward. . . .

Throughout the immediate district within actual reach of the influence of the exchange the Moros are filled with happiness at the new-found chance to help themselves. Protected in their labor by our army from the attacks from still hostile *dattos*, those who have a part in this Moro experiment are proving that our policy, far from being Utopian, is absolutely practical if carried out in the spirit in which it was originated.

Blind Boys' Industrial Work

THE MAGAZINE, in its August issue, gave Rev. S. R. McCurdy's story of the founding of the school for the blind in Moulmein, Burma, by Maung Pe Gyi, who became blind while a student in our college in Rangoon. Mr. McCurdy now favors us with a statement of the industrial work at this school, by which boys are saved from becoming indigent objects of pity and charity and are led to become self-supporting and thoroughly Christian men:

The aim of the school is to send the boys out to be useful members of their communities, to be helpers and not burdens, to produce and not simply to consume. They learn to make baskets, mats for bed or floor covering, screens for partitions, sun shelter, sides of houses or rice bins, etc. When the pupil goes back to his jungle village he can furnish his community with practically any sort of furniture or utensil used about the house or farm. Besides this, they are fitted to meet the changing and increasing needs of the more luxurious dwellers in the towns and cities, who are fast catching the manner of life



Photo by J. Clark

A SAWPIT, IKOKO, AFRICA, A SAWMILL NOT EVOLVED

of the English residents. Also they are trained to supply the needs of the English and German officials and merchants. Thus the boys are taught to make and repair cane chairs, couches, foot-stools, steamer chairs, screens, etc. It is interesting to know that the boys at the school have, from the first, prepared and printed all their text-books, primary, graded readers, histories, etc., in the Braille system of raised letters for the blind.

Maung Pe Gyi is a pioneer and a hero in his work and the school is increasingly popular both with natives and officials. He gives Bible instruction every day, as we do in all our mission schools.

Two of the boys have recently been baptized into membership in the Moulmein Burman Church, which the school attends in a body on Sundays.

Evolution of a Saw Mill

UNDER this title, our missionary, Rev. C. A. Nichols, D.D., tells the story of the beginnings, growth and present-day usefulness of this interesting industrial work in Bassein, Burma. We quote his introductory paragraph

The saw mill referred to comprises a plant of about 150 indicated horse-power, well equipped with modern machinery, including a workshop in which fifteen steel steamers, varying in length from 28 to 65 feet, have been built, in addition to carrying on the general work of the timber business. It belongs to the Sgaw Karen Education Society of Bassein, duly incorporated as such, and the profits of the business go towards the support of the Bassein Sgaw Karen High School. The aid thus derived by the institution has been of great value to it, but it has been by no means the full measure of the benefit from the business to our people at large. The present value of the mill, including land, buildings, machinery and other items of capital, is probably about 80,000 rupees. Of this, about 50,000 rupees have been contributed by the Christian community of our field, as a part of the endowment of the school, and the remainder has gone into the capital from the profits.

Boys Build a Church

A CONCRETE illustration of the practical help of industrial work on our mission fields is seen in this quotation from the *Intelligencer* (Church Missionary Society), December, 1905:

At Thunguri, in East Africa, the schoolroom, which holds only 200 people, has been so crowded that it was decided to build a church. Whereupon the boys in the mission boarding school offered to do it.

They have therefore built a brick church to hold 400 people. This they did entirely themselves, although 200 members of the congregation went to the bamboo forest, seventeen miles away, to fetch bamboos for the roof.

A new church has just been opened at Entebbe (Uganda). Here the lectern is a gift from the boys of the industrial mission. They made it themselves.

Missions and Agriculture

IN connection with the special theme of this number, the following letter will be of interest:

It may possibly be of interest to you to know what comes out of our garden in a year, so I give you below a list with the approximate "local" value of the produce. Were we within reach of an American market the value would be at least ten times what I give here. For example, you pay for three bananas as much as I get for a fifty-pound weight bunch. Our corn and onions were a failure last year. Ikoko garden produce for the year ending September 30, 1905:

Palm nuts	$17.40	Plaintains	$39.70
Sugar cane	22.32	Bananas	16.13
Corn	5.75	Mangoes	5.50
Potatoes	15.40	Cocoanuts	1.07
Oranges	15.90	Peanuts	2.17
Pineapples	2.01	"Odds and ends"	.62
"Ox heart"	1.29		
			$145.26

JOSEPH CLARK, Ikoko, Africa.

NOTED MISSIONARIES AND EVENTS

I. Alexander M. Mackay, the Industrial Missionary

A notable and inspiring life, given as part of the price to redeem the Dark Continent! Henry M. Stanley ranked him next to the great Livingstone. Eminently a practical man, he was preeminently spiritual. His life dominated in every department by the spirit of Christ, yet his preparation and sphere were largely in mechanics. His mechanics made successful and even possible, his mission.

Two facts of his boyhood stand out prominently. He read the New Testament at three years of age, and preferred watching a steam engine and ship builders to play. His father, with heart's desire that Alexander should become a preacher, was greatly pained that the boy should ask as a present a printing press instead of the intended book. "Well," he said, "but father, Martin Luther says that printing is the latest and greatest method by which God enables us to advance the things of the gospel."

It will be remembered that before leaving England, he made a wooden boat which might be carried on the backs of the natives and put together on Victoria Nyanza, constructing a boiler which could be divided into rings, so that each ring could be carried by two men. King Mtesa came to regard Mackay very kindly because of his skill in iron work and all kinds of handicraft, and his knowledge of railways, steamers, of the telephone and telegraph. He made a magic lantern, grindstones, mills, screwdrivers, the king thus learning the principles of rotary motion. Mackay put together his own boat; when it was wrecked he built a new one. He later built a wagon to draw trees from the forest. While learning the language he made type from wood, and taught the alphabet to the natives. Then he made lead type and printed alphabets.

Truly he was God's messenger to them. The missionary says: "Their wonder knows no bounds when they see me doing things — turning out candles, fitting parts of an engine together. They say the white man came from heaven."

On the death of the queen mother, Mtesa commissioned Mackay to make three coffins for the royalty, the inner of wood, the next of lead, the outer of wood covered with cloth, learning from the missionary that this was the fashion in burying European royalty. Having no lead he gave Mackay the copper in his stores, including fine bronze trays of Egyptian workmanship. All the artificers in the country were ordered to assist by working early and late. The month's labor resulted in the unbounded satisfaction of the king, his lasting gratitude and friendship, and the making known of the missionaries throughout the kingdom. He even won the loyal regard of the blacksmith of the realm, who later became a Christian and finally died a martyr.

As the new king, Mwanga, came to the throne, wicked, vicious, unstable, occasioning one of the most terrible reigns of blood in the history of missions, it was Mackay's service in making coffins for the king's mother and the king himself that saved him from death. When fever cut short his life, he left an unfinished workshop and boiler at Usambiro, his new station. There in a little graveyard his dust still remains, but his monument is a new Uganda, with its 15,400 communicants in 1,082 churches (over 60,000 "baptized" adherents). Besides many native teachers, there are 32 ordained native clergymen.

Next Month "The Lone Star": An Interview with Mrs. Lyman Jewett.

2916951A

UP-TO-DATE CHINESE BUILDING

BY REV. S. R. WARBURTON

KIAYING, SOUTH CHINA

ILLUSTRATED BY THE AUTHOR

WE are beginning to learn that the Chinese know some things that even we Americans do not, and that some of these things they have known a long time. For example, the value of the compass and the use of gunpowder were familiar to the Celestials long before Europe knew of these inventions.

We pride ourselves on our modern methods of building. The latest and best method has for its essential feature the use of concrete. But this method has been in use in some parts of China for centuries. The illustrations, from photographs taken on the new mission compound belonging to the Missionary Union at Kiaying, show how the concrete is prepared, and the method of construction.

The scene on the compound is a lively one. A long line of fifty or a hundred girls and women extends to the creek near by, each with a short pole over her shoulder, from the ends of which are suspended bamboo baskets filled with sand, which they carry from the river to the great steelyards, where it is weighed and then deposited in huge piles. Or if there is enough sand for present uses, the same women may be seen carrying the yellow earth or clay from a hill some distance away. Other women are leveling off the piles of sand, hollowing out a place in the center for the lime. And yonder comes a long line of women from neighboring lime-kilns, bearing its white product which is deposited on the piles of sand, there to be thoroughly slacked and left to dry.

But already other lime has been prepared, and groups of men and women are at work mixing the sand and earth and lime in the proper proportions. The whole compound looks like a series of craters, with the numerous conical piles of mixed concrete, and the steaming, bubbling piles of lime.



CONCRETE WORK, MISSIONARY COMPOUND, KIAYING, SOUTH CHINA

But all this time the masons are busy upon the walls of the building. The concrete mixture has been spread out to dry in the sun, and has been well raked to get rid of any lumps. This is now brought and poured into the frame, and is pounded hard and solid by the masons with a long club. Stones come next, then more concrete and more pounding. The process is practically the same for foundation and superstructure. When the wall is finished, the rough places are smoothed off, a facing of smooth white plaster is put on, and the whole is as solid as though it had all been pounded in one piece.

We Anglo-Saxons have still much to learn from the despised heathen.

"Sitting on the Door-Sills"

REV. G. FURNESS SMITH, of the Church Missionary Society, has a word that fits our topic for next December, "Unbroken Ground in Foreign Lands." He shows that there are now but three countries scarcely touched at all by Christian missions — the Soudan, the Arabian Peninsula and Central Asia, including Tibet. *The Home Gazette* gives the following brief summary of his words:

He noted it as significant that with regard to each of these (the three countries mentioned above) the Church Missionary Society is by its existing stations literally "sitting on the door-sills," ready to enter the doors when they are opened. "Occupation," of course, was a relative term; in many of their oldest stations, comparatively well manned, the ground was so far from being occupied that perhaps nine tenths of the population had never heard the gospel. But the three territories named were the only considerable spaces not yet opened.

The Master of Industry

. . . Here, work enough to watch
The Master work, and catch
Hints of the proper craft,
tricks of the tool's true play.
— Browning, "Rabbi Ben Ezra," xviii.



WALL CONSTRUCTION IN SOUTH CHINA

SOME STUDIES IN STATISTICS

THE *Missionary Review of the World*, for January, publishes the statistics of the Protestant missionary societies of the world for 1905, and also an illuminating article by Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, with tables, showing the progress of American foreign missions for the last thirteen years. A study of this data reveals many interesting facts, and shows in almost every particular a great advance in the American missionary movement. The number of missionaries has increased in the last thirteen years from 2,481 to 3,776, and in contributions to the work from $4,181,327 to $5,807,165; and during the nineteenth century the number of societies has increased from 7 to 300; the missionaries, from 170 to 12,000, and the native Christians from 50,000 to 1,500,000. There has also been a marked development on the home field, which is indicated by the growing interest in mission study in the churches, especially among young people, by the spread of the Student Volunteer Movement (of whose number the various boards have sent out 2,357 missionaries in the past thirteen years), and by the increased circulation of missionary literature.

By a comparison of the partial table below, it will be seen that the Missionary Union has had a large share of God's blessing upon its work; and we gratefully note that while is is the *fifth* of the leading societies in the world in the amount of its income, it is *second* in the number of church members on the foreign field, and *third* in its additions during the year. What Dr. C. H. Patton, of the American Board, has said of that society, may truthfully be said of our own; "that never before in our history has the hand of God been more manifest in preparing the nations for Christ." If the Church will now arise to her opportunity and privilege, the next few years will witness a still greater ingathering on our foreign fields and a correspondingly increased blessing on the work and workers who are "holding the ropes" at home.

The amount spent for foreign missions may seem quite large, and yet it is sufficient to plant the seed in only a little corner of the great field, and then when we compare with the amount spent for other

objects, it seems insignificant. America spends *three hundred and twenty-five times as much* for confectionery and chewing gum, millinery, jewelry and plate, tobacco and liquors. *Chewing gum alone, according to statistics, costs America eleven million dollars.*

NIGHTMARE STATISTICS

Such indeed they may be called when misinterpreted and misapplied. Says a recent writer:

> The people of India, holding hands, would reach three times around the globe at the equator. If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

A good many long articles of a similar tone have been published to show how overwhelming is the mass of heathenism compared with the forces of Christianity which are sent to transform it. (See the quotation from Mark Twain in the editorial pages.) Charts, also, are published, showing heathen countries in very black ink, with here and there a dot of white to indicate where the gospel has begun to make some progress.

In some ways these methods are very effective. If there are any people, for instance, who have given so little attention to the study of missions that they suppose that the world must be pretty nearly evangelized by this time, these articles and charts furnish them a realistic object lesson on the real situation. (See February MAGAZINE, pages 66, 67.) But such comparisons often lead faithful workers to dwell on the apparent hopelessness of attempting to enlighten such limitless areas of darkness, and so it is instructive to see what our Lord did when a similar comparison was made during his earthly ministry.

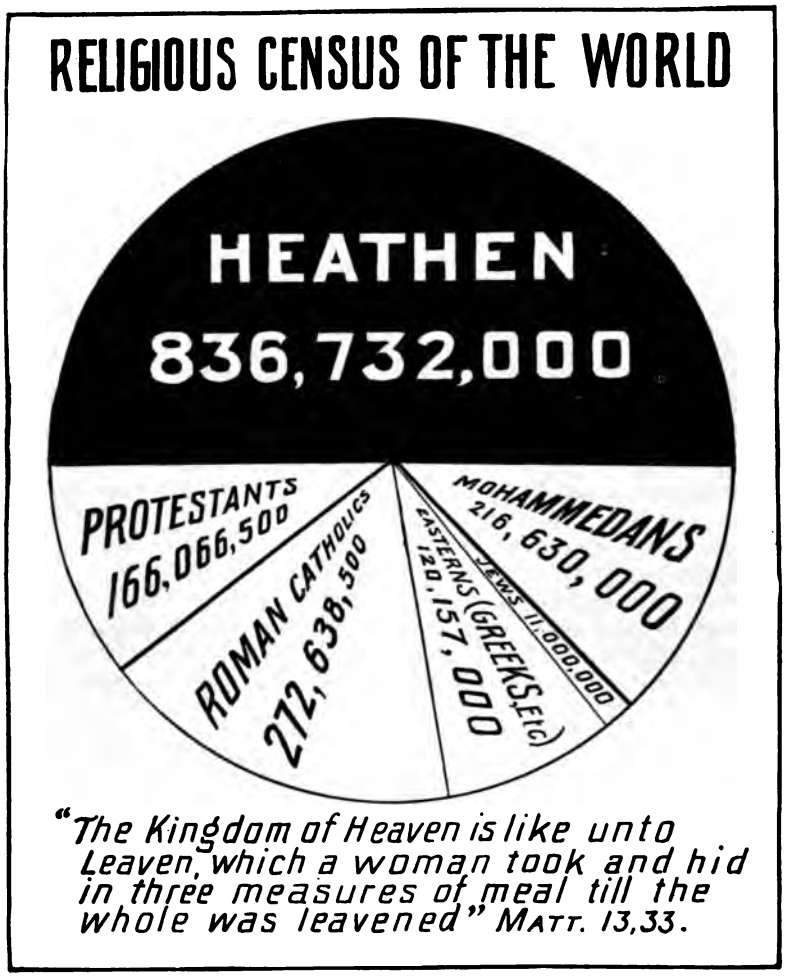
It was when Jesus fed the multitudes by the sea. When he suggested that the people ought not to be sent away hungry, Philip said that two hundred pennyworth of bread would not be sufficient for every one to have a little. Andrew took an account of stock, and it was so small that he did not think it worth while to figure it out. "There is a lad here with five barley loaves and two small fishes," he said; "but what are they among so many?"

In reply to these depressing statistics Jesus said simply, "Make the men sit down."

We sometimes think that this is just what the Lord would say to us today. He has complete confidence in his own way of saving men, and he would like to see us have the same. There is an element of grandeur and power in the fact that he

	Home Income	Income from Field	Missionaries	Native workers	Church Members	Added	Schools
American Board	$752,150	$197,792	571	4,100	66,203	6,664	1,633
American Baptist Missionary Union	777,630	111,222	531	1,753	125,993	10,367	1,753
Southern Baptist Convention	273,815	26,137	185	260	11,423	2,231	79
Christian (Disciples of Christ)	364,436	38,240	189	312	7,409	1,368	36
Methodist Episcopal	1,409,558	396,391	732	6,921	168,917	13,507	1 920
Methodist Episcopal, South	586,765	26,308	179	273	15,711	1,505	112
Presbyterian	1,184,778	198,150	858	2,357	56,016	9,691	932
Presbyterian, South	230,507	15,447	196	212	8,537	1,466	51
BRITISH							
Church Missionary Society	1,688,670	208,395	1,356	7,494	88,889	12,591	2,478
London Society	902,592	200,607	446	7,087	80,165	5,240	2,077
Propagation Society	770,770	272,000	1,210	3,000	75,700	3,200	860
Wesleyan Methodist Society	625,860	70,150	392	7,062	103,218	9,750	1,480
Baptist Society	401,000	36,270	273	527	15,982	1,899	788
Total for all American Societies	$8,120,725	$1,282,500	5,145	22,047	569,720	57,476	8,638
Total for all British Societies	$8,062,679	$1,631,207	8,506	30,101	537,444	41,403	11,447

Note. — The full table, from which the above figures are taken, includes missions to non-Christian and non-Protestant peoples, omitting work done in non-Catholic Europe, while covering that for the Indians, Chinese and Japanese in the United States. The figures in general are for 1905, though sometimes the year includes a part of 1904.



(Copyright, 1905, by the Young People's Missionary Movement)

LATEST PROTESTANT STATISTICS

Professor Kattenbusch, of Gottingen, informs us that there are 180,000,000 Protestants. Of this number 56,000,000 are Lutherans, 20,000,000 Anglicans, while about 100,000,000 belong to churches that range more or less closely with Calvinism. As compared with the two other branches of Christendom, Protestantism falls short of Roman Catholicism, with its 250,000,000, and outnumbers the Orthodox Church, with its 110,000,000 adherents.

In the ranks of Protestantism, the United States leads with about 66,000,000 out of a population of 79,000,000. Great Britain makes a good second, with 37,000,000 out of 41,000,000. The third place goes to Germany, with 35,000,000 out of 56,000,000. Then follow, in the order named, Sweden and Norway, Russia, Hungary, Holland, Denmark, Switzerland, France and Austria. British colonies and mission stations throughout the world are credited with 14,000,000. — *Missionary Review.*

did not say anything about the vast population of " all nations " when he sent forth his disciples to convert the world. His " due time " is the right time. It may be long, by our calendar, or it may come swiftly, as the story of the past years has shown. In his last annual report, Dr. Barbour said these inspiring and eloquent words, that stimulate our faith:

It is the great resistless world-movement in which God is disclosing his purposes of grace for the world. God is giving to patient workers of the past and to those of the present this great reward, that they are molders of the world's civilization.

MARK TWAIN AS A PESSIMIST

One of our kind friends sends us the following interesting restatement of an old objection to missions.

Mark Twain, at a recent meeting of the Twentieth Century Club in Boston, took occasion to tell why he was a foreign mission pessimist: Because there were 3,200 conversions in China in 1892 and the same year more than 3,200 Chinese pagans were born, therefore the effort to convert the world was practically doomed to failure.

The gloominess of the great humorist reminds one of "Uncle Joe" Cannon's remark in Washington on receiving some of the boys, several of whom were from the Democratic ranks. "I'm proud of you, boys," said he, "for I don't find a pessimist in the crowd." "By the way, Cannon," said some one, "what is your definition of a pessimist?" "A pessimist," asserted "Uncle Joe," with convincing gravity, "is a fellow that goes around looking for thorns to sit on." Evidently there may be thorns, but we do not need to sit on them.

A few other words ought to be said. The "pessimist" forgets several things: the program of God; the principles of life and the nature of love; the command of Jesus Christ, marching orders of the Church. And then he forgets history: for the same reason he would have been a pessimist in the year 100 A.D. The increase is in a geometric not arithmetric ratio. It takes years to prepare the soil and plant the seed and cultivate the slowly growing crop; but sometimes the harvest seems to mature rapidly. This has been the case in Burma, South India, Africa and Japan. The same law is being fulfilled in China. Let us look with the vision of God, with faith in his power and wisdom and purpose to save. Better than the signs of success, which are everywhere manifest, is the calm confidence in our Father, who has ever worked and is still working in the world today. What Browning sings may not be true in every sense,

> God's in his heaven,
> All's right with the world.

But it is true that all is working for good; that God's Son is king; that God is doing for the world all that can be done in infinite love and wisdom; that he wins who sides with God; that it is the greatest privilege of the Christian to share in his Father's work. Let us have faith in God! The modern "acts of the apostles" are sufficient to inspire it; but we have also the record of the acts of the first apostles, the glorious assurances of the gospels themselves, the wonderful lyrics and orations of psalmist and prophet, inspired by the Divine Spirit; these should be our own inspiration to do courageous, loyal work. Faith does not look through either the blue or smoked glass of pessimism, or the too rosy magnifying glass of a false optimism, but through the plain, clear glass of divine truth. We need to have the vision of Isaiah. The sun has risen.

> Earth is rolling into light,
> It is daybreak everywhere.



PLOWING WITH THE WATER-BUFFALO, CHINA

FROM THE WORLD WIDE FIELD

BURMA

Talains

THE Talains, Mr. Darrow feels sure, are getting ready for a revival. The new hymns freshly translated are sung with fervor. At a recent meeting five declared their desire to become Christians. The second Talain church, organized six months before, has almost doubled in membership.

Bhamo's School: Progress and Prospects

IN the recent examinations in the Shan-Burman school at Bhamo, ninety per cent. of the boys passed and the inspector spoke very highly of the efficiency of the teaching staff. Mr. Hanson, who has had the oversight in the absence of a missionary for that department, feels that better results still may be obtained.

Reenforcements Reach the Field

DR. AND MRS. WALTER RITTENHOUSE have reached Namkham and are busy getting acquainted with their new surroundings and associates.

Rev. and Mrs. A. J. Weeks report their safe arrival at Tavoy, and their cordial welcome by Mrs. Morrow, who is the greatest help to them in their new surroundings.

Rev. and Mrs. J. T. Latta arrived in Burma a few days before Christmas and are happily settled at Thonze. Mr. and Mrs. Hascall are most helpful to them. Mrs. Cushing, with whom they journeyed to Rangoon, gave them an excellent start in the language during the voyage.

Rev. G. R. Dye, on his return to Burma, has settled temporarily in Toungoo, where he will engage in work for the Burmans. He hopes ultimately to resume his work among the Chins.



Photo by W. M. Young

MISSION CHAPEL, KENGTUNG, BURMA

Telugus and Tamils Compete with English

GOOD news comes from the work for Indian races in the care of Rev. and Mrs. W. F. Armstrong. Union Hall School in Rangoon has taken a long stride forward. Last June there were nine applicants for the College of Preceptor's Examinations, London, Mr. Armstrong receiving the papers direct from there and returning the answers to the London office. One Tamil girl obtained an honors certificate for excellence in all subjects and also distinction in Scripture. Another took distinction in mathematics and drawing, and all passed with credit. Considering that these were Tamil and Telugu pupils competing with England's sons and daughters, the results were truly remarkable. The daughter of Mr. Abraham, one of the trusted employees of the Mission Press, Rangoon, was one of the successful candidates.

Building Better than Banqueting

LAST week I was called to Sinlum to consult with and advise our Christians as to change of village site. Their old one has been taken for government purposes. Instead of having their usual Christmas feast, they voted to add to what was contributed and with this build a little chapel for worship in the proposed new village. It was their own suggestion and I was much pleased with it, for hitherto they have

met at private houses. When a Kachin will give up a feast in order to build a house of worship he is waking up. — W. H. ROBERTS, Bhamo.

The Muhsos are Lahu

A CLOSER acquaintance with the people in the Kengtung District where there has recently been such a large ingathering reveals the fact that the Muhsos, Kwes and Kaws are all branches of one general tribe called Lahu, and Mr. Young considers it best to adopt that name in the future in referring to these tribes. Of the people as a whole in this section they seem to be all included in three tribes: Shans, Lahu and Wa. We shall endeavor to regard these distinctions in future references to the work on this field.

Exploration among "Advanced" Kachins

REV. G. J. GEIS of Myitkyima, and Rev. Ola Hanson of Bhamo, are making a long desired tour of exploration through the Kachin country to the northwest of their stations. The people whom they have seen of this region appear more than ordinarily intelligent and advanced in civilization. If the distance does not prove too great they hope to go as far as Dibrugarh, Assam. They ask that we remember them in prayer. Such a visit may mean much for the future of the Kingdom.

Why Endow the Baptist College?

SIDE by side with the Rangoon Baptist College is the government college known as Rangoon College. To those unfamiliar with the facts it may seem needless to have both institutions. The government school, however, has a strong anti-Christian sentiment. This has been emphasized of late by the organization of the Rangoon College Buddhist Association, the president of which is a member of the college faculty. The objects to be obtained are thus stated:

(1) To promote the well-being of our countrymen in religious and social respects; (2) To promote a spirit of union among the Buddhist students of the college. It is intended to supply that lamentable lack of Buddhist knowledge among the English-educated Burmans and to discuss and consider remedies for the social as well as religious dangers which are now threatening Burma.

Surely we cannot afford to educate our young men in an institution where even the faculty lends its influence to such avowedly non-Christian organizations.

ASSAM

Relief from Heathen Worship Tax

WE have recently obtained an order from the chief officer of the Naga Hills, relieving all Christians of the payment of the village worship taxes. These taxes had been enforced by the subordinate officer and were not only becoming a great burden to all, but were a fruitful source of persecution and a cause of stumbling to the weaker brethren. By this new order the principle is established that the religious scruples of Christians are to be respected, regardless of their numbers or influence in the community. It brings great relief to the minds of the Christians and will, we believe, be of lasting benefit in our work. — W. F. DOWD, Impur.

The Joys of the Burdened

NOTWITHSTANDING these heartaches, there are bright things to cheer us, in that wherever we find time to preach the gospel, we find people who seem more ready to listen and also to acknowledge the truth that is being preached to them. During the last Durga Pujas we sold within a few hours more than two hundred gospels and distributed tracts by the thousand.

Baptism has occurred in many places on our field. I think the number is something over eighty at this time. You can understand how busy I am, being the only missionary to look after all the work; that is, evangelistic, care of all the churches, educational, and treating all the patients that come here daily for medicine. My wife helps me in looking after and teaching daily in our station school. — O. L. SWANSON, Golaghat, November 4, 1905.

SOUTH INDIA

Equipment means Endowment

THIS is the suggestive heading of an article by the Rev. W. T. Elmore of Podili, South India, in the *Baptist Mis-*

sionary Review of India, in which he states this problem of the mission churches. That which is needed is a progressive equipment, to supply which a regular course of study must be provided by the missionary, with the Bible as its basis. We hear in this the voice of the native Christian's need, calling for increased attention to our educational work — not only training classes for a few days' study, but training schools that provide for several years of work and fit for large service.

CHINA

Chinese Students in the United States

THE Chinese students in America at the present day number about 105. They have organized themselves into a society known as the Chinese Students' Alliance. Of the number, 51 are undergraduates, 19 are in graduate work. There are 17 in the University of California, 6 in Columbia, 5 in Cornell, 5 in Massachusetts Institute of Technology and 4 in Yale. Their lines of study are diverse. Railway engineering leads with 18; mechanical engineering and mining are next, with 9 each. Law and agriculture each have 8, teaching 7, commerce 6, medicine 5. Over half are studying branches of engineering and kindred scientific pursuits. — *Chinese Recorder.*



Photo by A. S. Adams

FISHING BOATS; NETS PUT UP TO DRY, YANGTSE, CENTRAL CHINA

Modern Learning in China

THOSE who were interested in the articles in the January number, treating of the forces making a new China, will be pleased to see the following copy from the text of the emperor's decree of September 4, 1905, by which he abolished a system thirteen centuries old:

> We issued yesterday an edict abolishing the literary competitive examination of the old style and ordering that sole attention shall be given henceforth to the establishment of schools of modern learning throughout the empire in lieu thereof. We now command that to all literary chancellors in the various provinces shall be assigned the duty of holding examinations and inspecting the schools of their several provinces, and that they shall do this in conjunction with the viceroy or governor of each province.

Treat Men as Men

SECRETARY ROOT has made a clear statement concerning the attitude of the United States toward Chinese immigration, when he said to the leaders of the House of Representatives:

> The thing to be done now is for you to change the law in some respects, not so as to permit the Chinese laborer to come in, but so that the Chinese laborer can be kept out without insult and indignity and hardship to the Chinese merchants and scholars, and the men who occupy the same position in the Chinese community as the people in this room occupy in ours. They have been subjected to gross indignity and gross hardships in many cases, and I do not wonder that they are indignant at it.

Better, yet, let us treat men not only as men, but in Christ's spirit as brothers. In this the missionary abroad is distinguished from the ordinary, non-Christian merchant.

A Place for Large Investment

MY heart is moved for China today. Oh, that some of the men who are able to give of their millions to endow the great colleges of America could be led to found half a dozen Christian colleges in China! It seems to me that the Church

is sleeping when awakening China is appealing to her in tones of thunder. — REV. J. D. DAVIS, D.D.

Heaven and Hell. Here or There

A VERY forceful illustration of the need of mission work, from the standpoint of the "Good Samaritan," is seen in the following incident told by a missionary in China. We quote from a valued exchange:

A Chinese woman once interrupted my gospel message with the questions: "Is your mother-in-law living?" "No," I answered. "Does your husband get drunk?" "No." "Does he smoke opium?" "No." "Does he ever beat you?" "No; he never struck me a blow." After several minutes she turned to me, saying impressively: "You have been talking to me of heaven and hell in the life to come. Your life and mine are now as heaven and hell."

JAPAN

What the War Has Done for Japan

NO doubt the war has brought England and the United States very much closer to the Sunrise Kingdom. We have come to realize that we stand for a civilization based on free institutions. The war, too, besides gaining the respect of the world for Japan as a military nation with financial ability, has also brought to the empire itself a new consciousness. In this we may find four elements: an appreciation of national worth and strength, a spirit of humanity manifested in time of war, a love of righteousness shown in international relations, and an awakened and deepened religious life. The prayers of parents and wives and children flocking to the temples on the departure of the soldiers, and the sense of need in the hearts of the latter have exerted a mighty influence in producing a realization and consciousness of God.



After War the Famine

FAMINE conditions in northern Japan threaten to be very serious unless much aid can be secured. The section affected includes the three northern provinces, Miyagi, Fukushima and Iwate, having a combined population of 2,821,557. At least one third of this number are in dire distress caused by the failure of the rice crop. Less than twelve per cent. of the ordinary crop has been realized in Miyagi Province, and with winter upon them they are helpless indeed. In the other two provinces conditions are not quite so bad, but yet there is great suffering. Thousands are reduced to shrub roots and the bark of trees for food. Three years ago great suffering was entailed by the loss of half a crop, but conditions are so much worse now that our missionaries dread to contemplate the consequences unless generous help comes. All relief will be carefully administered by a committee. One of the signers of an appeal for help is Rev. William Axling of Morioka.

AFRICA

Leopold: "Man's Inhumanity to Man"

REV. J. H. Harris and wife of Baringa, Africa, of the Congo Balolo Mission (English), are in this country speaking under the auspices of the Congo Reform Association, concerning the atrocities committed in the region where they have lived. The facts presented are far worse than anything which has yet appeared in print. Mr. Harris has actual data concerning murders in his neighborhood to the number of a thousand. He furnished extensive evidence to the recent commission of inquiry sent out by King Leopold, and knows how deeply the members were impressed by the terrible facts revealed. Yet he has no confidence in the promised reforms of Leopold unless pressure can be brought to bear upon him by the European powers. Rev. Herbert S. Johnson, pastor of Warren Avenue Baptist Church, Boston, is giving six weeks to traveling and speaking with Mr. and Mrs. Harris in the great cause in behalf of this suffering people.



The New Kwango Outstation

DR. W. H. LESLIE, of Banza Manteke, has returned from a second trip to the Kwango. He was absent

several months, during which time he decided on a permanent location for a station, established friendly relations with the Portuguese officers and the natives, built a comfortable dwelling house and other necessary buildings, started a small garden and left three native Christians in charge for the present. He purposes to return again in a few months, accompanied by Mr. Gotaas. The latter reports his safe arrival at Banza Manteke, his favorable impression with the several stations visited and his joy to be able to give his life in service so much needed.

There are many trying conditions in a new field like that of the Kwango where the comforts of civilization are as yet unknown, and these workers need our prayers that health and endurance be given that they faint not. Nothing less than the gospel would make them willing to go, but for Christ's sake they do not hesitate, no matter what the cost.

THE PHILIPPINE ISLANDS

Senor Doroteo, a New Man

ONE can hardly paint in too somber colors the depths of the night which has so long lain upon the Philippine Islands, with so many evils hiding under the darkness. Spiritual leaders having a form of godliness but denying the power thereof; priest and people sunken in unspeakable degradation; offices exploited for gain; a recognized system of beggary encouraged and supported by the Church fathers; priests exercising their spiritual functions for a price; slavery in all but name the lot of the common people; degrading spectacles in bull-ring and cock-pit authorized and supported by governor and priest; gambling and licentiousness well-nigh universal: all these iniquities lay unrebuked and unmitigated under the blackness of the Philippine night.

With the dawning they who do the truth come to the light. On every side we find people hungering for truth, and to them the opening of the Philippines has been "a morning without clouds." I would tell of another of these true disciples:

One of our best preachers is Senor Doroteo Lopez Jaena, who came to the dispensary with a note from our old friend Manikan asking that he might be permitted to study medicine. Doroteo was not very prepossessing, for he was small, even for a Filipino, with sunken chest and hollow cheeks; but he proved himself a helper in a hundred ways in the dispensary, and an invaluable interpreter from Visayan to Spanish. It was not long before I found that he would anticipate me in preaching the gospel to those who came for medicine. On one occasion I asked Doroteo to pray. It was a unique prayer, a compound of all the verses of Scripture and various messages which he had heard; but it was a real cry to God for the soul of the sick man. After a time Doroteo wished to be baptized, very soon he desired to preach, and one afternoon in the little chapel at Jaro he essayed his first sermon. It took only about three minutes to exhaust his thought on the subject and himself also. We supposed that was the last of Doroteo's preaching; but before long he was anxious to try again, and has gradually developed until he can now speak the Word very plainly and effectively. The transformation of his inner life has brought also a parallel transformation of his physical being. He is erect, has a clearer eye and more dignified bearing. He is a new man in Christ and for Christ: one of many.

FROM EXCHANGES

THE BEET-SUGAR interests have now challenged, not the interest of the nation — that would be bad enough — but they have challenged its conscience. The fitness of the American republic to govern the Philippines will be determined by its persistence in governing the islands for the benefit of the islanders. Editorial, January *Outlook*.

THE *Missionary Witness*, Toronto, of November 14, contains a letter by Dr. Mary H. McLean describing in a vivid manner her visit to Peking. It indicates the tremendous changes that have taken place in that city since the uprising of 1900; also the remarkable development in connection with the work of American Methodists, Congregationalists, and Presbyterians, and the London Missionary Society.

A SUMMARY OF MEDICAL MISSIONS: Pastor Paul, of Strehla, Saxony, publishes in his fortnightly *Missionary News Bulletin* a summary of medical mission statistics. It seems there are now in the service of evangelical missionary societies throughout the world 701 men and 238 women physicians, chiefly British and Americans. The missions maintain 395 hospitals, 770 dispensaries, 57 asylums for opium victims and 78 leper asylums. In hospitals, dispensaries and private practise missionary physicians treat every year about 2,500,000 patients.

PRESBYTERIANS in their West Persia Mission have suffered a heavy loss in the death of Dr. Joseph P. Cochran, a physician of rare ability, beloved of all classes of the Persian people, whose life was full of good works. A Kurdish chief, who controlled nearly a million of wild tribesmen, said of Dr. Cochran to the writer: "Our religious books teach us to call that man an infidel and a blasphemer. But I say that in the eyes of God that kind of an infidel is better than most Mohammedans!"

EDITORIAL

The Last Month of the Year

Has the offering for the Missionary Union been postponed until March? Many churches, and we think wisely, have adopted the plan of weekly offerings, and some churches a schedule that brings the offering earlier than March. But if one of the Sundays of March has been designated, have we been doubly careful to make ready for the offering, and will we be doubly careful in following up the public collection by seeing the absent ones privately, especially if the day prove to be a stormy one? These latter folk need to share the blessing; and the work needs their help. This takes time; but it pays in richer spiritual experiences and a fuller treasury. Let us not fail to do all we can to make the offering the largest possible, considering, among other things, the following suggestions to pastors and committees:

(1) Clear, pointed, brief, earnest announcements, frequent and full of faith and force; (2) regular and special missionary prayer meetings; (3) morning and evening sermons; (4) a personal pastoral letter; (5) a missionary rally with local and outside help; (6) a vote by the church, on recommendation of the officers or committee, to raise a definite amount, setting the standard as prompted by the Spirit, who uses knowledge and faith; (7) giving an envelope on which the name is written, to each member, followed and accompanied by carefully selected literature; (8) calling for all unreturned envelopes, thus making a thorough canvass.

Let us keep in mind the plan of God — his commands, promises, and providences. Let us study, pray, give. The fuel of facts will brighten the fervor of faith.

Are we ready? Let us do our part.

The Million Dollar Campaign

On the fifteenth of January, the American Board began their great million-dollar campaign. Their plan is to hold meetings in fifty central points East and West, to inaugurate the work of enlargement. Surely no more worthy commemoration of the "Haystack Prayer Meeting" could be conceived than such splendid extension of the work begun a century ago. Let us do as well. We have as great reasons for thank offerings and memorials.

New Missionaries

Notwithstanding a deficit in the treasury of over $200,000, the Church Missionary Society sent into the field last summer 200 missionaries, of whom sixty-seven were new recruits, the others returning to their fields after furloughs. It is a significant fact that this great evangelical English society has a settled policy of sending every well qualified man who applies.

The World's Greatest Business

Rev. Herbert Anderson of Calcutta recently gave a testimony as to the place of missions in the modern world and in the universal Church:

A few days ago I was in Northamptonshire, and visited Hackleton. I was taken to the dilapidated shed in which God's consecrated cobbler, the founder of modern missions, saw his first visions and dreamed his first dreams. As I stood on that historic site I could not but think of the marvelous change we have lived to see in the estimate of both the Church and the world of foreign missionary work. Then the world sneered, the Church was apathetic, while the Christian government of Great Britain was antagonistic. Today this enterprise holds an influential place as one great factor in the moving life of the civilized world. Today the Church admits that the best and brightest past history lies in that sphere of her activities. Today she slowly awakes to the conviction that the very ground of her existence is bound up with a world-wide proclamation of the gospel of God's love. — *Missionary Review of the World*, January, 1906.

The Age-Spirit: Life's Purpose

Jesus Christ not only brought new truth to the world, but gave new meaning to all truth, and showed the real spiritual value of all facts and things. Perhaps nothing is more meaning-full than the true aim or purpose of human life that he reveals in his life as well as teaching. He came not to be served, but to serve. Service, the key of his life, is to be the key of the life of his followers.

The church in these modern years is coming more fully to recognize the practical bearing of this truth, to apply his teach-

ing to all departments of human life. It may be called in some sense truly an age-spirit, a world-spirit. In fact, nations and even commercial organizations feel its power, seeking even to justify conquest on the ground of benevolent motive, as well as recognizing to some extent, their God-given mission. Helen Gould is a better type of the age than Jay Gould; the greatest are servants.

We have been very much impressed of late, as the world has lost some of its great men, with the fact that service has been the dominant note in the lives of many of them. This is notably true of Sir George Williams, whose life meant so much in the salvation of manhood, and of President Harper, whose preeminent ability, manifest sincerity, eager activity were given with unstinted devotion to the service of the age. The *Outlook*, giving an estimate of this educator, spoke of the aim of English education as culture, making the English gentleman; the aim of the German education as scholarship, producing preeminent scholars; while the aim of the new education of America, as manifested in the University of Chicago, as guided by its masterful head, is service.

We get here the true interpretation of life and see life's real glory. This is but the translation into other terms of the great missionary truth that Jesus Christ reveals in all his life and teaching and in his cross. If we are saved, we too will have his spirit, and the aim of our life will be service, and this service will be in the work of helping to save the whole world. This is the meaning of life; it is the aim of the life worth while; it is our life-business.

Patriots in Bronze:
Patriots in Flesh and Blood

As we stood today before that speaking statue of the physician orator and patriot, Joseph Warren, in Roxbury, Mass., we read in the alert attitude of that vigorous, forceful hero, the sentiment that has been chiselled in the stone of the pedestal: "When liberty is the prize, who would spurn the warfare; who would stoop to waste a coward thought on life?"

How truly these express the spirit and purpose of those who give their lives to mission service! They truly are patriots; loyal sons of the kingdom of God, who have not counted their lives dear unto themselves. Like Paul, they glory in the privilege, for indeed they may have the joy of filling up in their bodies what is lacking in the sufferings of Jesus Christ. They would help pay the price for the redemption of races and nations for whom Christ died. They would give their lives in years of sacrificial toil, ascending to Calvary, and, if need be, dying with Christ, at the end as well as daily. It is a service prompted by love, which counts not the cost, but delights to give, that it may save. Must not this same spirit move the churches at home in their offerings and in their own lives? Is the Christian spirit anything other than this? Is not each follower of Jesus Christ to be mastered and impelled by this same motive? Truly, the Cross is the motive power in Christian life and Christian service. Am I borne by it?

Martyrdom and
Financial Worry

The *Missionary Herald* of January, 1906, helps us at home to see the financial situation from the other side of the world. The writer looks through a clear, uncolored, non-magnifying glass:

> Martyrdom, with its glitter and excitement, would be less difficult, I am sure, than this steadily grinding financial worry, when appropriations are cut in two. Yet these men are questioning in our mission, not how to make the most of a terrible misfortune, but how their bonds may turn out for the furtherance of the gospel; that is, how they can make this failure at home bring out all the latent power of the native church, and how it may make the missionaries themselves more prayerful and faithful, more dependent on God and less dependent on money from the home land. Is there any one who on reading this extract will think in his heart, "Oh, well! the missionaries can get along somehow; if there is an exigency, they will meet it bravely"? Is not the question for us, How shall we meet it? Shall it be by a faithless neglect to give Christ's soldiers at the front what they need in the campaign upon which we have sent them, or by a genuine, self-denying effort to sustain them in their blessed work?

What heart-rending surgery! The suffering from lack of the men and money necessary for effective work is harder for our missionaries to bear than martyrdom. We notice from our exchanges that other Committees and Boards feel

the same deep sympathy with the workers on the field as our own home workers. May we not help to relieve the heavy burden and at the same time, if possible, a much larger work?

Banquet to Imperial Chinese Commissioners

An occasion of great interest and significance was the banquet recently given in New York in honor of the imperial Chinese commissioners by the various missionary boards having headquarters in that city. The principal address of the evening was made by Rev. A. J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions, who set forth the aim of Christian missions and the principles upon which they are conducted in China. An appreciative response was made by his Excellency Tuan Fong, who spoke these significant words:

We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful.

The Missionary Union was represented by Secretaries Mabie and Barbour and several others, including Hon. H. K. Porter, Mr. S. W. Woodward, Mr. C. W. McCutchen, Mr. Ezra H. Stevens and Mr. Henry W. Peabody. During a hurried visit to Boston, at their own suggestion, the commissioners paid a visit to the Rooms of the American Board and the Missionary Union.

"Protestant missionary work in China," says the *Outlook*, "has not created Chinese prejudice against America; but it has done much to counteract the hostility excited, not unjustly, by some commercial boors and some political boors at home."

The Paying Investment

One of the secretaries of the American Board says that some forty years ago a little boy was persuaded by his sister to give a precious and regretted fifty cents through a mission band for the education in Turkey of a Roumanian girl named Kohar. The other day Kohar came to light again; this time astonishing the good man with a gift of $250 for the treasury of the American Board.

Campaign or Conquest

The Baptist Young People's Union of America has been of great service in impressing upon our young people the greatness of our work by the very use of the word "conquest" in referring to missionary meetings and missionary study.

Our great Leader had a vision of world conquest. He who on the mount of temptation refused to receive the kingdoms of this world at the price of selfishness, — the sacrifice of his own sacrificial spirit of love, the same Lord, as he looked from Olivet, the mount of ascension, and that Galilean mountain where he gave the Great Commission, had a vision of conquest wider than Alexander or Cæsar, Charlemagne or Napoleon.

We who follow him must be the sharers of his spirit; the world is to be taken for Christ. The conquest is to be made, however, in the unselfish devotion of genuine service, by the loving witness of word and of works to the power of Christ's salvation. To help you do your work of giving this testimony to those beyond the reach of your voice is the purpose of the Missionary Union. For this we ask your contributions and prayers. Have we not reason in this crucial age of great material prosperity at home and spiritual prosperity abroad, in this time of great need and opportunity in the work, — have we not even a right to feel assured that your cooperation and our service may be larger than ever before?

The Crown of Victory: The Year's Success

Fellow workers, tell us how we may help you plan and carry out the campaign of conquest for Christ. Do you wish to help the Sunday school, young people or the church as a whole to do more? Do you wish new literature on China, or Africa

or other lands? Write to us freely and promptly. See the brief list in the Home Workers' Department. In addition send for a catalogue of leaflets, if you have not one. (If you have one, and it is laid away, pigeon-holed, perhaps you will find it and use it.) Ask, also, for a catalogue of Orient Pictures. The catalogues are free and made for your use. Better yet, you will find it very profitable to send twenty-five cents for all the new leaflets published during the year. Very many commend this plan; it helps you keep up to date in knowing the news and learning methods of work. Perhaps even you, yourself, need to know more of the progress and opportunities.

Then how about the contribution from your own church? and from your own pocket? Does it match the need? No, that is impossible. Does it measure up to the standard of your ability and opportunity to help, that is, do you share in the great and growing work of the Kingdom? If so, it is probably more than 50 per cent. larger than last year. The year closes March 31. Let us do what we can to make this year's financial mission work at home a success and hence make next year's work abroad a greater success than ever.

What Time Is It?

It is time to reread the word of God that we may get its true spirit; that we may hear in every chapter the voice of the Great Commission. It is time to get closer to the heart of Christ, pouring out its life blood for men. It is time to come to know better him whom the Son reveals, even the Father, who cares and helps and saves, because he loves. It is time to tell the world of the Saviour it needs to know, and through knowing, have eternal life; the One whom we need to obey, and through obeying, enrich our own lives, and help save the world. In some parts of our country the common expression for contributing to the church collection is to "throw in" so much. How often this is true of our missionary collection; "throwing in" what we happen to have, or feel like; as little as is convenient or permissible. Is it not high time to realize that what the Master directs, and the work demands, and our own manhood and womanhood insist upon, is a large sacrificial offering? Is it not high time to stop regarding missions as a matter of occasional charity, calling for a few cents or dollars, and to regard it as the great business of the Church; the greatest business of the modern world? Is it not high time to stop presuming that "we, of course, are interested" and are sufficiently awake to the demands of missions, while at the same time we are spending a hundred or thousand times as much upon ourselves as upon the work for the world? Is it not high time to stop playing at missions, and to get to work, working with Jesus Christ to save men? If 50 per cent. of us should do this, we will not need to speak about a 50 per cent. increase.

An Illustration of the Gospel's Nature and Need

There came into our office the other day a short man, wearing a long, black coat, and long, gray-black hair. He said that the celebrated Baba Premanand Bharati wished us to have a copy of his famous work, "Sree Krishna, the Lord of Love." Supposing that it was for review, and not having it in our library, we said that we could make reference to it and some statement concerning its nature — a frank one, of course — and thanked him for his gift. "O, no," he said; "I came to sell it."

We did not flatter ourselves that the far-famed Baba Bharati, while "fulfilling his great mission to the benighted Back Bay of Boston," had seen our editorial comment on his "needed work." It gave us, however, reason to regret that one of the confreres of our visitor had pulled down the sign in front of the elevator: "No agents allowed in this building."

Mrs. Bullock said: "I regard her as a sister, of course" — which means — what does it mean when a lady says she regards Jane as a sister? — *Vanity Fair*. Many a "respectable" church member says: "I regard foreign missions as proper work" (for somebody else), which means — that the speaker is foreign to the thought of Christ.

FELLOWSHIP AND INTERCESSION

PRAYER CYCLE, MARCH 11 TO APRIL 7

THEMES FOR THANKSGIVING

We praise God for the unspeakable gift of his Son; for the privilege of making known to a lost world the redemption wrought through his death on the cross; for the faithful ones who have gone with this message to the ends of the earth, and for those at home who by prayer and gifts sustain them in their work.

DAILY TOPICS FOR UNITED PRAYER

11. The extension of the true missionary spirit throughout our churches. Generous offerings this day.

INDUSTRIAL MISSIONS:

12. Special wisdom in the solution of problems in industrial work. The work in Burma.
13. The newly opened industrial school, Jaro, P. I.
14. Rev. S. D. Bawden and industrial work in South India.
15. Right character building through industrial work. The school at Tura, Assam.
16. Increased funds for industrial equipment.
17. All industrial work on the Congo.
18. Faithful presentation by pastors of the opportunities and needs of the hour in mission fields; generous offerings.
19. That the reform party in China may act wisely, and avoid the precipitation of anti-foreign outbreaks.
20. Our bereaved missionaries, Rev. S. W. Hamblen, Japan, and Rev. H. W. Munger, the Philippines.
21. Rev. G. J. Geis and Rev. O. Hanson in touring hitherto unexplored Kachin country in upper Burma.
22. Efforts in behalf of Congo reform. Relief for oppressed humanity.
23. That imperial Chinese commissioners may receive right impressions from Christian nations and carry back not only the good but the best.
24. All missionaries who may be ill, discouraged or troubled.
25. A true appreciation of the duty of stewardship. Generous offerings on last Sunday of fiscal year.
26. Blessing upon circulation of Bible in the Philippines.
27. Christian educational work throughout the East. Increased giving for enlargement of our schools and for suitable equipment.
28. Church members at Ikoko, Africa, dying of sleeping sickness. For medical skill in dealing with this dread malady.
29. All Chinese students in America.
30. Revision of Chinese exclusion laws.
31. The general treasury; that the necessary funds may come before the books close.

APRIL

1. The Judson Home for children of missionaries, Newton, Mass.
2. Funds for needed buildings at Thayetmyo, Burma.
3. Native Christians in charge of new work in Kwango region, Africa.
4. Missionaries returning on furlough.
5. Tiddim, a new station in the Chin Hills, Burma.
6. Sadiya, Assam, an old station reopened.
7. Rev. and Mrs. L. W. B. Jackman, located at Sadiya.

PRAY DAILY FOR CHINA IN HER NEED

God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.— I Cor. 1: 9, R. V.

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.— John 14: 23, R. V.

Only when we suffer with Him may we be glorified. When we go with him up the slopes of Calvary, we may also ascend Olivet. The fellowship is one, both in spirit and in service, in heart and in hand. If we love him we will keep his word, even the message, "Go, disciple all the nations."

We wonder at electric transmission of words, thousands of miles in the fraction of a second, but concerning prayer the Lord says, "Before we call, God answers."

Prayer is not conquering God's reluctance, but laying hold of God's willingness. — Phillips Brooks.

THE HOME WORKERS

Why the Money Came

WE have just been reading some letters which make us understand exactly how Paul felt when he wrote about certain brethren whom he describes as "my fellow workers unto the kingdom of God, which have been a comfort unto me." These letters have greatly encouraged those who are trying to solve the problems of the work of the Missionary Union, and we are going to give all our readers a peep over our shoulder, so that they may see the earnest spirit and practical methods that bring success; that faithful pastors and leaders in our churches may be encouraged by knowing what a goodly fellowship they are working in; and that all the churches may be stirred up to do the great things for the kingdom of God which they can easily accomplish, if they really try.

Here is a letter from the pastor of a church on the Pacific Coast, enclosing "some printed matter used in connection with our foreign mission campaign during the past quarter." "Foreign mission campaign" is good. It has the right ring. On October 20, a card was sent out, signed by the pastor and the missionary committee of the church, containing "Our Marching Orders" and an appeal for the 50 per cent. increase. With this was sent a careful selection of literature. On December 20, the pastor sent out his "Christmas Greeting," with additional literature. Result, an increase of over 100 per cent. in the offering; from $204 to $505. And the climax of this story is that the membership of this church is only 70.

Another letter is from a pastor in the Southern District to District Secretary Dobbins. The pastor's name is not "Oliver Twist," but, like Oliver, he calls for "more" — missionary literature. "We are going to try to send you the 50 per cent. increase," he says, "but our secretary of benevolence tells me that our supply of literature is utterly inadequate." Blessings on that secretary! And then, to show why they need so much literature, the pastor outlines his method during the three months devoted to foreign missions. Here it is much condensed:

(1) Duplex envelopes, for missions and church work. (2) Progress of collection reported in weekly calendar. (3) Sermon on missions. (4) Two, three or four instalments of literature delivered to the *homes* of church and congregation. (5) Pastoral letter, with envelopes, to every member of church and congregation. (6) Offering frequently mentioned in weekly calendar. (7) Special features of our mission work explained. (8) Opportunity for those who have not given otherwise to put something in the plate.

"In all this method," the pastor concludes, "I do not command or dictate, but simply aim to keep the people informed and cause them to think about the matter." That is the Pauline characteristic of Christian tact.

We have space for only one more letter, but it glows with the true, noble spirit of devotion to the kingdom of God. "Our meeting house," writes the pastor, "was entirely destroyed by fire last night. We had $3000 insurance. We shall at once plan to rebuild. Remember us especially in prayer. We shall expect to take our collection for foreign missions the first of the year. Send us some envelopes and other things that will be useful in gathering the contribution."

These letters speak for themselves. May they encourage others to do similar things, and make the treasury like that wonderful overflowing measure described by our Lord.

The Annual Meeting: Society of the West

THE Board of the Woman's Baptist Foreign Missionary Society of the West is planning for its thirty-fifth annual meeting which is to be held at the First Baptist Church, Denver, Colo., April 24, 25, 26, 1906. The committee of arrangements in Denver is giving much time and thought to matters of detail which will contribute to the success and helpfulness of this meeting. The committee at headquarters is also planning to make it one of the best ever held.

Though a little early to speak of special attractions, yet we are assured that Mrs. W. A. Montgomery, of Rochester, N. Y., Dr. Anna K. Scott, of China, and other prominent workers will be there, so we

have no hesitation in saying that we expect a blessed meeting.

Begin planning at once to go. Watch the papers for full and definite announcements from time to time. Entertainment will be free to all delegates. Send your names on or before April 1 to Mrs. F. E. Bush, 131 West Maple Street, Denver, Colo., chairman of the local committee. Mrs. Bush will cheerfully give any information desired, as will also Miss Carrie E. Perrine, 1318 Masonic Temple, Chicago.

"Those Sunday Eggs"

THE Missionary Union, in its appreciation of large gifts for its great work, does not forget the smaller gifts freighted with love's devotion, prayer and sacrifice. Self-denial funds, the laying by a few cents a week as in the use of our "extra-dollar"-fund coin cards, render an important service not only in building Christian character of the giver, but also adding to the funds in the Union's treasury. In a comment on this subject, the *Michigan Christian Herald* quotes the Scotch proverb, "Many littles make a mickle," and adds:

This last truth has received recent exposition in Kentucky. A number of ladies agreed among themselves that the money value of the eggs laid by their hens on Sunday should be dovoted to foreign missions. It is said that local newspaper wits have found much inspiration in the scheme, but amusement was changed to admiration when it was announced a few days ago that the proceeds from this source amounted to enough to send *four additional missionaries* to Japan.

A Traveler Who Helps the Work

THE MAGAZINE has had occasion both to advise and to commend Christians who are traveling in foreign lands. The press has frequently mentioned the tour of Hon. W. J. Bryan, especially in Japan and the Philippines. The friends of truth, and especially of missions, will rejoice in this word from missionary Fulton (Presbyterian); it is such a testimony to positive Christian influence as our own missionaries find to be a joy and inspiration:

Mr. W. J. Bryan has been in this country for several days. His visit was in the midst of the naval maneuvers and the excitement caused by the visit of the English fleet. But he has been enthusiastically received. He has delivered many addresses, — been kept almost as busy speaking as in a Democratic campaign! It has been very gratifying to note that all his addresses have had a fine moral tone and some of them *distinctly Christian*. His Christian example as a *teetotaler* has been marked by the Japanese, and his Christian character and home life have been held up as exemplary. His address at the Young Men's Christian Association Hall last Sunday evening was a strong, positive expression of his faith in the essentials of Christianity. It was listened to by three or four thousand people. The visit of such a man, with his clear-cut faith and courageous stand for the religious life, cannot fail of creating a profound impression upon the high officials of this country, as well as upon the nation at a whole. Missionaries are very glad of his coming. — *The Assembly Herald*, January, 1906.

We inhale the gospel of a common brotherhood; the globe becomes one household, and all the members are kindred. — Nathan Brown, D.D., Tokyo, 1873.



AFRICAN WOMEN COMING FROM THEIR GARDENS

THE STUDY OF MISSIONS

A Word about Programs and Prayer

THE MAGAZINE for some months has given very brief outline programs. We take it for granted that the best programs are largely the result of one's own thinking and planning; and yet we have offered a suggestion that might be adapted to the local conditions of time and place.

For the benefit of beginners in the work, we wish to urge that the missionary meeting be marked, not simply by study, but by thanksgiving and prayer. Several carefully selected devotional hymns at the opening and at proper places through the program will help hearts to be in tune for study and other work; for surely we cannot study properly without the spirit of gratitude and love. Equally or even more helpful is the united prayer, both silent and audible. Let it be definite, not general; let it come where it fits — as the Spirit prompts, and not necessarily only at the beginning and close of the meeting. A brief special petition for one missionary or one field, or God's blessing in answer to some one great need, right in the middle of the program wherever the need is mentioned, is more likely to be a vital, purposeful, Spirit-breathed message to the Father. What abundant reason we have for joy, faith and devotion is seen in the reports from the field each month in the MAGAZINE and religious weeklies, and also in the news of the world's welfare in the general press.

Are you using the Prayer Cycle? Take a few minutes to study its plan. Remember that its purpose is not to make prayer mechanical — we have no use for Chinese praying machines; the aim is to make it definite and give the inspiration of faith's united petition. Try it this month in the home, as well as in the church meetings.

OTHER PROGRAM IDEAS

WINTER CRUISE: Has your school or church tried taking an imaginary trip to the Orient for a missionary program? Some one land might be chosen, or more, if an extended cruise is possible. Visits to the tropics are very popular at this season.

LIBRARY AND SOCIAL: Have you tried a book social as a means of founding a missionary library for your school, or, better, for the whole church?

THE CLUB IDEA: A modern "reading circle" or "oriental history class," a "comparative religion club" or "sociological study group," may perhaps be departments or phases of the study class work. Make the most of the program.

Those interested in missions will wish to secure the cooperation of the most alert and vigorous program makers and social forces that are available.

THE MAGAZINE CLUB: A wealthy business man in one of our cities, who says that he read the whole of the January MAGAZINE through twice with ever deepening interest, counts it a very profitable investment to make a substantial contribution in cash to help enlarge the MAGAZINE club for his church.

A CAPITAL CHRISTMAS TREE: In a Sunday school in Washington was held a Christmas tree for the children connected with the work of Rev. C. L. Davenport, of Burma. As a result 250 ounces of goods (dolls, toys, cards, etc.) were sent to the above station, thus giving pleasure to donors as well as recipients.

THE NEWSPAPER IN THE MEETING

"Everything is grist that comes to our mill" is a good motto for a missionary committee, as well as for a preacher of missionary sermons. Surely there is scarcely a newspaper in these modern days that does not throw light upon the study of missions, which today is practically the study of modern history. It is the privilege of the leaders of Christian thought, especially of those in charge of missionary meetings, to help interpret the history of the world in the terms of the kingdom of God. Brief paragraphs from the late magazines and the more reliable newspapers will aid the meetings in several ways. Especially will they show how vital, how near-by and up-to-date is this study and work of missions, which some are prone to think rather hackneyed and stereotyped; or, on the other hand, foreign, and not of personal interest.

It is very important, then, that the meetings have the right spirit as well as the right method, and we hope that they will be so filled with life that it will be impossible to contract the disease of dulness or stereotyped forms.

The Literature You Want

TO all who desire the latest information from the mission fields for use in securing offerings or preparing programs we recommend the following free literature: "The Making of a New China," "New Openings in the Philippines," "Revival in Kengtung," "Expansion in the Telugu Field," "A Call to Advance," "Facts to Ponder," "Monthly Bulletin" (especially for pastors) and Collection Envelopes.

Those who are endeavoring to secure subscribers to THE MISSIONARY MAGAZINE should send for the new advertising folder and poster.

All who are interested in the study of Africa will find indispensable the new historical sketch "Missions in Africa," and "Pentecost on the Congo," a new edition of which has just been issued. The price of these last two is five cents each. Send all orders to the Literature Department, American Baptist Missionary Union, Box 41, Boston, Mass.

LITERATURE THAT HELPS, OUR AIM

This is the kind the Missionary Union desires and tries to furnish. The cause deserves the best; also our helpers deserve it. The most effective workers feel the need most keenly and appreciate what has been supplied most fully. Our mission is to be your servants for Christ's sake.

Church Missionary Committees: A Method

AMONG the many words of appreciation from the workers, is one from the chairman of a committee in one of the strongest churches of our land. We appreciate very sincerely his words of congratulation on the January issue; but there is one sentence that means even more to us, making us feel that we may be of real and increasing service in the work of the Kingdom. We quote:

I want to get in touch with you; to secure your cooperation in making our meetings more inspirational; and in increasing the missionary movement of this great and wealthy church. Please give me the outline of monthly subjects of the MAGAZINE for the year, that we may plan our missionary program in harmony with them. . . .

It is a pleasure to send literature and counsel concerning the program and also to help secure a more general cooperation in the missionary offering.

SUGGESTED PROGRAM: INDUSTRIAL MISSIONS

JESUS OF NAZARETH, THE CARPENTER. Mark 6 : 3

I. BIBLE READING:
1. The Fruit of Industry: Honor and Independence. 2 Thess. 3 : 7-13.
2. Paul's Example of Industry. Acts 20 : 31-35.
3. One Purpose of Industry. Acts 20 : 35; Eph. 4 : 28.
4. Love's Labor not Lost. 1 Thess. 4 : 9-12.

II. PRIMITIVE INDUSTRY. Illustrations, and p. 100.

III. REASONS FOR INDUSTRIAL MISSIONS:
1. A Part of Evangelism. Pp. 90-94, 96.
2. Experience of Witnesses. Pp. 95, 96.
3. Moral Training. P. 94.

IV. METHODS: IN BURMA, pp. 97, 98; in Assam, p. 93; in South India, pp. 95, 96; in Africa, p. 98 and cover; in the Philippines, p. 97 and frontispiece.

V. A NOTED INDUSTRIAL MISSIONARY. P. 99.

VI. PROBLEMS OF THE WORK. P. 93.

VII. NEEDS: FINANCIAL, p. 89; PRAYER, p. 104.

VIII. PRAYER; OFFERING.

APRIL TOPIC: Missions in South India.

MAY TOPIC: Educational Work.

Note that this outline is to be merely suggestive. The quotations from the MAGAZINE should not be read, but should serve merely as a basis for the address or paper.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON X. MATT. 5: 33–48. MARCH 11

The Tongue and the Temper

"Loving" the Heathen

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good. Vs. 45.

ONE of the most difficult things for many people to understand about missions is the attitude and feeling of our missionaries toward their work, especially those who labor among the more ignorant and degraded races. "How can they go into such filthy places?" "How can they have anything to do with such degraded creatures?" These are questions which are frequently asked by those who hear or read of some phases of mission experience. "I think such devotion is wonderful," said a young woman after hearing Miss Suman speak of her experiences in Africa," but," she continued, "it just makes me shudder to think of doing such things."



Photo by W. C. Mason

DUIGGIN TUSCAR, WIVES AND PART OF CHILDREN, ASSAM

There is no doubt that this spirit is the gift of Him whose heart was always moved with compassion when he saw the multitudes in distress or need. A few days ago I received a letter from Mrs. Lyman Jewett, one of the earliest missionaries to the Telegus. This aged saint has never for a moment lost the enthusiasm with which she worked in those days of small things, and she referred to some letters of Mr. Jewett, which he wrote "from the desert of heathenism, where he worked with only one or two helpers, but they were full of his characteristic courage and zeal." And when the question of giving up the mission was discussed, it was Lyman Jewett who declared that he would go back and die among his beloved Telugus.

Another illustration shows this gift very early in life. The missionary mother of a young girl lately said:

Yes, Mary spent her childhood among the natives, and it was wonderful to see the affection they had for each other. She could do anything with the native children, and now there is a strong desire in her heart to go back in due time to the heathen as a teacher.

Not all are thus called, not all can be the children of the Father in just this way; but the least we can do is joyfully to support those who have received this gift from the Master's hand.

LESSON XI.
REVIEW
MARCH 18

Old Methods in New Times

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness. Matt. 4: 23.

THE review Golden Text is a very suggestive description of mission work today in most of our mission fields. Devote the whole time of the lesson to illustrating this fact. The superintendent can easily prepare and conduct a very interesting session of the whole school, by assigning the different topics and incidents to classes and individuals previous to review Sunday.

1. *Touring.* "And Jesus went about all Galilee." The fields which some of our missionaries have to cover are much larger than Galilee. They are often weeks and

sometimes months "on tour." Take the Annual Report for 1905, and look up "Touring" in the index. You will find more material than you can use.

2. *Evangelism.* "Teaching in their synagogues." In the streets, in the market places, even in abandoned temples, the native evangelists tell the gospel story. For some very interesting stories of evangelistic bands, colporteurs, native preachers and others, see the Annual Report, pages 166, 171, 231, 248, 276.

3. *Preaching.* "Preaching the gospel of the Kingdom." Anywhere and everywhere, to believers and unbelievers, the missionary preaches. Mrs. Heinrichs, in describing a Telugu convention, says:

The Sunday night service was the last and crowning event: a service of song followed by a sermon by Mr. Stanton. It was grand. His text was, "And I, if I be lifted up." It was a remarkable scene, — the big hall dimly lighted, the sermon impassioned, lifting up Christ to the audience. The faces of those hundreds of Telugu young men were earnest, intense, and not a sound disturbed the service from beginning to end. It was a beautiful ending to a beautiful convention.

4. *Medical Work.* "Healing all manner of sickness." Medical missionary work is the greatest object lesson the world has ever seen since the life and death of our Lord himself." For many illustrations look up "Medical Work" in the index of the Annual Report. Also, the MAGAZINE for March, 1905; and the leaflet, "The Ministry of Healing," price 3 cents. Order from the Rooms.



HUT AT LAKE TUMBA FISHING GROUNDS, AFRICA

Emphasize the closeness with which modern mission work follows the methods of Jesus.

LESSON XII. PROV. 23: 29–35. MARCH 25

Temperance Lesson

The Same Deadly Poison

At the last it biteth like a serpent, and stingeth like an adder. Vs. 32.

AMONG primitive races the effects of intemperance are even more dreadful and sweeping than elsewhere, for the people have not the faintest idea of self-control. Wilson S. Naylor says:

Not only frequently, but well-nigh invariably, the ship that bears one or two missionaries to convert the African carries also thousands of gallons of rum to damn him. Missionaries assert that their worst enemy is not witchcraft, native depravity, licentiousness, nor race-old superstitions, but rum from their own Christian land.

Agnes McAllister, of Garraway, Liberia, says: "I would rather face heathenism in any other form than the liquor traffic in Africa." In the *Century* for April, 1905, an African prince writes:

We need an honest, helping hand to raise us. . . . If the present policy continues, we cannot fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors.

LESSON I. MATT. 7: 15–29. APRIL 1

The Two Foundations

The Two Trees

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Vs. 17.

BRING out the fact that heathen religions are, for the most part, evil at the very root. If a Christian does wrong, it is in direct opposition to the teachings of his religion; but many sects of the Hindus may lie, steal, murder and commit all sorts of iniquity, and all these things will be in direct obedience to their religion. W. E. Curtis in his recent book, "Modern India," says:

In all other creeds there is an element of ethics: morality, purity, justice and faith in men, but none of these qualities is taught by the Brahmans. The power of the priests or Brahmans over the Hindus is one of the phenomena of India. They are invested with a reverence which no extreme of abject poverty, no infamy of private conduct can impair. The superstitious peasants yield everything, their money, their virtue, their lives, as compensation for the intercession of the priests in their behalf.

"False prophets," indeed, are these.

In his description of Benares Mr. Curtis says:

No one can realize what an awful religion Brahmanism is until he visits Benares, the most sacred city of India, where there are 2,000 temples, 25,000 Brahman priests and more than 500,000 idols. Nowhere can so many pitiful spectacles of deformity and distress be seen; nowhere is such gross and repulsive obscenity and sensuality practised — and all in the name of religion.

Of the religions of the Congo Mr. Wilson Naylor says:

Native religions, instead of discouraging, encourage the use of liquor. Drunkenness is a common part of religious festivals and is considered the result of possession by the spirit or god of the drink.

Yet there is a stock objection to missions which claims, "These religions are just as good for the heathen as Christianity is for us."

PERSONAL AND OTHER NOTES

¶ We are glad to report favorable word concerning improvement in the health of Rev. P. F. Moore of Tika, Assam.

¶ Rates of postage to the Philippines are the same as in the United States. It is not necessary to place five-cent stamps on letters sent there.

¶ The cordial invitation of the Baptists of Dayton, Ohio, to hold the Anniversaries in that city next May, has been accepted. The dates of the Missionary Union meetings are May 21 and 22.

¶ Rev. and Mrs. C. L. Davenport have doubtless reached Mandalay once more ere this. They report a very stormy passage across the Pacific but pleasant glimpses of life and work among our Japan missionaries.

¶ Some of our people are coming up nobly in their offerings for the year. We have just heard of one church of 139 members which has sent $250 to our treasury this year. We are looking for more of that kind.

¶ The new home for missionaries' children at Newton, Mass., has been named "The Judson Home," and is thus distinguished from the one at Newton Center.

¶ Rev. F. C. Briggs and Miss Harriet M. Witherbee of Himeji, Japan, were married January 3. The Magazine extends hearty congratulations trusting that increased blessing may attend their united efforts.

¶ Rev. and Mrs. R. Wellwood are deeply interested in the work at Ningyuenfu, the new frontier station in West China, and believe a great work can be done there if the station can be permanently manned. A good beginning has been made.

¶ Representatives of eight missionary societies met in New York, February 16, to consider the present conditions in China. It was agreed that there is not yet extreme reason for apprehension. Communications from many sections report quiet conditions, and although local disturbances are possible, a second Boxer uprising is believed improbable.

¶ Rev. and Mrs. C. G. Lewis were detained several days at Hanyang on their

way up the Yangtse River, because of unfavorable symptoms in the health of their infant daughter. It was a comfort to have the skilled advice of Dr. Huntley, and we hope the child is quite well again, and that all have reached their destination.

¶ Rev. Jacob Speicher of Kiehyang, South China, is delivering a course of lectures at Colgate University on "Practical Missionary Work in China." His discussion of many questions of present day importance is sure to be interesting and instructive, on account of his wide and successful experience.

¶ Thayetmyo, Burma, has experienced quite an earthquake. Mr. Joorman was away at the time, but Mrs. Joorman was alarmed by the swaying and groaning of the house. It was badly shaken up, and rather too old for repairs. They need a new one; also a new dormitory for the schoolgirls.

¶ Rev. S. W. Hamblen of Tokyo, Japan, has been bereaved by the death of his mother which occurred at Conway, N. H., December 28, 1905. She was a life-long friend of foreign missions and rejoiced to dedicate her only son to that work. Rev. Harry W. Munger of the Philippine Islands has also been bereaved by the sudden home going of his mother, daughter of President Weston of Crozer seminary. To these and all who sorrow, yet not as those without hope, we offer our sincere sympathy.

¶ The missionary world has lost a great man in the death of Dr. James Stewart, educator and medical missionary, of Lovedale, South Africa. Dr. Stewart was a warm friend of David Livingstone and was with him on the trip to Nyassa in 1862. He is the author of "Dawn in the Dark Continent," published by Revell and considered a standard work on Africa. He established a number of educational centers in South Africa as a fitting memorial to his great and noble friend.

Our Loss, Her Gain

It is our sad duty to announce the death of Miss Elma R. Simons, a faithful member of our Burman Mission and closely identified for nearly twenty years with the Karen work at Toungoo. The news of her illness with a fatal malady, which reached us by letter, was closely followed on February 1 by this sorrowful cable message. While we feel our loss we are deeply grateful that she was spared the intense suffering of a lingering illness. Miss Simons first sailed for Burma, under the auspices of the Woman's Society of the West, in the fall of 1887 and has spent one furlough at home. She returned to Burma in 1900. She was an earnest, persevering, efficient missionary. She loved her Karen people and gave herself to them with unstinted devotion. Much of her time was spent in the school, where her influence abides in the lives of those she there brought to Christ and trained in his service. Our sympathy goes out to the members of her bereaved family at home and to the mission she loved and served so well. She has entered into an abundant reward.

Henry Van Dyke's "Patriotism of the Kingdom"

We have received requests for the reproduction of the letter by Dr. Van Dyke on "The Patriotism of the Kingdom of Heaven," published as a foreword in the January Magazine. Some wish enough copies to supply each member of the church and congregation; some may decide to use the back of the sheet for printing an outline of the year's missionary program. We wonder how many of our pastors and other missionary workers would like to have copies of this chaste and strong statement of timely truth. Will all such please drop a postal card, addressed to the editor of the Magazine, Box 41, Boston, Mass.? Should there be a large call, we will reprint it on suitable paper at 30 cents per hundred. We hope that Dr. Van Dyke's message, through the Magazine, will be an inspiration to thousands of patriots. Do you need reprints of other articles? or helps on any special subject? Write freely.

THE LITERATURE OF MISSIONS

METHOD IN SOUL-WINNING ON HOME AND FOREIGN FIELDS. By Henry C. Mabie, D.D., Corresponding Secretary, American Baptist Missionary Union. Fleming H. Revell Company, 1906. 128 pages, 75 cents net.

The author gives us a vital treatment of this great theme. It is the ripe fruit of his long experience, illustrations of actual work in soul-winning making clear his successful methods. The book gives a logical statement of working principles, helping men to enable others to "get the soul-clue to God." The last chapter, "Christ's Method of Self-Disclosure," tells an experience with the Brahmans of South India. A leading literary critic well says that "the author has the art of getting out the core of principles"; while President Strong writes:

Your book on "Method in Soul-Winning" is a distinct addition to evangelistic literature. You give us the principles not only, but also the practical illustrations which enforce them. I shall recommend the book to our students as the best accessible guide for the subject.

WITH TOMMY TOMPKINS IN KOREA. By Lillian H. Underwood, M.D. Fleming H. Revell Company, New York and Chicago. Illustrated. 12mo, 326 pages. Cloth, net $1.25.

This is a very vivid story of Korean life, giving the early experiences of Tommy Tompkins, a boy born of missionary parents in Korea. The mother tells of incidents of his life as he grew in peculiar surroundings, from babyhood to boyhood. Scenery and houses; religious, business and social life; customs in marriage, home and school, these are shown with the very strong influence that Christianity is beginning to have in this strange land. All this and much else is told by an open-eyed, sympathetic observer in an entertaining and varied style, well adapted to interest and instruct young and old.

"THE MISSIONARY, HIS BUSINESS," by Mr. F. D. Phinney, is a brief treatise and appeal for the adoption of system and simple business methods in mission work. It was read at the recent conference of Burma missionaries and is now issued by the Rangoon Press in attractive form. We wish to encourage its circulation and the adoption of the suggestions contained therein.

IN its February issue *The World Today* justifies its name in the statement and interpretation of recent facts and present-day spirit. Two brief articles bear upon our special work. H. W. Provence treats of "A Notable Chinese Imperial Decree," the educational decree referred to in our January MAGAZINE. Dr. John L. Dearing, under the title, "The Future of Christianity in Japan," notes the marvelous hold of the gospel teaching. It is an evident fact, notwithstanding the notable visits to religious shrines by mikado and admiral.

THE last issue of *The Pearl of the Orient* contains encouraging news from all our stations in the Philippines. All the missionaries seemed to be enjoying good health and were working hard. More workers are needed; a hearty welcome will be given to all the reenforcements that can be secured.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath, to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

FINANCIAL STATEMENT FOR 10 MONTHS, TO FEBRUARY 1, 1906

	1906	1905	INCREASE	DECREASE
Donations	$144,107.67	$146,896.90		$2,789.23
Legacies	67,402.97	91,310.12		23,907.15
	$211,510.64	$238,207.02		$26,696.38
Income from Investments	$35,331.54	$35,225.59	$10,595.00	
Annuity Bonds Matured	4,985.98	7,250.00		$2,264.02
	$251,828.16	$280,682.61		$28,854.45

Debt of the Union April 1, 1905	$11,368.72
Schedule of Appropriations for 1905–6	548,479.16
Additions to Schedule up to February 1, 1906	35 210.73
Further additions to Schedule as directed by donors — specifics	6,442.98
	$601,501.59
Total receipts to February 1, 1906	251,828.16
Amount needed to balance, March 31, 1906	$349,673.43

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN JANUARY, 1906

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for 'native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $550 76

Nobleboro, 1st S S., t. s. Pa Hah	$7 00
Nobleboro, 1st ch.	5 00
Rockland, 1st ch., George M. Brainerd,	100 00
Sargentville, Geo. W. Grindle	1 00
Alma ch.	13 25
Jemtland C. E., for Swatow	64 00
Oakland ch.	6 68
Thomaston, Mrs. J E. Moore	1 00
Bangor, C. D. Pressey,	1 00
Bangor, G. W. E. Barrows	1 00
Bangor, 1st ch.	53 60
Bangor, 2d ch	43 48
Sedgwick, 1st ch., H. W. Sargent	1 00
E. Corinth ch.	1 83
Penobscot Assoc.	4 65
Old Town ch.	3 33
Livermore Falls ch.	31 00
Newcastle-Alma ch.	1 75
Bluehill, Sadie L. Snowman	1 00
Lebanon & N. Berwick ch.	7 00
Presque Isle C. E.	7 32
Knox ch.	1 00
Camden, W. W. Perry,	2 00
Friendship ch.	10 00
Friendship, H. Y. Condon, Xmas gift	7 50
Tenant's Harbor, H. F. Kalloch	1 00
Biddeford, a friend	2 00
Kennebunk Village ch.	9 54
Old Town ch.	8 00
W. Hampden, G. H. Newton	$1 00
Howland S. S.	10 00
Bangor, A. W. Joy.	2 00
S. Paris ch.	8 72
N. Livermore ch.	3 00
E. Winthrop ch.	6 30
Livermore Falls, Mrs. H. R. Whitemore	5 00
Leeds ch.	5 00
Bowdoinham, Mrs. M. W. Hinckley	1 00
Sedgwick, Mrs. J. E. Wilson	1 00
S. W. Harbor, Mrs. A. W. Clark	25 00
Winslow, G. A. Newhall	1 00
Hallowell ch.	5 00
Norridgewock, Mrs. F. E. Wright	5 00
Norridgewock, Miss Sarah E. Taylor	5 00
Calais, 2d ch.	64 81
Calais, 2d S. S.	4 00
Eastport, H. M. Hodgkins	1 00

NEW HAMPSHIRE, $319 80

New Boston, S. F. Langwell	$5 00
Lyme Centre ch.	10 50
Hampton Falls ch.	16 80
Newport C. E., for Yachow sta.	10 00
Keene, 1st ch.	16 17
Keene C. E.	30 00
Brentwood ch.	4 00
Manchester, People's S. S., Chinese Dept.,	22
S. Hampton, M. E. Pillsbury	$1 00
Fitzwilliam, 1st ch. & S. S.	9 00
Antrim ch.	39 29
Hudson, 1st C. E.	1 88
Troy S. S.	6 64
Concord, David & John B. Hammond, in memory of Mrs. Edith Hammond	50 00
Concord, C. H. M., for Chinese wk.	5 00
New London ch.	10 75
Chester ch.	7 00
Hopkinton, 1st ch.	10 00
Nashua, 1st ch., t. sal. H. I. Marshall	25 00
Manchester, People's ch.	39 60
Manchester, F. A. Hawley	2 00
New Ipswich ch.	4 70
Greenville ch.	13 25
Londonderry Miss. Circle	1 00
Laconia, G. W. Howe,	1 00

VERMONT, $68 40

Burlington, 1st S. S. class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley	$16 25
Burlington, 1st B. U., t. furniture for hospital, c. do.	1 00
Manchester Centre ch.,	15 00
W. Haven, Flora Sisco, t. s. C. A. Converse	1 00
W. Haven, a friend, for do.	50

Poultney ch.	$20 00
Chester, 1st ch.	3 50
W. Halifax S. S.	40
Pownal, 1st ch.	1 50
Fairfax ch.	8 25
Burlington, C. J. Ferguson	1 00

MASSACHUSETTS, $4 956 39

Boston, 1st ch.	$735 00
Boston, "Contributed"	200 00
Boston, Ruggles St. ch., W. K Andem.	1 00
Boston, Mrs. A. H. Rhodes	1 00
Boston, Harvard St. ch	25 00
Boston, Stoughton St. C. E.	12 00
E. Boston, Central Sq. S. S.	3 91
Dedham, 2d ch.	4 61
Dedham, 2d C. E.	10 00
Brookline ch.	263 52
Mansfield ch.	46 00
Westboro, 1st ch.	53 79
Salem, Central ch	13 33
Salem, 1st ch.	50 00
W. Acton S. S.	25 00
W. Acton ch.	15 15
Manchester B. U., for Law Peh	12 50
N. Attleboro, 1st ch., t. wk. of A. A. Forshee	14 18
N. Attleboro, 1st S. S., for do.	22 96
New Bedford, 1st ch.	23 15
Worcester, 1st Chinese S. S., t. wk. in China,	282 06
Worcester, Pleasant St. ch.	47 46
Worcester, South ch.	2 70
Cambridge, 1st ch.	320 00
Cambridge J. H. Bucke	50
Dorchester, F. L. Williams, for evangelistic work, c. C. W. Briggs	5 00
Dorchester Temple ch., Mrs. O. L. Beverage, t. s. J. S. Grant	25 00
Dorchester, E. G. Londoay	5 00
Dorchester, Immanuel ch.	5 00
Salem, dime offering	25 70
Westfield, Central ch.,	11 50
Cambridge, 2d ch.	6 00
Malden, a friend	20 00
Malden, Mrs. J. L. Bickford	1 00
Reading, 1st ch.	12 00
Reading, 1st S. S.	10 42
Wakefield, 1st ch.	81 00
W. Acton ch.	19 51
Gloucester, Chapel St. B. U.	4 63
Gloucester, Chapel St. ch.	10 57
Foxboro, 1st ch.	8 05
Wenham B. U., for Phil. Ids.	15 00
Bridgewater, 1st ch.	21 00
Natick, 1st ch.	60 73
Somerville, E. J. Cambridge	1 00
Somerville, Chas. N. Miller, for Phil. Ids. Mission	50 00
Haverhill, Amos W. Downing	1 00
Haverhill, V. E. Williams	1 00
Wollaston, 1st ch., t. s. J. C. Robbins	15 00
N. Adams Normal class, for Tura sta.	$6 00
Globe Village, a lover of missions	1 00
Campello Sw. ch., t. s. Ma Lay	15 00
Springfield, Carlisle Chapel C. E., for wk. at Kanigiri, c. G. H. Brock	5 00
Springfield, M. A. Maynard	50 00
Springfield, State St. B. U.	15 00
Springfield, Highland ch.	238 29
Middleboro, Central S. S.	2 72
Orange C. E., for Rangoon	13 70
Taunton, Chas. H. Field	1 00
Whitman, 1st Jr. Union	5 00
Winchester, 1st ch.	17 30
Winchester, 1st B. U., t. s. n. helper, c. Dr. Bunker	5 00
Danvers ch.	20 00
W, Bridgewater, Mrs. J. M. Faye	1 00
New Bedford, 1st ch.	50 00
Natick S. S., for Gospel Ship, c. L. W. Bickel	24 00
Taunton, S. A. Wood	1 00
Newton, 1st ch.	360 83
Fitchburg, 1st ch.	75 00
Danversport, W. A. Jacobs	1 00
Petersham ch.	8 25
Melrose, 1st ch.	10 06
Melrose Highlands C. E.	2 00
Lowell, Worthen St. ch.	33 20
Lowell, Branch St. ch.	32 17
E. Haverhill, Emma A. Kimball	2 00
Fall River, 1st ch., Meh-Shway-ee Soc., t. s. school at Amherst, c. A.C. Darrow	160 00
Fall River, Mrs. E. M. Boomer	300 00
Fall River, Geo. S. Davol	1 00
Fall River, A. G. Upham	25 00
Weymouth, 1st S. S.	3 71
Winthrop, 1st S. S., Annie R. Spear's class	1 00
Clinton Y. P.	10 45
Brookville ch.	2 80
Brookville S. S.	4 85
Agawam, 1st ch.	50 05
Greenfield, a friend, for Kanigiri, c. G. H. Brock	35 00
Dighton, 1st ch.	1 67
Dighton, 1st S. S.	1 83
Orange, 1st ch.	35 00
Belchertown, Nelson E. Barrett	50 00
Roxbury, Mrs. Mary A. Basto	1 00
Sharon ch.	8 56
Natick, W. A. Edwards	1 00
Hubbardston, Mary W. Howe	5 00
Lawrence, 2d S. S., for Burma Mission	25 00
Revere C. E., for miss. wk. in Rangoon	5 00
Rockland ch.	27 55
Cambridge, Immanuel C. E., for wk. in Phil. Ids., c. C. W. Briggs,	42 17
Cambridge, Old Cambridge ch.	$324 00
Lexington, 1st ch.	13 69
Pittsfield, J. T. Horton's class, for Banza Manteke	6 25
Westwood, Miss Wallace, t. s. n. p. Mantima, c. P. Frederickson	10 00
Huntington ch.	26 55
Everett, Mrs. Dudley P. Bailey, for the Wesley St. Home, Newton	2 50
Greenwood, Union ch.,	58 05
N. Abington ch.	9 00
Middleboro, Central B. U., t. wk. c. Mr. Beaman	12 50
Nantucket, Summer St. ch.	20 00
Three Rivers, F. A. Upham	1 00
Holyoke, a friend	10 00
Pittsfield, J. W. Hall	5 00
N Adams, Miss Phœbe Burlingame	1 00
N. Adams, a friend	1 00
Greenfield, 1st Y. P., t. wk. at Jaro	6 25
Fall River, Mrs. G. W. Dean	2 00
Taunton, J. B. Hanson	1 00
Taunton, Emily J. Clark	1 00
Fitchburg, 1st ch., W. H. Bennett	1 00
Medford, 1st ch., W. H. Cummings	1 00
Woburn, 1st Y. P., t. wk. at Phil. Ids.	6 25
Worcester, Dewey St. Y. P., t. wk. in Rangoon	11 26
Cambridge, North Ave. ch., Mrs. H. C. Rand,	1 00
Methuen, L. O. Norris,	5 00
Brighton, J. E. Sargent	1 00
Needham Y. P., t. s. Mg. Aung Min, c. H. B. Joorman	20 00
Medfield, Julia A. Payson	1 00
Boston, a friend	1 00
Roxbury, Miss F. N. Brooks	1 00
Roxbury, Miss M. L. Young	1 00
Boston, Mr. & Mrs. L. E. Lincoln	2 00

RHODE ISLAND, $335 68

Allenton ch.	$2 50
Allenton, Jr. C. E.	1 11
Providence, Broadway ch.	4 51
Providence, Fourth ch.	33 69
Providence, Stephen W. Thoenton	1 00
Providence, Marietta St. Italian S. S.	5 00
Providence, Calvary ch.	39 57
Providence, Cranston St. ch., Mrs. A. Comstock	100 00
Providence, Cranston St. S. S., t. s. n. p. Mg. Se Dee, c. C. H. Heptonstall	18 75
Providence, Josephine Peckham	1 00
Providence, 1st S. S.	21 62
Providence, Mary L. Welch	50 00

Providence, Mr. & Mrs. John F. Greene	$2 00
Pawtucket, Broad St. ch.	12 68
Phenix C. E., for Tounoo sta.	6 25
Newport, a friend	5 00
Pawtucket, Woodlawn Y. P.	2 00
Providence, coll. at Miss. Inst.	29 00

CONNECTICUT, $407 93

New London, Mrs. Mary E. Fengar	$20 00
New London, 1st C. E.,	10 00
New London, W. A. Ames	1 00
New Haven, Julius Twiss	1 00
New Haven, Mrs. S. B. Warren	1 00
New Haven, Grand Ave. ch.	22 40
Stratfield ch.	5 19
Rockville ch.	1 50
Andover ch.	6 00
Meriden, Ellen D. Hart, t. s. n. p. in India	50 00
S. Norwalk ch.	100 00
Groton Heights S. S.	5 57
Danielson, I. G. Tefft	1 00
Danielson, a friend	1 00
N. Stonington, 1st ch.,	1 00
Hartford, Thos. G. Wright & wife	5 00
Hartford, Asylum Ave. Y. P.	1 00
Hartford, South C. E., for miss. wk. c. M. M. Rose	25 00
Hartford, Mary L. Howard, for hospital, c. C. E. Tompkins	50 00
Eastford ch., Asa Randlett	4 00
Bloomfield, Mrs. Carrie M. Kelly	2 00
Willimantic, Mrs. C. M. Martin	1 00
Montville, Alice Hooper	1 00
Meriden, Ives W. Hart,	25 00
Hartford, a friend, t. wk. c. J. L. Dearing.	1 00
Hartford, two friends,	2 00
Hartford, 1st ch., coll. Miss. Inst.	27 46
New Haven, 1st S. S., t. s. child at Ongole orphanage	7 50
Waterbury, 2d ch., Mrs. J. E. Bronnike,	1 00
New Haven, Calvary ch., coll. Miss. Inst.,	12 00
New Haven, 1st ch., coll. Miss. Inst.	16 40

NEW YORK, $4 434 86

Interlaken, C. E. for Impur sta.	$6 25
Auburn, 1st ch.	15 50
New York, Ralph L. Cutter, t. sal. Dr. & Mrs. Huntley	200 00
New York, Memorial ch. of Christ	176 80
New York, Mabel R. Sherman, for "Fukuin Maru"	50 00
Buffalo, Maple St. S. S., Sunbeam class, for Podili	6 25
Buffalo, Maple St. S. S., Mrs. Bullett's class, for Kiating	5 00
Buffalo, Prospect Ave. ch., t. s. A. E. Carson	$100 00
Buffalo, Delaware Ave. ch.	87 43
Buffalo, Hunt Ave.ch.,	1 77
Stephentown Asso.	1 00
Wyoming, John A. Strayline & family	10 00
Flushing, 1st S. S.	10 00
Whitesboro Society	14 50
Meridale, Jacob Pole	6 00
Akron C. E.	3 00
Batavia S. S., class No. 2, t. s. nat. worker in Japan	15 00
Castile B. U.	2 30
Rochester, F. E. & Mrs. Volick; $2 t. s. W. T. Elmore, & $2 t. s. Wm. Axling	4 00
Rochester, 1st S. S., Primary dept.	10 00
Rochester, 1st B. U., for T. Moody	34 09
Rochester, Lyell Ave. ch.	8 76
Rochester, Bronson Ave. ch.	112 45
Alpine, Mr. & Mrs. G. J. Dewey	2 50
Camillus, 1st C. E., t. s. n. p. Dometha, c. A. V. B. Crumb	25 00
Ballston Spa, 1st ch.	54 44
Walesville ch.	1 00
Homer, Mrs. M. E. Ranney	1 00
Homer, Mary W. Ranney	1 00
Perry, Leicester St. ch.	5 00
Naples, a friend	1 00
Hermitage C. E., for wk. of G. J. Geis	4 00
Albany, Calvary ch.	80 85
Albany, Calvary S. S.,	41 42
Albany, 1st ch.	66 74
Palmyra, 1st ch.	10 00
Newark ch.	27 45
Hamilton, Colgate University	50 00
Gloversville ch., t. s. n. Karen preachers, c. D. Gilmore	120 00
Sand Lake ch.	9 00
Sand Lake B. U.	2 00
J. A. Fox and family	14 00
Summit, 1st ch.	13 58
Cherry Valley ch.	2 00
Cuba S. S., A. E. Thompson's class, for share in Ungkung, c. G.W. Lewis,	25 00
Woodhull C. E., for Tokyo sta.	6 00
Stephentown, Mrs. Elnathan Sweet	75 00
Rushford B. U.	2 08
Brooklyn, Green Ave. ch.	254 10
W. Henrietta ch.	21 18
Mumford ch.	39 25
Carlton ch.	14 25
Mt. Vernon, Mrs. A. H. Burlingham	5 00
Oswego B. U.	20 00
Troy, Fifth Ave. ch.	107 18
Waterville, Mrs R. W. Williams, t. s. n. p. at Mukimvika, c. Thomas Hill	10 00
Cuba ch.	241 70
Belleville ch.	5 00
Buffalo, Kensington ch.	5 00
E. Aurora ch.	14 31
Auburn, 1st ch.	85 00
Jamestown ch.	95 14
Jamestown S. S.	7 00
Cortland, 1st ch., for Elmore fund	$46 98
Castile ch.	33 80
Pavilion ch.	25 00
Hudson ch.	16 47
Mechanicsville S. S.	10 00
Troy, 6th ch.	4 94
Mt. Morris ch.	23 25
Mt. Morris S. S.	1 75
Babylon ch.	13 00
Blue Point ch.	10 00
Brooklyn, Hanson Place ch.	123 50
Brooklyn, Sumner Ave. ch.	101 21
Brooklyn, Emmanuel ch.	500 00
Brooklyn, Central E. D. Y. P., for Ningpo sta.	4 00
Brooklyn, German Ebenezer Y. P.	10 00
Brooklyn, Strong Place S. S., for "Fukuin Maru"	10 00
Georgetown ch.	21 50
Newport ch.	25 00
W. Somerset S. S.	3 58
Boonville Y. P., t. s. n. p., Ban Co They	10 00
New Hartford ch.	10 45
Utica, Tabernacle ch.	5 00
Gaines & Murray ch.	14 90
Plainfield ch.	13 10
Plainfield S. S.	6 90
Morris ch.	2 26
Interlaken ch.	2 50
New York Lexington Ave. ch.	25 00
New York, Mt. Morris ch.	25 00
New York, 1st Sw. ch.,	33 35
New York, Ascension ch.	5 60
New York, Mariner's Harbor ch.	9 68
New York, 5th Ave. ch.	469 10
New York, 16th Y. P., for wk. in Japan	25 00
E. Poestenkill ch.	1 00
Stephentown ch.	26 51
Massena ch.	10 50
Palmyra ch.	20 76
W. D. Suydam	30 00
A friend	60 00
A friend	200 00

NEW JERSEY, $1 840 80

New Monmouth, W. V. Wilson	$10 00
S. Plainfield S. S.	1 54
Asbury Park, 1st ch.	25 09
Camden, North ch., t. sal. J. Taylor	419 50
Haddonfield ch., Q'y	66 03
Spring Side Mission, for Yachow	6 25
G. R. R., for Mg. Shwe Ye	16 25
Camden, 1st ch., t. sal. J. Taylor	150 00
Marlton ch.	14 05
New Brunswick, 1st ch.	2 00
Bridgeton, Berean ch., add'l	5 00
Cape May, 1st B. U., for Ko Hmwa Kalay, Sandoway	6 00
Cape May, 2d ch., Palermo	12 50
Cedarville ch.	11 60
Penns Grove ch.	3 50
Salem, 1st ch.	17 96
Vineland, 1st ch.	30 00
Cape May C. H., 1st ch.	7 56
Northfield ch.	5 00
Morristown ch.	262 35

ir, 1st ch.....	$308 32
ir. Sw. ch.....	55 00
ld ch., for	
ll fund.....	275 73
Emmanuel	
.....	13 00
n, Sw. ch., for	
rial School,	
.....	15 00
, Holland ch..	3 30
ch.....	187 15
S. S.....	5 00
Y. P.....	5 00
. S.....	1 10
mount trans-	
to the Julia	
n Mem'l fund,	100 00

ISYLVANIA, $7 538 66

ermon, D. R.	
, for Bansa	
ike.....	$25 00
Samuel A.	
r.....	2 000 00
Mrs. Mary S.	
r.....	2 000 00
le ch.....	2 00
burg, Catha-	
. Tustin.....	30 00
, 1st ch.....	1 00
le, Deerfield	
for Suifu....	6 00
phia, W. Gra-	
Tyler.....	50 00
n ch. & Jrs....	25 00
S. S.....	5 00
ill.....	15 00
ill, for Ongole,	
Huisinga.....	15 00
own, 1st C. E..	3 00
ord ch.....	13 90
rg ch.....	38 30
rdon ch., Q'y..	10 00
gle ch.....	23 30
y ch.....	39 21
lsville ch.....	25 00
1st C. E., for	
ow.....	50 00
le ch., Q'y....	6 50
a, 1st ch., t.	
. W. Briggs...	1 004 69
ige Springs ch.,	60 00
r ch.....	16 00
oro ch., for	
.....	62 00
abela Union	
.....	3 00
ethel S. S.....	10 00
asant ch.....	18 40
Evangel, Q'y..	52 27
own ch., Q'y..	4 70
e ch.....	5 21
e, 1st ch.....	34 00
kford ch., Q'y,	16 68
int ch.....	22 89
sport, 1st ch.,	
.....	51 40
sville Rescue	
No. 3, for	
le orphan, c. H.	
nga.....	7 80
Rocks S. S....	1 88
e, 1st S. S.....	9 25
ity ch.....	19 20
eld ch.....	1 00
h.....	5 00
on ch.....	5 00
burg ch.....	14 14
rg, Shady Ave.,	
No. 1, for Mr.	
Tokyo.....	8 95
rg, Johnston	
ch.....	12 00
shington ch....	11 00
ch.....	33 52
sport, 1st ch.,	
.....	38 61
h., Q'y.....	49 93
d ch.....	50 00

Deerfield ch.....	$10 75
Jackson Summit ch....	1 05
Wellsboro ch.....	54 15
Covington ch.....	10 00
Blossburg ch.....	19 15
Blossburg S. S.....	5 85
Clinton ch.....	5 03
Philadelphia, Roxbor-	
ough Jrs., to be di-	
vided between the	
work of Drs. Leslie,	
Corlies, Clough,	
and Rev. F. White..	8 00
Philadelphia, Mantua	
ch., bal.....	19 51
Philadelphia, Mantua	
S. S.....	18 28
Philadelphia, New	
Covenant ch.....	3 28
Philadelphia, Falls of	
Schuylkill S. S....	15 00
Philadelphia, Geth-	
semane ch.....	44 73
Philadelphia, 5th ch..	172 75
Philadelphia, New	
Tabernacle, class	
No. 6, t. s. n. p., c Dr.	
Cronkhite.....	12 50
Philadelphia, 5th B.	
U., for Yachow.....	41 00
Philadelphia, Memo-	
rial B. U.....	50 82
Philadelphia, Memo-	
rial C. E., for Ya-	
chow.....	80 00
Philadelphia, Wissa-	
hickon B. U., for	
Yachow.....	5 00
Philadelphia, Wissa-	
hickon Bible School,	
for Yachow.....	7 50
Philadelphia, Bethle-	
hem ch., for W.	
China fund.....	50 00
Philadelphia, Mrs. H.	
N. McKinney, for	
W. China fund.....	20 00
Philadelphia, Wayne	
Ave. C. E., for Ya-	
chow.....	10 00
Philadelphia, Frank-	
ford Ave. ch.....	16 78
Philadelphia, Dotterer	
Mem'l ch., Mr. Fox,	
for Kisting.....	4 50
Philadelphia, Trinity	
S. S.....	5 00
Philadelphia, Rich-	
mond C. E., for Ya-	
chow.....	5 00
Philadelphia, Geth-	
semane K. D., c. Dr.	
Cronkhite.....	15 00
Philadelphia, Logan	
ch.....	6 00
Philadelphia, Member	
Bethlehem ch., t.	
sal. J. S. Grant.....	100 00
Philadelphia, Member	
Bethlehem ch., t. s.	
nat. helpers, c. J. S.	
Grant.....	150 00
Philadelphia, W. H.	
R. C.....	40 00
Great Valley ch.....	27 41
Upland ch.....	42 89
Mrs. G. W. Knowles..	250 00
Mrs. B. Griffith.....	200 00

VIRGINIA, $50 00

Barboursville, A. R.	
Lockhart.....	$50 00

WEST VIRGINIA, $107 50

Alderson, J. G. Alder-	
son.....	$10 00
Alderson, Geo. J.	
Thompson.....	5 00
Morgantown, 1st ch...	$70 00
Chestnut, Don Aten..	1 50
Clarksburg, 1st ch....	21 00

ARKANSAS, $15 00

Rogers, L. F. Comp-	
ton.....	$15 00

KENTUCKY, $36 77

Berea ch. of Christ-	
Union.....	$36 77

DISTRICT OF COLUMBIA, $270 82

Washington, Metro-	
politan ch.....	$10 77
Washington, Mrs.	
John Whitmore.....	4 00
Washington, 1st ch.,	
t. sal. A. C. Darrow,	6 05
Calvary ch.....	250 00

INDIAN TERRITORY, $107 75

Holdenville ch.....	$10 50
Vinita ch.....	5 75
Red Oak ch.....	5 15
Pryor Creek ch.....	21 00
Wewoka ch.....	15 40
Bixby ch.....	1 45
Emahaha, School coll.,	10 50
Emahaha S. S.....	5 00
Emahaha, Rev. & Mrs.	
W. P. Blake.....	20 00
Emahaha, A. E. Steer,	8 00
Emahaha, Effa D.	
Guest, for Moulmein,	
c. Stella Hartford...	5 00

OKLAHOMA, $151 35

Fairview ch.....	$5 35
Davidson ch.....	2 50
Hinton, J. S. King....	5 00
Ceres ch.....	3 50
Oklahoma City, 1st	
ch.....	82 50
Oklahoma City, L. H.	
Buxton, t. const.	
Mrs. Ella G. Buxton	
H. L. M.....	50 00
Billings ch.....	2 50

WISCONSIN, $464 54

Warrens, W. A. Bar-	
ber, for wk. of W. S.	
Sweet	$100 00
Weyanwega ch.....	3 02
Almond S. S.....	1 12
Milwaukee, Taberna-	
cle ch.....	7 66
Beaver Dam ch.....	3 50
Green Bay, S. Side	
Mission of 1st ch..	28 08
Green Bay, 1st ch....	27 23
Omro ch.....	7 28
Ripon ch.....	37 79
Trade Lake, O. O....	1 00
Prentice ch.....	11 20
Trade Lake Soc.....	11 70
Trade Lake S. S.....	3 00
Stockholm, N. A. E...	2 00
Ogema Soc.....	13 00
Bloomington ch.....	2 50
LaCrosse, 2d ch.....	4 16
LaCrosse S. S.....	2 50
River Falls B. U., for	
Phil. Ids.....	6 25
Hudson ch.....	51 11
Eau Claire, Bethel ch.	12 35
Union Grove ch.....	12 00
Ashland Am. ch.....	3 50
Superior ch.....	50 70
Juda ch.....	25 36
Evansville ch.....	3 08
Madison ch.....	33 45

MICHIGAN, $596 37

Marshall ch.	$13 95
Detroit, Woodward Ave. ch.	218 78
Detroit, Woodward Ave. B. U.	100 00
Detroit, 2d Ger. Jr. C. E., for Japan	9 75
Pontiac B. U., t. s. Rev. & Mrs. S. E. Samuelson	25 00
Chelsea, Jay Everett	9 00
Petoskey, Parr Mem'l S. S.	2 34
Albion B. U.	5 00
Albion B. U., for Banza Manteke sta., c. H. Richards	5 00
Detroit, North ch.	1 00
Rochester ch.	7 00
Fenton ch.	15 80
Oxford ch., for two shares in Phil. Ids.	50 00
Berlin B. U.	1 10
Brooklyn ch.	5 00
Brooklyn S. S.	1 00
Eaton Rapids ch.	3 00
Aurelius ch.	10 00
Schoolcraft S. S.	2 30
Otsego S. S.	7 00
S. Haven ch.	5 00
Sturgis ch.	24 35
Ithaca, F. McCandless,	15 00
Three Rivers ch.	35 00
Ludington ch., for share in Phil. Ids.	25 00

ILLINOIS, $1 375 57

Downer's Grove S. S., class No. 4	$1 00
Chicago, Clybourne Mission, for Jaro	12 75
Dover ch.	5 15
Dover, W. L. Dean	7 50
Canton, Eugene A. Spear, for wk. c. A. E. Carson & wife, for use at their discretion	25 00
Alton S. S.	12 91
Bethel ch., t. s. A. C. Darrow	13 00
O'Fallon ch., for do.	15 25
O'Fallon S. S., for do.,	3 75
Normal ch.	22 60
Tremont ch.	10 00
Minonk ch.	25 50
Towando ch.	4 00
Lincoln, 1st ch., t. const. Mrs. Rachel A. MacAllister H. L. M.	68 60
El Paso ch.	68 31
Mahomet ch.	14 20
Mahomet S. S.	2 50
Fairmount ch.	35 00
Chrisman ch.	22 63
Gifford, 1st ch.	25 27
Champaign ch.	25 50
Jerseyville ch.	21 45
Oak Park ch.	6 00
Chicago, a friend, New Year's gift	10 00
Chicago, 1st ch.	104 89
Chicago, 1st S. S.	10 00
Chicago, 1st Inter. C. E.	10 00
Chicago, Covenant ch.,	32 50
Chicago, Englewood ch.	80 00
Chicago, Centennial ch.	30 00
Chicago, Lexington Ave. ch.	94 18
Chicago, Lexington Ave., Dr. H. W. Cheney	5 00
Chicago, 1st Dan. ch. Ladies' Soc., for wk. among children c. P. Frederickson	$25 00
Chicago, Western Ave. ch., Dr. & Mrs. R. E. Manning	100 00
Chicago, Garfield Park S. S.	5 75
Pleasant Grove ch.	2 00
Loda ch.	18 95
Chatsworth ch.	22 40
Gardner ch.	9 00
Charleston ch.	18 00
Carbondale ch.	25 60
Tiskilwa ch.	30 50
Sublette ch., N. Peterson	10 00
Buda ch.	13 67
Buda S. S.	1 87
Deer Park ch.	5 00
Marseilles ch.	8 70
La Salle ch.	9 00
Toulon ch.	39 34
Orion ch.	12 00
Moline, 1st ch.	18 40
Moline, 1st B. U.	3 84
Alpha ch.	4 65
Alpha B. U.	2 63
Alpha S. S.	1 82
Cordova ch.	14 79
Cordova B. U.	1 00
Rockton, Mrs. A. Hudson	1 00
Roseville ch.	52 70
Roseville B. U., for share in Phil. Ids.	12 50
Roseville B. U.	5 00
Chicago, Humboldt Park Sw. ch., Y. L. Soc.	4 35
Princeton, Sw. ch.	4 89
Elim, Sw. S. S., birthday gifts	4 00
DeKalb, Sw. ch.	8 26
DeKalb, Sw. S. S., for wk. c. O. L. Swanson	6 52
Austin Sw. ch., K. D.,	10 00
Elim B. U., for share in Gologhat	25 00
Chicago, 1st Sw. ch., John Berg, for Phillip, Assam	3 00
Chicago, 4th Sw. ch., Ladies	10 00

INDIANA, $637 20

Seymour, 1st ch.	$25 00
Indianapolis, Mrs. L. A. Van Deman, t. const. L. A. Thomas H. L. M.	55 00
Indianapolis, O. L. Van Deman, t. const. Rev. James H. Pierce, H. L. M.	50 00
New Albany, Tabernacle ch.	16 70
Uniontown ch.	7 30
Seymour S. S.	18 84
Hopewell ch.	2 00
Little Pigeon ch.	2 60
Pleasant Valley ch.	2 50
Baker's Creek ch.	12 70
Evansville, Calvary ch.	20 75
Troy ch.	7 60
Boonville ch.	15 43
Linton ch.	4 82
Spencer ch.	10 14
Spencer S. S.	6 50
Bloomington ch.	42 72
Bloomington Wom. Soc.	23 75
Acton ch.	5 00
Jordan ch.	1 50
Madison ch.	46 96
Liberty ch.	$7 10
Livonia ch.	6 55
Campbellsburg ch.	11 23
Orleans ch.	7 41
Winding Branch ch.	1 65
Muncie, 1st ch., $10 to be applied on each of the following names for H. L. M.: Emma B. Goodwin, Louise Noble Carter, Mrs. Thomas Warner,	107 46
Alfordsville ch.	3 47
Bicknell ch.	13 55
Bicknell S. S., birthday offg.	2 17
Edwardsport ch.	25 50
Wirt ch.	44 60
Petersburg ch.	15 00
Bethel ch.	13 70

OHIO. $1 933 97

Cleveland, Euclid Ave. S. S.	$75 00
Cleveland, Euclid Ave. ch., t. s. G. G. Crozier	800 00
Toledo, 1st C. E.	4 00
Columbus, 10th Ave. ch.	60 92
Columbus, 10th Ave. S. S.	11 00
Norwood ch.	16 08
Cambridge, 1st S. S., for wk. c. A. F. Groesbeck	11 74
Geneva, 1st ch.	21 65
Madison ch., t. erection of new ch. edifice in Tokyo	17 50
Perry ch., for do.	21 50
Lima, Mrs. Abby Crippen	1 00
Ch. in Cambridge	12 18
Madison ch.	3 00
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson	20 00
Columbia ch.	5 00
Painesville, 1st S. S., Xmas off'g.	7 50
Xenia, 1st ch.	112 10
Xenia, 1st S. S.	1 70
Columbus, 1st S. S., Xmas off.	3 00
Granville, 1st ch.	80 91
Central College & Westerville ch.	12 00
Dayton, Central ch.	67 16
Dayton, 1st S. S.	175 00
Dayton, Mem'l ch.	9 76
Springfield, 1st ch.	23 11
Urbana, 1st ch.	7 75
Lorain, 1st ch.	27 47
Perrysville, 1st ch., t. s. Rev. & Mrs. H. E. Dudley	29 00
Manchester ch.	5 00
S. Olive ch.	1 85
Cincinnati, Lincoln Park ch.	5 00
Cincinnati, Linwood ch.	24 70
Franklin ch.	8 55
Middletown ch.	10 00
Toledo, Ashland Ave. ch.	195 55
Warren, 1st ch.	28 66
Martin's Ferry ch.	10 00
Mt. Moriah ch.	7 63

MINNESOTA, $617 20

Minneapolis, Calvary ch., Mrs. Mary S. Hunt, for Koriah Pixley, c. J. M. Baker	$25 00

olis, Calvary
for Bible wk.
il. Ids..... $3 00
olis, Calvary
..... 24 99
olis, 1st Sw.
. Anderson.... 25 00
North Soc..... 20 00
ty Sw. ch..... 8 7
ls ch..... 24 10
olis, Bethel
for China.... 20 00
friend..... 10 00
lge band, for
c. O. Hanson. 14 00
ncis ch..... 13 50
ity, S. H..... 50 00
olis, 1st Sw.
Mrs. P. A..... 5 00
ity S. S..... 5 90
ity, a friend... 1 00
r ch..... 1 00
H. J..... 15 00
ria ch..... 18 00
friend..... 6 00
r ch., for Gur-
ada, India..... 30 00
r, N. L. Win-
for Thomas &
iah, c. J. M.
r..... 10 00
polis, 1st Sw.
r. Carlson..... 20 00
ch..... 2 00
ter ch. & S. S.. 10 00
th ch..... 6 50
Mrs. J. N. O... 5 00
Mrs. M. E..... 5 00
o Am. ch..... 8 66
rystal, a friend, 50 00
, Central ch.... 80 00
Falls ch..... 6 10
ch..... 90 89
ota City S. S... 2 81

IOWA, $460 66

land, Mrs. H.
orthington.... $1 00
n ch., for wk.
L. Bain..... 7 40
burg S. S..... 1 00
d S. S..... 2 50
Falls, Harriette
unn, for Banza
eke sta..... 10 00
h..... 15 80
City, Sw. S. S., 4 19
City, Sw. ch... 5 00
ines, Sw. S. S.,
a. miss., Congo, 7 82
cksburg ch..... 6 80
ch..... 21 00
City S. S..... 10 00
City ch..... 1 50
ch..... 8 00
ster ch..... 2 35
ster S. S., for
ne relief, c. W.
more..... 1 25
idence ch..... 23 00
ch..... 15 00
alls ch..... 58 85
h..... 10 00
ch..... 17 50
l B. U., for sta.
il. Ids..... 25 00
B. U..... 3 01
Center ch..... 46 80
B. U., for Suifu, 10 00
a B. U..... 5 00
erry Point ch.. 5 00
on S. S..... 3 17
le, Phœbe Bar-
..... 1 00
le, A. F.
ler..... 5 00
h ch..... 3 00
ig Hill ch..... 12 20
ity, 1st ch.... 12 75

Akron ch..... $6 51
Aurelia, Mt. Olive B. U., for Banza Manteke..... 8 00
Emerson S. S..... 3 01
Des Moines, a friend.. 1 00
Des Moines, 1st S. S... 15 57
Rippey ch..... 4 85
N. Union ch..... 7 27
Prairie Flower ch..... 7 50
Prairie Flower S. S.... 7 06
Prairie Flower B. U... 2 00
Winfield Beulah ch... 10 50
Danville ch..... 21 50
Clinton, John Smith . 1 00
Eagle Grove, M. Hansen..... 5 00

MISSOURI, $704 32

Kansas City, F. O. Hartung..... $5 00
Kansas City, Olive St. Y. P., for Moulmein. 12 50
Board of Home & Foreign Missions..... 658 07
St. Joseph, Savannah Ave. B. U., for Japan..... 12 50
Verona Sw. ch..... 16 25

NORTH DAKOTA, $51 80

Fargo, Nor. ch., for orphans, c. P. Frederickson..... $12 00
Bethel ch., c. J. O. Gotaas, Kifwa..... 8 00
Bethel Wom. Soc., for do..... 20 00
Page ch..... 11 80

SOUTH DAKOTA, $213 46

Dell Rapids, Circle No. 3, for orphans, c. P. Frederickson..... $10 00
Burton ch..... 30 00
Marvin Soc..... 5 70
Orleans E. Olson..... 10 00
Orleans Soc..... 18 00
Big Springs ch..... 10 14
Athol ch..... 10 00
Mitchell ch..... 12 00
Montrose ch..... 8 00
Pierre ch..... 13 80
Deadwood ch..... 86 00

NEBRASKA, $311 35

Marietta, Emmanuel S. S..... $4 10
Arapahoe, A. L. Gunting, for Bibles for sick & wounded soldiers at Osaka..... 10 00
Juniata ch..... 6 00
Minden, Liberty ch... 6 75
Grand Island ch..... 11 00
Lewiston ch..... 5 60
Burchard ch..... 4 50
Burchard B. U., for W. M. Young..... 4 00
Brock ch..... 6 00
Stella ch..... 12 00
Pawnee City ch..... 92 22
Humboldt B. U..... 1 50
Peru S. S..... 1 75
Upland, Mrs. Ramus Hansen..... 8 00
Lime Grove ch..... 5 00
Albion, H. E. Ryder.. 85
York ch..... 14 65
Surprise Wom. Circle. 7 85
Wymore ch..... 15 00
Western B. U..... 2 00
Valley, 1st B. U., for Banza Manteke..... 6 25
Stark Sw. ch..... 10 00
Oakland, Sw. K. D.... 25 00

Oakland, Sw. Lad. Aid Soc..... $27 45
Omaha, Ellen Edman, for Dr. East, Haka.. 10 00
Upland, Mrs. R. Hanson, for share c. P. Frederickson..... 8 00
Upland S. S., for do.. 4 88
Arcadia, N. P. Dahl, for do..... 1 00

KANSAS, $440 25

Ottawa S. S., Pri. Dept., for wk. of Dr. East..... $6 25
Hutchinson S. S..... 8 00
Marysville ch..... 7 25
Lincoln S. S..... 75
Onaga ch..... 42 00
Wheaton ch..... 1 25
Hollenberg ch..... 1 47
Hollenberg S. S..... 86
Climax S. S..... 2 00
Smith Center ch..... 8 00
Smith Center S. S.... 1 50
Smith Center Y. P.... 4 50
Smith Center W. C.... 1 00
Burlingame S. S..... 7 66
Manhattan ch..... 1 00
Topeka, J. M. Whitehead..... 1 00
Kansas City, 1st Y. P., t. s. n. p..... 12 50
Holton ch..... 6 25
McLouth ch..... 4 50
McLouth, Dr. Rankin, t. const. L. M..... 10 00
McLouth, E. Jones, t. educating n. p. at Insein..... 12 50
McLouth, G. D. Stallard, for do..... 12 50
Sabetha, S. J. Miner.. 10 00
Whiting ch..... 7 00
Highland Station ch.. 5 00
Horton ch..... 8 00
Horton S. S..... 3 00
Horton Y. P..... 1 00
Troy, P. F. Werner... 1 00
Hiawatha ch..... 59 23
Wathena, Mrs. J. E. Carter..... 1 00
Baileyville ch..... 7 36
Korckley ch..... 3 00
Korckley S. S..... 1 00
Caney, W. P. Booker. 1 00
Colfax S. S..... 10 45
Chanute, W. M. Gray. 1 00
Independence ch..... 10 00
Parsons ch..... 61 65
Parsons S. S..... 12 84
Parsons Y. P..... 3 51
Topeka, Sw. Y. G. S., t. s. n. worker..... 15 00
Clay Center Sw. ch... 10 47
Bristow ch..... 5 00
Bogue, Rev. & Mrs. P. Bolinger, for Kengtung, c. W. M. Young..... 50 00

COLORADO, $96 73

Boulder, C. E., for Suifu sta..... $25 00
Harman, Lilian Davis, t. s. n. prs., c. H. Richards, Banza Manteke..... 50 00
Delta S. S..... 2 50
Denver, Beth Eden ch., 15 25
Center S. S..... 3 98

MONTANA, $36 50

Great Falls, Am. ch... $6 90
Kalispel ch..... 11 50
Helena ch..... 12 25
Great Falls, Wom. Soc., 5 85

ARIZONA, $6 75

Buckeye ch.	$4 50
Palo Verde ch.	2 25

IDAHO, $5 00

Emmett, B. F. Mussy,	$5 00

UTAH, $60 00

Salt Lake, East Side ch.	$60 00

WYOMING, $3 00

Hulett, J. S. F. Wood,	$1 00
Eothen, Jas. M. Derrickson	2 00

WASHINGTON, $260 00

Laconner S. S., for sta. plan c. C. W. Briggs	$6 25
Laconner B. U., for do	6 25
Bethesda ch., Laconner	177 50
Ferndale, Henry Johnson	2 00
Manette ch., W. O. Hardin	15 00
Ballard Nor. Dan. S. S.	5 00
Ballard, Sw. S. S.	4 00
Menlo S. S.	4 00
Delta Sw. Ch.	20 00
Asotin, E. L. Routh	20 00

OREGON, $118 49

Salem S. S., for wk. in Phil. Ids.	$12 50
Mt. Olive ch.	2 25
S. Deer Creek ch.	3 50
Astoria ch.	19 50
Astoria Y. P.	2 25
Astoria S. S.	6 84
Montavilla, Grace Y. P.	2 50
Montavilla, Grace S. S.	10 50
Portland, Calvary ch.	33 65
Portland, 1st ch., Mrs. J. G. Malone, t. s. Nagama, Vinukonda,	25 00

CALIFORNIA, $389 07

Kern, Mr. & Mrs. C. E. Burrows, t. sal. A. C. Darrow	$5 00
Ontario S. S., $16 for Tokyo sta.	31 55
Stanford University, George S. Pierce	1 00
Berkeley, 1st ch., Carroll Ghent	5 00
Oakland, 23d Ave. ch.,	12 50
San Francisco, 1st ch.,	10 00
San Francisco, 1st ch., a friend	50 00
San Francisco, 1st Y. P., t. s. student at Insein, c. D. A. W. Smith	23 15
Modesto S. S.	11 50
Fresno S. S.	16 50
Kingsburg Sw. ch., for wk. in Sandoway	14 50
King City S. S., for wk. of Capt. Bickel	2 00
Los Gatos, for Phil. Ids.	2 00
Covina ch.	10 00
Los Angeles, Sw. ch., for wk. in Kifwa	30 50
Los Angeles, Sw. Y. P., for wk. in Assam, c. O. L. Swanson	15 00
Los Angeles, Temple Y. P., for "Fukuin Maru"	20 00
Ontario ch.	$70 60
Ontario Y. P.	5 00
Pasadena Y. P., for Banza Manteke sta.,	12 00
San Bernadino S. S.	25 00
Linne Sw. ch., for wk. in Phil. Ids.	15 00
Escondido S. S.	1 77

BRITISH COLUMBIA, $2 00

Norton, Mrs. E. D. Howard	$2 00

CANADA $12 50

Manitoba, Midale, Canadian Sw. ch.	$12 50

MISCELLANEOUS, $2 515 30

A friend	$1 00
A friend	1 00
A friend	1 00
A friend	1 00
A friend	25
A friend	1 00
A friend	1 00
A friend	1 00
A friend	1 00
A friend	1 00
A friend	1 00
A friend	1 05
A friend	1 00
C A. Powell	1 00
G. Forbes	1 00
James Taylor	1 00
German chs. of North America	2 500 00
Total	$32 504 68

LEGACIES

Boston, Mass., Est. Daniel S. Ford	$20 000 00	
Springfield, Mass., Est. O. H. Greenleaf	100 00	
Fairfax, Vt., Est. J. M. Hotchkiss,	16 00	
Providence, R. I., Inc. Jackson Fund	28 12	
Hartford, Conn., In memory of Minnie Wright	5 00	
Gates, N. Y., Andromeda Day	940 00	
Dundee, Ill., Est. Betsey Clark,	10 00	
Lakeside, O., Est. L. C. Downer	329 87	
North field, Minn., Est. Electa Goodhue	25 00	
Jamestown, N. D., Oscar J. Seiler	91 67	$21 545 66
		$54 050 34
Donations and legacies from April 1, 1905, to January 1, 1906		157 460 30
Donations and legacies from April 1, 1905, to February 1, 1906		$211 510 64

DONATIONS RECEIVED TO FEBRUARY 1, 1906

Maine	$1 696 57
New Hampshire	1 193 65
Vermont	539 99
Massachusetts	14 428 43
Rhode Island	1 674 17
Connecticut	3 451 50
New York	30 994 41
New Jersey	7 114 40
Pennsylvania	23 349 49
Virginia	142 23
W. Virginia	2 205 77
Maryland	13 05
Delaware	149 48
District of Columbia	942 02
N. Carolina	5 00
Alabama	30 00
Mississippi	50 00
Kentucky	37 87
Tennessee	5 00
Louisiana	23 71
Arkansas	15 00
Indian Territory	306 64
Oklahoma	432 57
Wisconsin	2 184 87
Michigan	3 566 36
Illinois	7 119 01
Indiana	3 396 67
Ohio	7 972 40
Minnesota	2 521 87
Iowa	4 160 93
Missouri	3 221 70
N. Dakota	251 68
S. Dakota	664 70
Nebraska	2 479 19
Kansas	2 938 20
Montana	97 70
Wyoming	29 25
Colorado	1 038 59
New Mexico	41 30
Idaho	190 49
Utah	90 75
Nevada	1 50
Arisona	119 16
Washington	1 736 98
Oregon	671 51
California	3 364 49
Nova Scotia	5 00
Ontario	156 00
Philippine Islands	17 97
Denmark	300 00
Russia	1 520 45
India	10 00
China	10 00
Africa	10 00
Scotland	1 015 00
British Columbia	2 00
Canada	20 70
Miscellaneous	4 380 30
	$144 107 67

LEGACIES RECEIVED TO FEBRUARY 1, 1906

Vermont	$316 00
Massachusetts	38 703 96
Rhode Island	56 24
Connecticut	69 00
New York	14 101 73
New Jersey	3 800 00
Pennsylvania	1 350 00
Ohio	4 010 59
Illinois	1 738 50
Michigan	15 00
Minnesota	1 186 66
Wisconsin	1 257 54
Missouri	100 00
Nebraska	200 00
California	456 08
N. Dakota	91 67
	$67 452 97
Less amount returned to Michigan	50 00
	$67 402 97

¶ "He is risen." The heart finds hope. Truth and love, all that is spiritual, sees its victory. Jesus Christ, triumphant over the grave, is to be triumphant over all powers of darkness. ¶ In the Living One is fulness of life for men. You who have it, impart it. In Him is the life which is the world's light. Reflect it into the earth's darkest corners. ¶ The conquering Christ is the light and life of India.



Photo by W. B. Boggs

COLOSSAL GATEWAY OF PALACE AT WARANGAL, SOUTH INDIA



hoto by G. H. Brock

CHRISTIAN WORKERS FROM THREE CASTES, SOUTH INDIA

Blank for missing pages





Photo by G. H. Brock

CHRISTIAN WORKERS FROM THREE CASTES, SOUTH INDIA

HEATHEN DEVOTION AT ITS BEST AND WORST

A nun, ninety years of age, built and has occupied for many years, this temple which is now to come down to make room for the new hospital. She has kept her vegetarian vow for about a half of a century. Twenty-two years ago, with an overwhelming passion to store up merit for herself, she stood before the idol in her temple and cut off her left hand. The amputated member she soaked in cotton seed oil and allowed it to dry, and become mummified. She now wears it around her neck. . . . Her two sons have become regular attendants. . . . It is a singular coincidence or providence that the temple devoted for so many years to the god of medicine and surgery, should furnish the site of a Christian hospital.



Photo by G. A. Huntley

China in Transition

MR. George Kennan under the above title is continuing the very interesting and instructive series of articles in the *Outlook*, beginning with the issue of February 17. The March illustrated number helps us to see ourselves as others, that is, the Chinese, see us; and surely the offences of our fellow-countrymen have been, in some cases, real. There is no doubt that our assumed superiority leads to intolerance and impatience, which in turn, causes serious difficulties as well as natural misunderstandings. We quote a few sentences and commend the articles as worthy of study:

Many Europeans are disposed to regard the attitude of the Chinese toward foreigners as the outcome of Oriental exclusiveness, national self-conceit, and blind racial hatred for which there is no reasonable justification or excuse. They never think of trying to find out what the grievances of the Chinese are, nor do they ever ask themselves, "What should we do, and how should we feel, if all the conditions were reversed — if we were in their places and they were in ours, and if they treated us as we treat them?"

The following are said to be among the causes of the present unrest in China; but the articles by Mr. Kennan show that there has been in Shanghai a very special cause besides; namely, the violation of the rules in the case of the mixed court:

Another diplomat, long resident in China, Mr. Charles Denby, declares that while the boycott started with the intention solely of forcing modification of our exclusion act, it is now extending to an effort towards the total removal of restriction on all Chinese persons, the Chinese Government, however, not being interested beyond the point of responding to popular pressure, which represents the growing spirit of patriotism, the increased appreciation of Chinese citizenship and consequent resentment at any discriminations. It has taken at least eight years to bring the apparently inert masses of China to the present point. The question arises, How long will it take to allay the present unrest?

The Commission

"As my Father hath sent me, even so send I you" — "Go! disciple the nations," says the Commander. We are commissioned to work — to feed his sheep, to cultivate his vineyard, to disciple his nations. If we love him we will keep his commandments. He commands us to love one another as he loves us and to go to bring others to share in the knowledge of him.

FROM THE WORLD WIDE FIELD

BURMA

Stirring News from Kengtung*

THE outlook was never so bright as at the present moment. There is nothing more pathetic in the annals of missions, so far as I know, than the present situation in the Wa country. About forty men are now here, refusing to take no in answer to their appeals that have been made time after time for thirteen months for me to pay them a visit. The government has refused to allow me to make the tour. The Lord, who has prepared the hearts of these people for the gospel, will, in some way, make it possible for us to reach them. There is undoubtedly an open door such as has seldom confronted any mission in the history of the Christian Church.

All reports from the Muhsos who know the situation, state that the Muhsos across the border in China are far more ready and anxious to receive the gospel than their brethren in this state, but the government has forbidden us to make the tour into Chinese territory this year. The Kaws are now coming to us in great numbers; they number about 30,000 in this state alone. The interest is increasing among other people also, for the Tailoi, a Buddhist branch of the Was, are showing marked interest. One very bright man, baptized ten months ago, gives promise of making a strong evangelist, while a wide-awake Tailoi boy who is in our school was baptized a week ago. With the interest growing among these people and the Kaws, the many urgent calls from all branches of the Muhsos and Kwes, with the great open door in the Wa country, the field is so vast and so promising that all are inspired to work to the utmost of their strength. With Kengtung as a center, the waves of influence are going out in a constantly widening circle. It is certain that there will soon be tens of thousands of Christians in this state, the Wa country and southwest China.

Will you make the matter a subject of special prayer that the political obstructions may be removed speedily, so we can have an open field to carry the gospel to those who long to hear? The Was have sent down five ponies in all as presents, two with this last delegation. They have given me every assurance of friendship that could possibly be asked. No stronger Macedonian call was ever given, and it is sad indeed that we cannot go to them at once, as they plead so strongly for the bread of life. Think of the wildest tribe of Burma (many of whom were head hunters three and four years ago, but who for two years past have given up the custom entirely) pleading for us to come! They are a stalwart people, and will make strong Christians. — W. M. YOUNG.

Chin Traditions

SOME claim that heathen have no knowledge of God and therefore are not responsible for their condition or destiny. The following letter from Dr. E. H. East, who is living and laboring among some of the most degraded and ignorant people in the world, throws some valuable light on this matter:

It will afford you pleasure to know that, by alertness and much questioning, we have been able to elicit a goodly number of Chin traditions. I find they are by no means as ignorant about God as was at first supposed. They believe in God, and many sacrifice to him. They have traditions of the Son of God and of the devil. And it is remarkable how much like the Bible stories they are. It is a most difficult thing to find out what they know, as they are very unwilling to tell us, but having once gotten a clue I have been probing until we have nearly their whole story.

The case has been diagnosed and we can now prescribe the remedy. I look upon this as a most important victory and we can now meet them on their own ground. We have found their heart strings — and "cords that were broken will vibrate again." This fills my soul with joy!

You can hardly imagine with what eagerness I have been searching their minds for truths hidden among old rubbish. I have ever thought that God was, is and ever will be, just in his dealings with all men, and so I expected that he could not have thrown our poor Chins out into this cold world without consciousness of his presence and some knowledge of his love. I now know it from one more source besides the blessed Book. I have found it out from among débris of lost opportunities! Thanks be to God that he has left his impression upon the hearts of even the most degraded of the human family forever and forever.

*In the last number of the MAGAZINE we called attention to the fact that the Muhsos, Kaws and Kwes in the Kengtung District are really all branches of the Lahu Tribe. — EDITOR.

Many Baptisms

FOURTEEN of the pupils of our school here were baptized January 21. A jungle trip extending through December resulted in the baptism of sixteen persons. J. E. RHODES, Bassein.

ASSAM

Touring in Assam

IN November we opened the touring season with a trip among the Assamese and Kacharies in the northern section of our field. It was a trip full of interest and profit. We had not been out long before we began to share the feelings of "the old woman that lived in the shoe." You will not wonder, I am sure, when you consider that it was one missionary family touring in one part of a district containing over 589,000 people! The "children" came about us in crowds to see and hear. They came primarily to see, for we were to them a show — tent and all. But after they saw, they were willing to stay and listen, and it gave us just the opportunity we wished to teach them. We could have spent the entire month at any one of the places where we stopped, for the people thronged about us. The Brahmans were not highly pleased at this invasion of their territory, but when they came about we were always cordial, and even they sat down a number of times to listen. One day I was sitting on the outskirts of the crowd with a group of women whom I was endeavoring to teach, when suddenly one exclaimed: "There is one thing I would like to ask." I paused, pleased to think that I had an interested listener. But I was scarcely prepared for her question, "When your baby was very tiny what did she eat?" Somehow it did not seem amiss to turn my teaching into a lesson on the care of young children, for these women need instruction along that line. The parting question of many of these people was, "When will you come back?" So we feel sure of a welcome from them.—MRS. A. J. TUTTLE, Gauhati.



Photo by W. Pettigrew

TANGKHUL NAGA HOUSE

Christmas Feast and Opium Eating

YOU will be glad to know that the day before Christmas, my husband baptized a Mikir woman, and two young men. The day following, the Mikirs gave a big feast on our compound, to celebrate Christmas. Over 100 people sat down to dinner, under a large, gaily decorated awning they had made themselves. A service was held afterwards at which a large number of Mikirs attended. Our band of Christian young men have recently elected one of their own number as evangelist, to be supported at their own cost. They have also organized three weekly prayer meetings, to be held in different homes.

Events such as these rejoice the hearts of the missionaries and prove that the Lord's cause is progressing. Much might be told of the darker side of our work, when one or another of the professing Christians fall into sin. Opium eating is at the bottom of most of the evil. It is a terrible struggle for an opium eater to come out entirely on the Lord's side; and some of our brightest young men are in danger of being led astray by some of the hardened, older men. — MRS. J. M. CARVELL, Tika.



SOUTH INDIA

A Brahman Widow and her Pariah Friend

LAST Sunday was a Christian Endeavor rally day in Nellore. The secretary for all India was present.

After the Sunday morning service two women, one a Brahman widow and the other a Pariah, were baptized. They were from the same village and warm friends, in spite of the fact that they belonged to the two extremes of the Hindu society.

The conversion of these women is interesting. For a long time the Brahman widow had been coming to our hospital. At first it was really for treatment, but latterly the real object was a desire to know more of Christ. When she finally left her village to come to us, she left her belongings with the Pariah woman. Both were seekers after God and the Brahman was unwilling to be baptized until her friend could come with her. Thus extremes meet in Christ.

Just now we are having a somewhat alarming siege of cholera. Mr. Stone, Dr. Benjamin and the young ladies of the station are devoting their time to the sufferers. The people are greatly surprised and can hardly believe that they are not paid for it by the government. Even those who are paid for such service manifest no such interest, which makes it all the more marvelous. When they ask us about it we tell them that we do this for Christ's sake. — D. DOWNIE, Nellore.

An Outdoor Sunday School

SUNDAY morning at eight o'clock, now that it is winter and the sun is a little late in getting up, we have our Sunday school, and the attendance has been averaging about 1,300. I play the organ and lead the singing in the main church building, but there are two other divisions of the school, meeting in two other buildings across the road.

After the opening exercises the classes scatter to various places. My class of about thirty young men from the college, who understand English, meets on the south veranda of Dr. Clough's bungalow. My Telugu teacher has a class on the west, and another one gathers on the east veranda. Three others occupy the verandas of the little office bungalow. Mrs. Bawden has the white children in a kindergarten in Mrs. Baker's drawing-room, while the latter has a class of native women on one end of her veranda, and a Bible woman teaches another class at the other end. The church building is shaped like a big T with the pulpit at the crossing-place, and with verandas all around, and there are classes in every available space both inside and out; for most of them sit right down on the floor. When the bell rings and they come together for the closing exercises they have to crowd in closely in order to make room for all.

Immediately after the Sunday school comes the morning service in Telugu, and the older people gather in the church building which is usually well filled, while the children have a service of their own across the road. Not very long ago we had finished the song in Telugu, "What a Friend we have in Jesus," and were just bowing our heads in prayer when the children began "Yes, Jesus Loves Me" and their clear voices rang out on the fresh morning air of this heathen land, bearing the message to many an ear that is closed to the preaching of the gospel. But we are constantly hampered by the fact that the church building must be used all the week as a schoolhouse, and that it is far too small for the congregations that gather. We need a larger building. — S. D. BAWDEN, Ongole.

CHINA

ıal of Botanist or Missionary

C. E. TOMPKINS of Suifu, West ıina, gives an account of the escape ıglish botanist, a Mr. Forrest, from ɔetans during their late uprising the Chinese. He was stopping ne French priests at the time, and exceptionally fine collection of ready to send to England; but ıme of the uprising, and Forrest :o escape. The Frenchmen waited nd were massacred. Forrest tried the Llamas, and get over a certain hills where he would be in friendly , but the Tibetans had all the passes refully guarded at night, burning d setting their dogs on the watch. ı time he found himself within a s of the enemy but was able to slip nmolested. This flight kept up ıut eight days. Finally, too ex- to make further progress, he to make for the first hut and, friend or foe, try to get something He could not understand a word tan, and one may imagine some- his state of mind when, after he de himself known to the occupants le hut, he waited to see what they o; whether they would inform the priests, or would be friendly to l help him through to a place of While waiting thus a tramp priest ong. Forrest thought his last hour ely come, but the woman of the hut to the bed, and there he lay, g what the old priest would do. time it seemed certain that he ome into the hut to light his pipe, rrest leveled his rifle at the fellow's ; he saw him through the cracks of r and room; but the woman sent to the next house. He finally Talifu, on the Tibetan border, he China Inland Mission have a and there he rested several days. orrest expects to go back into Tibet soon as the trouble quiets down, ct another set of plants. If a ıry should express such zeal for k, the people at large would call ny uncomplimentary names.

JAPAN

Government Recognition

A BRIEF message from Professor E. W. Clement of Tokyo gives the following significant information: "I am very glad to inform you that today Duncan Academy has received from the Department of Education the much desired and long awaited privilege of postponement of conscription for its students." For this recognition we are most grateful. Such recognition will be of great help in the future development of this growing institution, especially as it includes the new collegiate department.

Rest and Relief to Russians

THE following interesting letter was received by Rev. A. A. Bennett, D.D., of Yokohama from three Russian captives, Hebrews, on their release after the recent war:

HIMEJI, JAPAN, December 21, 1905.

Dear Friend: We wish you a Happy New Year. We, the Israelitish captives in Himeji, have heard from Mr. Baker, our friend, that you also worship the God of our fathers, the Lord God; that you are engaged in teaching Japanese students and preachers to preach the word of the Lord, our God, the Creator, the Allwise and Almighty Father, the covenant-keeping God who has remembered the covenant he made with Abraham, Isaac and Jacob, our fathers, and has extended his mercy to us. We thank you heartily for the kindness you have shown us by sending us books, papers and magazines. Some of us have learned to read English and translate for the benefit of our fellow captives. The Lord bless you and give you peace. Yours faithfully, Captives: Leo Ribac, Jacob Lubensky, Gregory Karessikoff.

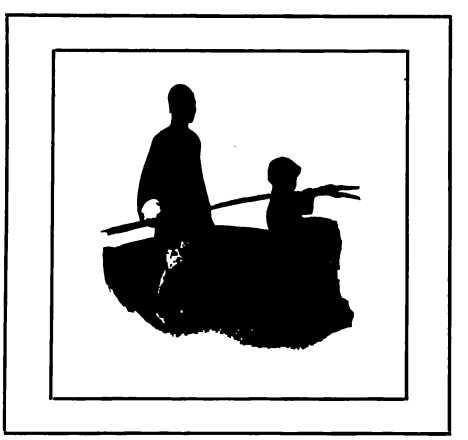


Photo by A. F. Groesbeck

HELPING FATHER

AFRICA

Refreshing Showers and Draughts

MR. HALL has made a second tour of our outposts, and our hearts are gladdened with eighteen new baptisms. This makes thirty since our arrival. It is blessed service, this, of "telling to others" the true giver of life, light, love. What a privilege to be permitted to see fruit! "But for the showers we plead." Plead thou with us, for Christ is Congo's crying need.

The people of our most distant outpost knew on what day Mr. Hall expected to reach them, and realized that the last stage of the journey would be hot and no streams by the way; so two women went to meet him with water. Mr. Hall said that no amount of gold could have been so acceptable as were the gourds of water there, when he and his carriers were parched and weary. Then the act of exceeding kindness was refreshment to his hungry heart. These native Christians are eager to press forward and tell their new-found joy to others. — MRS. W. A. HALL, Palabala.

PHILIPPINE ISLANDS

New Scripture Translations

REV. ERIC LUND, having now completed the revised edition of the New Testament in Visayan, is turning his attention to the Old Testament. At the same time he is directing the translation of the New Testament into the Cebuan dialect, the work being done chiefly by competent native assistants. May the entrance of the Word give light to the multitudes in these islands who have so long been in darkness. Mr. Lund desires to express sincere thanks to those whose aid was invaluable in preparing the New Testament manuscript for the press. He mentions Rev. C. W. Briggs, Miss Kuhlen and Miss Sainz of the Philippines, and Mrs. Dearing and Rev. F. G. Harrington of Japan.

EUROPE

"Greater Obstacles than Heathenism"

I AM so glad to know that the work of the Union is prospering. May God ever be with us who are in foreign countries, working for him, whether it be in Asia, Africa or Europe. The work in many respects is not a whit easier in Europe than in Asia or Africa. Here the bigotry and infidelity are greater obstacles than heathenism. We therefore need the prayers of our brethren in America as well as those in pagan lands. — J. G. FETZER, Hamburg, Germany.

FROM EXCHANGES

A CHINESE GOVERNOR'S GIFT: The governor of Hunan has recently given 2,000 *taels* (about $1,300) towards the China Inland Mission Hospital in Changsha. The change of attitude toward the foreigner that such a gift signifies, is almost incredible. Thirty years ago the China Inland Mission first attempted to work this province, and nineteen years ago one of its missionaries first entered the city of Changsha, but he was soon escorted out again by the officials. So strenuously have the officials and literati opposed the incoming foreigner that it was not until 1901 that Dr. Keller and the evangelist Li succeeded in renting the first mission premises in that city. — *Record of Christian Work*, March, 1906.

A CHRISTIAN ENDEAVOR CONVENTION IN INDIA: The seventh all-India Christian Endeavor Convention was held in Allahabad, December 20–22. India has now 613 societies and nearly 25,000 members. — *Record of Christian Work*, March, 1906.



CHAPEL AND CONGREGATION, BANZA MANTEKE

EDITORIAL

for China:
nd Love

ly attended meeting of men, under spices of the Boston Congregational was held in Tremont Temple, , on the evening of February 26, interests of the Million-Dollar tack" Centennial Campaign. Rev. H. Smith, D.D., the distinguished ary of the American Board, made lowing significant statement con- the recent outbreak in China:

predicted such an outbreak for a long time, gh it is almost an impossibility for the rising o be repeated, what we have to deal with is ive feeling of the Chinese that they have ssly wronged. Almost all Americans who etent to look impartially at the matter take of the Chinese against their country; and ecause we have a developed Christian con- nd because of our knowledge that in the last fifty years, especially in the earlier part of od, we have greatly wronged the Chinese. e many ways in which amends may be par- de for that wrong. One of them is that our al institutions should hold out both hands hinese students who desire to come to this

her way is to treat men as men, nen as of one blood with us, re- l by the blood of Jesus Christ. The f love replacing that of greed and will solve the problem. This is the and missionary spirit.

linistry:
tnessing

atest service of the missionary is not he does, but what he is. The true ary does not simply give things, but s himself. His whole life, then, the universal language, which is the e of love. Even years before he ach a sermon in Chinese, he is a e missionary, because the China- els the force of himself, is warmed tact with a man who loves him. ating of his heart is felt through his

often have we seen, in our own e Mexican or Italian or Pole, whose is lighted by the reflected glory of nd, the missionary, who has, in ature and every act said: "I love you with the love of Jesus Christ." It does not take words to tell this gospel; there is, indeed, much that words cannot tell.

From the first to the last, our brother and sister in the foreign field speak this universal language, and thus proclaim louder than words the gospel of Jesus' love. All who see him hear and understand his eloquence. Henry Drummond tells us of his finding, in the heart of Africa, black men and women who remembered the only white man they ever saw before, David Livingstone. How their faces lighted up still, when his name was mentioned! His face still shines in that dark land! They understood him; not his words, but himself! They felt the force of his love. Africa feels the power of his presence today.

Apportionment
in Beneficences

Baptist state conventions and other organizations have freely tried the method of apportionment, suggesting to contributing churches a special amount for missionary work. Many workers, however, still feel averse to this, regarding it, perhaps, as "un-Baptistic." It may be of interest to observe the extent of the gain in the offerings under the apportionment plan by the Protestant Episcopalians. As reported in the *Spirit of Missions*, every diocese and missionary district shows advance, ranging all the way from twenty-five to 4,000 per cent. Minnesota's gain, for example, is sixfold, Nebraska's seventeen fold. There certainly is one advantage in this method; it helps us to see something of our possibilities and feel our personal responsibilities. It is always to be understood that the apportionment is simply suggestive, although honest effort is made to have it proportionate and just. Perhaps each of us should first make his own definite plan for a certain amount for missions; then each church should do likewise, determining for itself seriously and generously a proper proportion as determined by the demand and the supply. Prayerful, businesslike planning will enable many churches and individuals to increase their offerings even more than fifty per cent.

The Gospel of the Resurrection

At this season our mind naturally dwells on the resurrection of Jesus Christ. He who is the "living one" is our hope and salvation. It is he who hath brought life and immortality to light through the gospel. To men and peoples groping in the darkness of doubt and uncertainty, he brings blessed assurance for the life to come, and makes rich and glorious the life that now is. Man's only hope and the world's larger hope are bound up in him. His gospel is indeed good news. Because he lives we shall live, and even now do live; for "he that liveth and believeth in me shall never die."

It is our privilege, as Christians, to enjoy the presence of the living one, and to make him known to others who know not God as Immanuel, Friend, Helper, Saviour. In fact, his "Lo, I am with you," depends on our obedience to his "Go, disciple the nations." The Easter gospel is the gospel of missions.

"In him was life and the life was the light of men."

Republican Privileges and Responsibilities

One of the most hopeful signs of the times in America is the awakening sense of the responsibility of private citizenship. Strong actions and stirring words by president and governors, mayors and attorneys, are not simply awakening voices, but they are proofs that the American conscience is already awake. The average man is coming to realize not simply that he *may* have a voice in public affairs, but that he *must;* that he cannot do his duty by his country or himself by proxy. The day will come when the dummy citizen will have as low a place in public respect as the dummy director. We glory in the battles of our forefathers for absolute liberty. The greater is the duty resting upon us to use this liberty.

The same is true in regard to the work of the kingdom of Jesus Christ. Our fathers suffered maintaining the right to freedom of conscience, the privilege of individual thinking, and personal acting in Christian life. Let us not lose this privilege by not using it. Each member of each church has his individual duty in the work of that church, including the work of missions. It is my church and my part of the work of the church; no one else can do it. I belong to the church, and part of the divinely directed work of that church is laid upon me. The real Christian, having the spirit of the Master, thinks of himself as belonging to the Great Missionary, and of mission work as belonging to him; no one else can do it for him. It is not an accident or an incident in his life; it is an integral part of the Christian life, the necessary, indispensable spirit and element of the new life of Christ in him. Now let us "perform the doing of it."

The Grandeur of Work for the Kingdom

Bishop Westcott, when regius professor of divinity at the University of Cambridge, presented a paper on "The University's Relation to Missionary Work," in which he pleaded for a more "real sense of the grandeur of the cause for which we work." He said:

> If then England is to aim at this highest form of mission work, this dynamical realization, so to speak, of the hope of the nations, the universities can fairly claim the privilege of directing the effort. . . . But again our missionary teaching has been too individual. It has been generally isolated in its range and in its application. Yet Christianity, like man himself, is essentially social. We are charged to proclaim a Kingdom and not a philosophic creed; not truth in the abstract, but truth in Jesus; truth realized in him, who is indeed man no less than God. Our message ought to go forth from a society and call men to a society. Wherever an English community exists, there is a true missionary power for good or evil. From this, and through this, access is opened, not to one class only, but to all.

A Survey of our own Progress

Whether it be Samuel Johnson or Oliver Wendell Holmes or Mr. Dooley who says it, there is considerable truth in the statement: "Statistics are non-conductors of thought"; and yet, like most sentences in proverb form, it is but half the truth, and if we may be pardoned the paradox, the other side is equally important: "Figures cannot lie." At any rate, the following statement of the total appropriations by

the Missionary Union during its life of nearly a century will be very suggestive to all interested in the work. The figures for the first eleven years and the second decade are "computed and estimated" by laborious labor from records that were not kept as accurately or completely as we might wish. However, they come as near stating the exact facts as possible, for they are the result of the painstaking care of Mr. E. P. Coleman, the Treasurer Emeritus.

1814 to 1825	$141,036.56
1825 to 1835	230,044.41
1835 to 1845	743,041.45
1845 to 1855	968,888.60
1855 to 1865	1,050,388.28
1865 to 1875	2,014,688.04
1875 to 1885	2,727,353.06
1885 to 1895	4,781,044.04
1895 to 1905	6,049,263.08

Surely the total expended and the excellent increase are matters of encouragement; and yet we feel that they are hardly sufficient for congratulation, in view of the enormous wealth of our land and even the large membership and wealth of our own denomination. Grateful as we are to God for prospering the work, let us not forget that we must do far better than we have done, to be worthy of our name as Baptists and Christians and men.

Our Joint Gratitude to Writers

The MAGAZINE would express its deep appreciation of those correspondents who sacrifice time needed for rest or snatched from busy cares to write illuminative articles on their work and thus to help the workers at home to see the work that is theirs also. We appreciate especially the service of those who, as in the case of some recent articles, have taken the extra time necessary to write the articles of the exact length asked for, while at the same time giving the splendid views of the actual life and work on the field. We are sure that our readers will share this gratitude.

Bright Sidelights

The following from Owen Wister's "Virginian," suggests the editorial in the last issue on the need of the best possible training for mission work:

A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God. . . .

CHINA AND OPPORTUNITY

THE Christians of the United States may best allay the irritation showing itself at this stage of the awakening of China by convincing the Chinese that their racial aspirations and their growing sentiment of nationality have the sympathy of the Western world, and by inducing them to see that only by adherence to the doctrines for which all civilized nations stand may they hope for the establishment of an independent self-sufficient China. Our missionaries should lead the Chinese to see that their newly awakened national spirit has its roots in the lessons that they have taught. Chinese Christians should so conduct themselves in their relations to their people and their state as to show that Christianity is the faith of no race but of all humanity and is broad enough to cover all noble aspirations.

Never was necessity so great as now for care in the choice of men of judgment and breadth of mind to carry the gospel to the East, and never was the necessity so great for the rigorous testing of the character and the faith of Chinese converts before admission to the Church.

If China has learned the lesson of civilization aright, the future of that empire is full of promise for the spiritual and material welfare of the world; if the adoption of civilization means to her only the adoption of its ignoble features, another lamentable chapter may be added to the account of China's relations with the Western world, which can only mean another ignominious incident in the history of that empire. — CHAS. DENBY, State Department, Washington.

FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE, APRIL 8 TO MAY 5

THEMES FOR THANKSGIVING

The presence of the living Christ — our Lord and Leader.
Baptisms reported in this number.
The recoveries from illness (P. N.).*
China: The hope of safety for missionaries, salvation for natives; anti-opium reform.
India: The revival continued; the record of grace in the past, and reasonable hope of continued blessing as seen especially in steadfastness of many believers and growing independence and purpose.

DAILY TOPICS FOR UNITED PRAYER

SPECIAL REQUESTS:

8. (Sunday.) China; wise action by the Powers in her behalf.
9. The work at Kengtung station (W. F.)
10. Mr. Fetzer, and the work he reports (W. F.)
11. The home churches and Christians that made sacrificial offerings for missions during the past year.
12. The churches and Christians that failed, forgetting or not seeing their privilege.
13. Educational Endowment Fund.
14. Efforts to secure reform in Congo administration.

OUR MISSIONS IN SOUTH INDIA:

Pray for the missionaries by name; see Handbook
15. (Sunday.) Nellore; the native church, boy and girls' high schools, hospital.
16. Ongole; Dr. Clough, now feeble in health, the college and teachers.
17. Ongole; industrial work and all the schools.
18. Ramapatam; seminary and students.
19. Allur and Secunderabad.
20. Kurnool and Madras; reenforcements for the latter station most urgent.
21. Hanamakonda, Udayagiri, and all medical work
22. (Sunday.) Kanigiri, Gurzalla, Podili, especially work for caste people.
23. Nalgonda, Suriapetta, Jangaon, and our Russian missionary brethren.
24. Cumbum, Vinukonda, Narsaravapetta.
25. Bapatla, Madira, Mr. Thomssen on a mission to South Africa, en route to America.
26. Kavali, Kandukur, Atmakur.
27. Sattanapalli, Markapur.
28. Donakonda, Gudval, Nandyal; comparatively new stations.
29. (Sunday.) Reenforcements earnestly called for by conditions in South India.
30. All earnest inquirers and seekers after truth in pagan lands.

MAY

1. Removal of caste prejudice in India.
2. Reenforcements for Pwo Karen Mission, Maubin, Burma, long awaited.
3. Removal of government opposition to extended touring in Kengtung field.
4. Famine sufferers in Japan.
5. All new student volunteers.

*REFERENCES. General information on the themes given will usually be found in the annual report, sketches and leaflets, but special information is generally given in the current number of the MAGAZINE. The departments in this issue are referred to by use of the following abbreviations: W. F., for World Field; P. N., for Personal and Other Notes; H. W., for Home Workers; Ed., for editorial; S. T., for articles on Special Topics.

How We Would Pray

IF we but realized the need of the non-Christian world: its helplessness and hopelessness without God; its poverty and materialism; its darkened homes with hopeless childhood and womanhood; its lust and superstition; or even where there is higher morality, the failure of its better religions to fill life with joy and to give the true salvation; if we could but see these facts with the eye of the missionary, or if the blessed Master would touch our hearts that we might feel this need somewhat as he feels it, how earnestly we would pray for the unsaved, and for those who are seeking to save them — for each land, for each station, for each missionary, for the native church and workers — for every agency that is furthering the cause of Jesus Christ the world-Saviour.

If we did but have a truer conception of the mission of the Church — that it is essentially a missionary body, a truer conception of the mission of the individual Christian — that he is not his own, but one sent on a mission; if we could but grasp the real meaning of God's word — the missionary book; could get a sense of the real purpose of God himself, filling our hearts with his love for the lost; if we could gain only a glimpse of the great field, approaching the horizon of the vision of Christ; could experience the crowning joy and rich blessedness of the life of devotion and sacrifice, of full surrender to Christ's leadership, oh, how we would then pray for the Lord to thrust forth laborers into his harvest, and be ready both to go and to send. Let us seek for this conception of the Church and of Christian service.



. A. Rugg

TWO MISSION STUDY CLASSES, FIRST BAPTIST CHURCH, MEDFORD, MASS.
MR. LEVY AND MISS CLARK, TEACHERS

emphasis was placed upon those the Pacific Coast, at Los Angeles, ıcisco, Portland and Seattle during r part of January, these being by similar conferences at Minne- nd Buffalo in the month of r.

vatchword of these meetings has Mission Study," and the results in d interest and in plans for the tion of hundreds of classes and ocal institutes conducted by local in many parts of the country, has st gratifying.

Our Baptist churches and young people's societies have responded in increasing numbers to this " call to study," and the work is just beginning.

In the California meetings, referred to above, Baptists were especially represented by District Secretary A. W. Rider and Rev. L. W. Cronkhite, D.D., of Burma. Many of our pastors are helping effectively in the other institutes and in local denominational committees for the stimulation of class organization. Strong district unions have been organized in Philadelphia, New York, Boston and other cities.

GGESTED PROGRAM: SOUTH INDIA FOR CHRIST

EOPLE. P. 134.

NINGS OF MISSION WORK.
Carey's Time. P. 143.
ıyer Meeting Hill. P. 142.

WORK OF THE MISSIONARY.
ganization of the Mission. Pp. 134, 135, 137.
ried Life and Work. P. 137, 138.
owth and Results. Pp. 138-141, 154-168.

IV. THE NEW LIFE ILLUSTRATED. Pp. 140, 152.
V. OTHER WORKERS. Pp. 135, 136.
VI. A NOTEWORTHY NATIVE MOVEMENT. P. 143.
VII. HEATHENISM AT ITS WORST. Pp. 144-147.
VIII. PRAYER; OFFERING.

MAY TOPIC: Educational Work.
JUNE TOPIC: The Philippine Islands and Siam.

ring leaflets which may be secured from the Literature Department, A. B. M. U., Box 41, Boston, furnish additional help in the preparation of a program on South India: Missions in South istorical sketch, price 5 cents; Expansion in the Telugu Field, free; Sketch of Dr. J. E. Clough, nts; Quick Information Series on South India, free.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

AN ILLUSTRATION OR APPLICATION ON EACH LESSON



Photo by C. W. Briggs

CHURCH AND CONVENT BUILDINGS, PAVIA, P. I.

LESSON II. MATT. 12: 1–14. APRIL 8

Jesus and the Sabbath

Formality and Reality

But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful on the Sabbath day. Vs 2.

THE keynote of this lesson is our Lord's attitude toward formality in religion. All through his ministry, he did not speak so severely about anything else as about the priests, scribes and Pharisees who had taught the people microscopic tithings, washings, and ten thousand useless formalities, while they neglected the deeper meaning of the law. In the newest field of the Missionary Union the missionary has to deal with a people who have had just that treatment. Nearly 400 years ago Spain imposed its government and its religion upon the Philippines. Priestcraft, superstition, semi-idolatry, formality without reality held sway for nearly four centuries. Many of the people cared little for these things, either way, but thousands were restive in their chains, and when American occupation came some strange things were seen. One of Lawton's army chaplains wrote: "Only two days after we had captured the town, the people appointed a committee of their most respected citizens to ask me to stay with them as their pastor." Yet with all this desire for something better in religion, the hardest task before our Philippine missionaries is to show the people that our religion means not only freedom from priesthood, but real heart submission to the commands of Christ.

LESSON III. LUKE 7: 1–17. APRIL 15

Jesus' Power Over Disease and Death

Faith Among the Gentiles

I say unto you, I have not found so great faith, no, not in Israel. Vs. 9.

JUST as the Roman centurion, a Gentile, a heathen, was one of the brightest and most cheering examples of faith in the story of our Lord's ministry, so it has pleased God to manifest some striking instances of the gift of faith among those who have first accepted the gospel in the days of modern missions. Among the thousands of Karens who have believed in Christ, probably there has never been a more remarkable conversion than that of Ko Tha Byu, the first of them all. This robber, murderer, bandit, who could not weep over deeds of blood, heard the gospel from a native preacher and wept over the story of the cross of Christ. He believed with a faith that could not be repressed; he was impelled by an overpowering conviction that he must carry the gospel to all, and hundreds were converted by his preaching.

There was a similar instance in the early days of our mission to the Philippines. Ambrosio Velasco, a faithful, fanatical Roman Catholic, came to our mission service to hear, and perhaps to break up the service. But the seed of the Word fell into the good soil of his heart and brought forth a hundred fold at once. "The Sunday evening after his first attendance at our service," wrote Mr. Briggs, "he preached

ɔel in his own language, and we ve had a man called of God and ed to work with us."

IV. LUKE 7: 36–50. APRIL 22

Jesus the Sinner's Friend

Missions and Womanhood

ı in the city, which was a sinner. Vs. 37.

NNER, but she brought the pre- ɔus perfume; a sinner, but she and kissed the Saviour's feet; a of many sins, but her sins were for- for she loved much. Nowhere in pels is the mention of the sinfulness eker of Jesus repeated so much as case of this "woman which was a "; nowhere is the joy of sins for- more plainly seen. Perhaps it is ıat, in primitive conditions espe- this contrast is more evident in the f women. Many of our mission- ɛem to find it so. It is the woman ıks to the lowest depths of heathen- is often the wife who is a hindrance husband in accepting the gospel. find the women as a class much han the men," says W. T. Elmore, a. "The women in the villages are than the men, more quarrelsome, vulgar, difficult h. The ɔme with : to our ɜ, but the either t leave work, or at a dis- ınd often disturb- It is ɔmen of and es- y the old n, who : stronghold of heathenism." the contrast is here also, when these have repented and received the of their sins. "It is the women," ıes Mr. Elmore, "who seem to rise ngest faith and greatest works. In



Photo by A. F. Groesbeck

FAITHFUL CHRISTIAN MOUNTAINEER, SOUTH CHINA

one of our best schools is a teacher who seems to be an earnest man, but his wife is a woman who would be remarkable anywhere. She is quiet and timid, but a woman of great faith and love, and the whole village feels her influence."

LESSON V. MARK 4: 1–20. APRIL 29

The Parable of the Sower

All in the Same Sowing

And some fell by the wayside . . . on stony ground . . . among thorns . . . on good ground. Vs. 4–8.

IF any sowers of the word have practical illustrations of all phases of the parable of the sower, it is our missionaries. The heathen point of view is so different, and so many things are misunderstood at first, that the sower must be prepared for all sorts of results. Some of the workers in China, for instance, are now having the "stony ground" experience. Mr. Salquist, of Suifu, writes:

There is a reaction from the mass movement toward the foreigner after the Boxer troubles, which was not really a movement toward Christianity. This was bound to come, and does not greatly surprise us. We will be all the better for a little sifting. We have been much disappointed in many of the Christians from whom we expected help. Not only have some lost interest, but having failed in their selfish plans, they have turned enemies to the church, and, I fear, are doing much to hinder the work. But if a number of questionable characters with impure motives are leaving, I think it ought to be taken as an indication that the true nature of the gospel is getting to be understood.

On the other hand, in some places the seed seems to be falling on good ground again. Says Mr. Latimer:

When our workers returned to Huchow after the Boxer troubles, but seven Christians could be found. The others had fallen away. Now we have a self-supporting church of ninety members. On Sunday the chapel was crowded to the platform, and seven candidates were baptized.

LESSON VI. MATT. 13:24-30, 36-43. MAY 6

The Parable of the Tares

Patience!

The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay. Vs. 28, 29.

NO one realizes so well as the Master how great and how troublesome are the hindrances to the advancement of his kingdom, and yet it is the Master himself who tells us that we must work on without expecting to remove all the hindrances. Like the parable of the sower, the parable of the tares finds some of its most striking illustrations in our mission fields. There the " enemy " had the field all to himself for ages before the " children of the Kingdom " were planted. Some of the problems before our missionaries are very complex. One of these is the question of the home life, where some are Christians, and some are not. Even the question of what disposal a converted African chief shall make of his wives is not so easy to decide, lest the wheat be torn up with the tares. Dr. Clough would have been glad to have the problem of caste settled in India at the time of beginning his work among the Telugus. It was a critical hour when he told the caste people that if they came into the church they must meet the outcaste people on equal terms. But he was true to his Master's leading, and in spite of this terrible " tare " the advancement has been marvelous. Not until the end of the world will all these problems be settled, and the teaching of this parable to the whole Church is, " Patience! "

PERSONAL AND OTHER NOTES

Births:

To Rev. and Mrs. W. E. Wiatt, Moulmein, Burma, January 3, 1906, a daughter, Lucy Frances.

To Rev. and Mrs. J. E. Cummings of Henzada, Burma, at Portland, Maine, February 11, a daughter.

¶ REV. W. A. S. SHARP is happy to report the completion of the new mission house at Pyinmana.

¶ MR. D. E. HOSTE, of the well known " Cambridge Band," has been chosen as successor to J. Hudson Taylor.

¶ REV. AND MRS. J. A. CURTIS of Donakonda, South India, expect to sail from Bombay, April 14, en route to America.

¶ MRS. W. C. MASON of Tura, Assam, has returned to America for a brief visit, and is at home at 300 Central Park West, New York City.

¶ MR. AND MRS. C. B. TENNY are both recovering from recent illness, and are now settled in their new home in Kyoto, where they are stationed temporarily.

¶ REV. AND MRS. W. H. S. HASCALL have been transferred from Thonze to Bassein, where they will have the oversight of the important Burman work.

¶ WE are sorry to hear that Rev. J. S. Adams of Hanyang has been seriously ill with pneumonia, but rejoice that the latest reports indicate marked inprovement.

¶ REV. S. W. RIVENBURG and wife of Kohima, Assam, have arrived in America on furlough and may be addressed in care of Prof. R. H. Rivenburg, Hightstown, N. J.

¶ REV. AND MRS. A. E. CARSON have reached their distant station of Haka, once more. Mr. Carson had the joy of baptizing the first convert in that village on last New Year's Day.

EXTS FOR CHRISTIAN WORKERS" is
ll book prepared in Karen by Rev.
W. Smith, D.D., especially for the
ts of the Karen Theological Semi-
It is published by the Baptist Mis-
'ress, Rangoon.

. E. H. JONES of Sendai is for the
t engaged in work for the Japanese
inese in San Francisco and vicinity,
ding to the work of Rev. George
bell. His address is 2135 Union
San Francisco, Cal.

congratulate the men of the First
t Church, Janesville, Wisconsin,
R. M. Vaughan, pastor, upon the
ed program entitled "The Making
lew China," announced in a recent
r of their church calendar.

are very much pleased, not for our
but for the work's sake, to notice
columns of local church papers
ions from the MAGAZINE and from
reign mission notes of our religious
es, as well as other items of news of
rld-wide work.

. J. S. TIMPANY, M.D., and wife
to sail from Bombay, March 15,
ing to America on furlough. Dr.
ny was appointed in 1892, and this
first return to the home land after
than twelve continuous years of
t, efficient service.

IRIT of genuine devotion to his work
Christ is exhibited by one of our
naries at home on furlough who
"The fact is, I have seen nothing
beautiful land of ours that could
me to remain. It will be glorious
t our station once again."

NSLATIONS by Rev. A. Billington,
Bobangi and Bateke languages of
pper Congo, Africa, have been
d. They include the Gospel of
Mark, Epistles of John, Psalms 1 to 25,
Isaiah, chapters 53 and 55, "Peep of
Day" in both languages and some school
materials.

¶ THE ordination of Rev. J. Frank Ingram
occurred in the Immanuel Baptist Church,
Rangoon, Sunday evening, January 21,
the sermon being by Rev. H. H. Tilbe,
Ph.D., and the prayer of ordination by
Rev. D. A. W. Smith, D.D. Mr. Ingram
has resigned his work at the college to
take charge temporarily of the Burman
work at Henzada, but hopes eventually to
go to the frontier-station, Namkham.

¶ THE March number of *The Missionary Review of the World* is very much of a
Baptist number. There are contributions
from Rev. W. L. Ferguson, D.D., of South
India, Rev. W. M. Young of Burma, Rev.
C. W. Briggs of the Philippine Islands, and
W. H. Leslie, M.D., of Africa, all mis-
sionaries of the Union, besides a group of
our new missionaries in the frontispiece.
We appreciate having our work presented
to such a wide circle of readers as the
Review reaches.

¶ A COMMUNICATION has recently been
sent to all the missionaries in China by the
several boards having work in that coun-
try, expressing deep sympathy and interest,
and making general suggestions regarding
the personal safety of the workers. Mis-
sionaries are requested to keep the boards
fully informed, to keep in touch with the
consular and diplomatic agencies, to use
tact and consideration in all dealings with
the Chinese, and to take all reasonable
precautions, especially regarding the safety
of the women and children. The Mission-
ary Union continues to receive reassuring
messages from its missionaries and sees no
cause for immediate anxiety for their safety.
Since the recent outbreak in Nanchang,
cablegrams have come from both Mr.
Adams of Hanyang, and Mr. Salquist of
Suifu, West China, saying that everything
is quiet. The Nanchang trouble appears
to have been purely a local disturbance
and has not affected other parts of the
country.

¶ AFTER forty years of tireless, devoted service for the Telugus, Dr. Clough has been compelled, by failing health, to withdraw from active direction of the work at Ongole. It is his desire still to remain in India, for he cannot bear the thought of separation from the people with whose life his own has become so inseparably associated. In order to escape the trying climate of the plains, he and Mrs. Clough are stopping for a time at Bangalore, one of the hill resorts of South India. The Ongole field is now in the care of Mr. Baker, who was for several years at the college and who, during Dr. Clough's last furlough in America, most successfully conducted the work of the station. The present Ongole field, though much reduced by the setting off of other fields such as Kanigiri, Podili and Darsi, still comprises a large territory and includes a church membership of nearly 16,000. In all this field, and indeed far more widely through this section of India, the name of Dr. Clough will ever be a household word among the members of our Christian churches.

We Share in the Joy of Harvest

DR. JOHN G. PATON, the apostle to the New Hebrides, although nearly eighty-one years of age, is still busy in working for the interests of the Kingdom. In return for a contribution sent by the *Christian Herald*, he sends this message of hope and good cheer:

It will please you all to hear that of late our
has been very successful. One missionary, a
communion, baptized and admitted to th
table fifty-one persons; and another at his, ei
converts; and another, forty; another, s
another, forty, and so on at all our stations,
stations are organized and additional school
wherever possible, as far as our means allo
our 40,000 or more remaining savages.
where the eighty-one converts were lately
a grand work is going on and is being ext
the natives.

The Worth of Educational Miss

A REAL and suggestive record of n
results in educational work was g
the *Indian Witness* by a missiona
reports five "cases" found during a
tour in a northern India mission
Intelligencer summarizes them:

(1) A Brahman Sadhu, educated in a missio
a lawyer for fifteen years, disgusted with t
and with Hinduism, wants to live with Chr
learn of Christ. (2) A Mohammedan of g
tion, convinced of the truth of Christianity
ciating with Christians, is a serious "i
(3) A young Banya, educated in an "unpr
mission school, resolved while there to be a
now, years after, has been baptized. (4)
Khatri, educated in a mission school, but wl
ently received no conviction there, afterv
godly laymen who convinced him. On
somewhat timidly to his wife, she told him
(educated herself in a mission school) kne
tianity to be true, and agreed to be baptized
(5) An inquirer, son of a teacher in a missic
educated in it himself.

The facts show something of w
educational missionary is doing. Th
illustration from the multitude
missionary's "case-book."



A BOAT RACE, BURMA

FINANCIAL

CONCERNING WILLS AND ANNUITIES

Form of Legacy

I also give and bequeath, to The American Baptist Missionary Union dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

Form of a Devise of Real Estate

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

FINANCIAL STATEMENT FOR 11 MONTHS, TO MARCH 1, 1906

	1906	1905	Increase	Decrease
Donations	$168,201.09	$193,836.35		$25,635.26*
Legacies	69,171.73	92,353.98		23,182.25
	$237,372.82	$286,190.33		$48,817.51
Income from Investments	$37,881.03	$37,691.78	$189.25	
Annuity Bonds Matured	4,985.98	8,510.00		$3,524.02
	$280,239.83	$332,392.11		$52,152.28

Debt of the Union April 1, 1905	$11,368.72
Schedule of Appropriations for 1905–6	548,479.16
Additions to Schedule up to March 1, 1906	39,107.91
Further additions to Schedule as directed by donors — specifics	6,442.98
	$605,398.77
Total receipts to March 1, 1906	280,239.83
Amount needed to balance, March 31, 1906	$325,158.94

* A large part of the above decrease of $25,635.26 in donations is apparent rather than real, as donations of $19,600 received on the foreign field were included in the receipts of February, 1905, while the corresponding donations of the past year were not reported in season to be included in the receipts of February, 1906.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN FEBRUARY, 1906

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for 'native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $145 42

Skowhegan, Bethany ch.	$6 71
Forest City, Sedence Welsh	1 00
Turner ch.	5 00
Houlton, 1st C. E., for wk. in Henzada, c. J. E. Cummings	12 50
A friend of Missions	2 00
Head Tide, J. Francis Carleton; $2 for Congo Mission; $2 for China Mission and $2 for India Mission	6 00
Bethel, Mrs. C. C. Garey	2 00
Presque Isle, 1st ch.	4 90
New Sweden Sw. ch.	16 00
Norway ch.	3 50
Sidney ch.	4 65
W. Enfield, W. S. Matthews	1 00
Ellsworth ch., Miss E. L. Austin	$1 00
Westbrook ch.	7 25
Thomaston ch.	24 31
Portland, Central ch.	7 91
Livermore Falls ch.	10 00
Lebanon & N. Berwick ch., for famine sufferers in Japan	1 00
Oakland, Jeannette Benjamin	1 00
Lamoine ch.	1 43
E. Blue Hill ch.	1 62
Surrey ch.	1 30
N. Sedgwick ch.	2 20
Sedgwick ch.	5 19
Waldoboro ch.	3 40
Woolwich ch.	3 50
Bowdoinham, Mrs. A. O. Purington	5 00
W. Sidney ch.	3 05
Atlantic, Mrs. L. M. Torrey	1 00

NEW HAMPSHIRE, $130 36

Milford, 1st ch.	$35 00
Concord, Sw. Y. P., t. s. n. p., c. O. L. Swanson	40 00
Concord, Chas. H. Martin	4 00
Hampton Falls, a friend	1 00
Fitzwilliam, 1st ch.	10 00
Antrim, Mrs. Clara M. Abbott	4 50
Keene, 1st ch.	25 86
Penacook C. E., t. s. Walter Bullen	10 00

VERMONT, $298 85

Bennington C. E., for Banza Manteke	$7 50
Rutland ch., for C. A. Converse fund	100 00
E. Dover, Mr. & Mrs. H. Y. Turner	1 00

W. Brattleboro ch. ..	$17 72
Brattleboro ch.	1 00
N. Troy B. U.	1 00
Passumpsic ch.	8 50
Passumpsic C. E.	2 73
Wallingford, Miss M. S. Wylie, t. s. C. A. Converse	2 00
Shaftsbury ch., for do.	12 15
Hydeville ch., for do...	15 00
S. Newfane, a friend ..	50 00
Grafton, C. R. Upton & wife	4 00
Colchester ch. & S. S.	11 00
Fairfax, Mary L. Wheeler — mother & sister	2 25
Vergennes ch.	3 50
Montpelier ch.	34 50
Montpelier, C. C. Holmes	25 00

MASSACHUSETTS, $3 795 85

Boston, Clarendon St. ch.	$229 76
Boston, Dudley St. ch.	50 00
E. Boston, a friend, for Yaohow sta.	25 00
Winchester B. U., t. s. n. helpers, c. Dr. Bunker	8 00
Marshfield, North ch. .	10 00
Cambridge, A. E. Reynolds	3 00
Cambridge, Mrs. E. L. Cherry	1 00
Cambridge, 1st ch. ...	1 315 00
Mt. Herman, Mrs. Emeline Fletcher Dickerson, in memory of Rev. E. N. Fletcher, for mission wk. in Maubin	25 00
Fall River, 1st ch.	36 00
Fall River, 3d C. E. ..	1 00
Fall River, T. C. Canfield	25 00
Fall River, 3d C. E., for Ningpo	10 00
Fall River, Rev. & Mrs. D. B. Jutten, t. s. n. p., c. W. Bushell	20 00
Fall River, Temple C. E., t. s. C. E. Tompkins	25 00
Attleboro, 1st C. E. ..	3 76
Fitchburg, L. Wilder .	1 00
Fitchburg, Willard Cosmen	1 00
Roslindale, Mrs. S. W. Weld	1 00
Wollaston, 1st ch., for J. C. Robbins. Phil. Ids.	41 06
Springfield, a friend ...	50 00
Springfield, Park Ave. Mem'l ch.	12 18
Rowley, S. S. Primary class	1 00
Vineyard Haven ch., D. F. Chessman	15 00
Salem, Mrs. S. H. Phillips	5 00
Holyoke, 2d ch.	167 04
Holyoke, 2d S. S., for Japanese famine fund	19 00
Dedham, Mrs. F. J. Babcock	1 00
Dedham, Dr. F. L. Babcock	3 00
Dedham, 2d ch.	19 00
Roxbury, Elm Hill ch.	20 40
Manchester ch.	4 00
Gloucester, F. L. Story	1 00
Gloucester, 1st W. M. Circle, t. s. n. teacher, Rebecca	30 00
Foxboro C. E., for Tokyo, Japan	$10 00
Ludlow, a friend, "In Memoriam"	100 00
Melrose, Fells ch.	5 00
W. Boylston, 1st ch. ..	11 41
Grafton, 1st B. U.	3 50
N. Tewksbury ch.	46 62
Lynn, Washington St. ch.	231 35
Dorchester, a friend, for Sungiah, c. W. S. Davis	20 00
Newton, Immanuel ch.	368 41
W. Newton, 1st ch.	1 10
Easthampton, Miss Abbie A. Smith	3 00
Worcester, Lincoln Sq. Jr. Union, for Gospel Ship	1 00
Campello, Warren Ave. ch	9 00
Milford, Pine St. ch. ..	3 48
Wakefield, 1st ch.	41 02
Palmer, Marjorie Stevenson	1 00
Palmer, 2d ch.	12 16
Haverhill, 1st ch., for famine relief in Japan, c. S. W. Hamblen	45 00
Ipswich, Immanuel ch.	8 00
Hudson, 1st C. E., t. s. n. p. San La	6 25
Malden, 1st ch.	287 94
Brookline, Mrs. E. C. Wilson	200 00
Brookline, Lilly M. Wilson	50 00
Brookline, Annie E. Wilson	50 00
Stoneham, 1st ch. ...	15 00
Northboro ch.	15 25
Allston, Brighton Ave. ch	39 90
W. Royalston ch.	2 78
Hyde Park Y. P., t. wk. G. H. Brock, Kanigiri	3 00
Northboro Y. P.	5 48
Wakefield, E. R. Partridge	1 00
N. Adams, Mrs. Dumsville	1 00
Florida, J. H. Bigger & family, t. wk. at Kisting	5 00
N. Scituate, Mr. & Mrs. H. T. Bailey...	2 00
Cottage City, Mrs. Lucy P. Smith	1 00
Cottage City, Rev. & Mrs. S. A. Dyke ...	1 00
Cottage City, Mrs. Mary J. Leighton	1 00
Cottage City, Mrs. J. H. Gorham	1 00
Cottage City, Mr. & Mrs. Joseph Turnell	1 00
Cottage City, Mr. & Mrs. J. E. Sanford ..	1 00
Montague, Mrs. A. A. Smith	5 00

RHODE ISLAND, $799 23

Providence, Geo. M. Snow	$21 19
Providence, 1st ch.	634 90
Providence, Miss Elizabeth B. Welch	100 00
Providence, Central S. S., Prof. W. T. Peck's class	5 59
Oak Lawn ch.	22 50
Sheldonville, Mass. Miss. Circle	1 00
Providence, Mt. Pleasant ch.	14 05

CONNECTICUT, $653 85

New Haven, 1st ch. ..	$166 85
New Haven, 1st S. S., $50 t. s. Rev. W. F. Beaman, & $25 t. s. L. W. Bickel	75 00
Thompson, Central Y. P., $10 for Mr. Brock's field, $10 for China, and $10 for Phil. Ids.	30 00
Shelton ch.	6 25
Rockville, Mr. & Mrs. Wm. Butler	150 00
Rockville, E. G. Butler	30 00
Norwich, 1st ch.	25 00
Hartford, South ch. ..	25 00
N. Lyme ch.	5 00
Packerville ch.	10 00
Bloomfield, a friend ..	5 00
Danielson, Mrs. H. N. Clemons	1 00
Ansonia C. E., t. s. S. R. Vinton's wk.	25 00
Norwich, S. B. Palmer.	5 00
Norwich, J. L. Case ..	5 00
Norwich, Chas. Brown.	2 00
Norwich, Lucius Brown	1 00
Norwich, J. C. Perkins.	3 00
Norwich, A. P. Carroll,	1 00
Norwich, Thatcher Otis	1 00
Norwich, Mrs. O. Kinne	1 00
Norwich, W. B. Cranston	1 00
Hartford, a friend, t. wk. of J. L. Dearing,	1 00
Hartford, South ch., a friend	1 00
Hartford, Asylum Ave. ch., a friend	1 00
Deep River S. S.	4 25
Stonington, 3d ch.	2 50
Mansfield, Central ch., Leonard Smith	20 00
Willington ch.	45 00
Stamford, Italian S. S.	1 00
Stamford, 1st ch., Miss E. I. Youngs	4 00

NEW YORK, $3 902 91

Ovid Center ch.	$24 00
Brooklyn, Green Ave. ch	50 00
Brooklyn, M. E. Chapman	250 00
New York, Helen F. Clark	2 00
New York, Hope H. Colgate, for special wk. at Shaohsing, c. F. W. Goddard	200 00
Mt. Vision ch.	11 77
Andover, Baraca class, for Capis	27 75
Clifton Springs, Mrs. A. C. Lyon, for famine sufferers in Japan	1 00
Clifton Springs, Mary E. Chapman, for do.	1 00
Worcester, L. H. Mosier, sale of curios ..	4 80
Bath, Mrs. E. C. Mitchell, for famine sufferers, Japan	5 00
Warsaw, 1st C. E., for wk. of Loikaw sta., c. S. E. Samuelson .	25 00
Middletown, Calvary C. E.	2 70
Middletown, Calvary ch.	12 58
Clifton Springs S. S. ..	11 58
Troy, 1st ch.	179 24

S. S., of wh.
r the Gospel
..... $186 99
ward Carter,
..... 2 00
y, Mem'l ch. 5 00
E. Rossman. 5 00
..... 5 50
age ch..... 6 00
abernacle ch. 67 85
psie, Chas. G.
, for Keng-
..... 50 00
, 1st ch. ... 8 58
n, 1st C. E.
..... 1 35
, 1st S. S. .. 1 07
, 2d ch..... 18 69
dy, Emman-
..... 42 09
rospect Ave.
'. P., t. s. A.
on 325 00
Mrs. Nellie S.
ugh, t. wk.
ole Orphan-
..... 12 50
, 2d ch., t. s.
mny 190 90
, Ione A.
..... 20 00
Joseph Rie-
..... 3 00
U., for fam-
ef in N. Ja-
S. W. Ham-
..... 6 00
B. U., for
fund 15 00
, W. T. Rich-
..... 10 00
ch..... 39 50
ille ch., a
r 2 00
Warburton
S. 21 69
n, 1st Soc.,
f of mission-
W. Japan, c.
Hamblen ... 10 00
Corners, a
..... 3 00
n, Calvary
..... 18 00
a S. S. 15 09
a ch..... 2 22
ch..... 10 70
ake ch. 11 25
, a friend ... 2 00
ch..... 67 01
ille ch. 13 00
ah ch..... 57 68
h..... 33 57
a friend 25
burg ch. 7 30
ga ch..... 40 55
ga Y. P. ... 14 00
ga S. S..... 23 56
ry, 1st ch. .. 10 90
, 1st ch. 50 00
ale, a friend . 5 00
ills, a friend . 1 00
Mem'l ch.,
Potter Bailey,
:., c. E. O.
..... 5 00
, Central ch.,
..... 50 00
, Greenwood
iend 10 00
, 6th Ave. ch. 66 70
, 1st ch., E.
..... 20 00
, Euclid Ave.
..... 5 00
, 1st Ger. ch.,
..... 11 70
, Pilgrim ch. 13 08
, Greenwood
..... 87 55

Brooklyn, Union, Greenpoint ch..... $33 83
Brooklyn, Bushwick Ave. ch..... 35 40
Babylon ch..... 5 00
Babylon Y. P. 10 00
Sag Harbor ch..... 3 00
Elmhurst ch..... 18 02
Rockville Center ch... 10 00
Eaton ch..... 65 50
Eaton S. S. 12 00
Madison ch..... 25 00
Madison S. S..... 12 50
Frankfort ch..... 51
Rochester, Park Ave. ch..... 107 77
Baldwinville ch. 21 33
Camillus ch. 8 87
Canandaigua ch., for sta. plan 45 02
Reeds Corners ch. 22 45
S. W. Oswego ch. 13 02
Preston Hollow ch. 26 60
New Rochelle S. S. ... 50 00
New York, 1st Sw. ch.. 66 05
New York, Mt. Morris ch. 30 00
New York, North Y. P., for Loikaw sta... 12 50
West Farms S. S. 5 61
Yonkers, Bethany ch. 9 84
Berlin Y. P. 4 50
Parishville ch..... 111 55
Carmel ch..... 45 16
Carmel Y. P. 3 00
Carmel S. S. 5 00
Glen Falls ch..... 84 75
Whitehall S. S. 6 26
Marion S. S..... 23 55
Palmyra Y. P., for Loikaw sta. 4 50
Palmyra S. S., for do. . 5 00
Sloansville ch..... 5 50
Westford, a friend ... 50
Dundee ch..... 28 83
Timothy Parker 1 50
Eva Palmer, for wk., c. Dr. Crumb 6 25
A friend, in memory of mother for special need 200 00
New York, a friend ... 200 00

$3 904 91
Less amount over-credited in January to the Belleville ch. 2 00

NEW JERSEY, $487 46

E. Orange, 1st ch. of the Oranges, for wk. at Banza Manteke . $20 00
Bayonne, 1st ch. 5 00
Atlantic City, Mrs. S. M. McMaster 15 00
Middletown ch. 21 00
Montclair ch. 50 00
Montclair, Marjorie Harris, for two children, c. Mrs. Bullard 30 00
Montclair, Mrs. Harris, for one child, c. Dr. Clough 15 00
Mt. Olive ch..... 9 50
Metuchen S. S. 10 00
Newark, Sw. S. S. 10 10
Newark, Roseville S. S. 21 53
Roselle S. S..... 17 42
Westwood ch., for "Fukuin Maru" 11 00
Bayonne, 1st ch. 7 50
Paterson, Union Ave. S. S. 29 98
Glenwood S. S. 62 00
Butler S. S. 18 16
W. Hoboken S. S. 42 17
W. Hoboken S. S. 9 37
Hackensack, 1st S. S. . 8 00
Camden, Linden Bible School $11 83
Magnolia ch..... 1 00
Egg Harbor City ch... 5 75
Newbold-Westville ch. 7 05
Washington ch. 21 00
Stockton, Berean ch... 3 16
Trenton, Grace S. S. .. 2 92
Dividing Creek ch. 20 00
Greenwich ch. 2 02

PENNSYLVANIA, $4 267 87

Pittsburg, Fourth Ave. Ladies' Aid Soc..... $50 00
Washington, 1st ch... 23 92
Oil City, 1st ch..... 30 00
Williamsport, 1st S. S., $5.73 for wk., c. C. W. Briggs 14 69
Slatington, "G"..... 1 00
New Brighton, 1st B. U., for Yachow sta. 25 00
Clifford Ladies' Miss. Soc. 1 00
Turtle Point ch..... 1 00
Port Allegheny ch. .. 14 00
Ulysses ch..... 23 60
Ulysses Y. P., for Jaro, 5 00
Mt. Zion ch..... 50
Mt. Zion S. S. 2 50
New Castle, Immanuel B. U..... 5 00
Towanda, Bethany ch. 12 20
Towanda, Bethany B. U., for wk. at Bassein, c. L. W. Cronkhite 16 34
Fassetts ch..... 1 75
Warren C. E., for Phil. Ids. 2 06
Forest Lake ch..... 5 00
Forest Lake S. S. 1 00
Norristown, 1st S. S. . 10 00
W. Chester, Olivet ch.. 12 27
Altoona, Mem'l Miss. Soc., for Jaro 6 25
Homewood ch. 12 60
Union ch..... 12 50
Union S. S. 1 30
Kittanning ch..... 35 11
Elk Creek Union S. S. . 1 75
California ch. 20 18
California S. S. 4 28
California B. U..... 2 00
Mt. Moriah ch. 20 00
Philadelphia, Nicetown, 1st ch..... 67 61
Philadelphia, Frankford ch..... 15 68
Philadelphia, North ch. 1 30
Bristol, 1st S. S. 8 00
H. Gelan & wife 2 00
Bradford ch. 11 00
Warren, 1st ch. 53 75
Warren, 1st ch., t. s. n. p., c. Dr. Cronkhite . 31 60
Ridgway ch. 8 00
Philadelphia, Falls of Schuylkill ch..... 6 63
Philadelphia, Belmont Ave. ch..... 34 90
Philadelphia, Belmont Ave. S. S. 19 65
Philadelphia, Epiphany ch..... 126 38
Philadelphia, New Tabernacle ch., Q'y. 21 29
Philadelphia, Memorial ch..... 157 00
Philadelphia, Chestnut Hill S. S., for scholar, c. J. W. Carlin 9 00
Philadelphia, Chester Ave. ch..... 10 00
Philadelphia, Angora ch..... 17 50
Philadelphia, Angora S. S. 4 35
Philadelphia, H. C. F., for Kiating, China . 2 00

Philadelphia, Mrs. H. N. McKinney, for W. China Mission... $20 00
Philadelphia, Mrs. S. A. Trevor, $1 000 of wh. is memorial to Dr. M. R. Trevor, t. s. and work of W. F. Thomas..... 2 000 00
Lower Merion ch., $5 of wh. is for Yachow sta..... 10 00
Lower Merion S. S. 22 47
Philadelphia, Trinity ch..... 30 00
Crafton ch., t. s. n. p. at Banza Manteke . 6 25
Homestead ch., Q'y... 26 77
Wilkinsburg, 1st ch., Q'y 73 10
McKeesport, Fifth Ave. ch..... 9 59
Shady Ave. ch..... 100 00
Wilkinsburg, W. M. Circle, for three orphans, c. H. Huizinga 22 50
W. Newton ch..... 34 75
Summit Hill ch. 2 00
Shenandoah, Calvary ch..... 17 10
Westfield ch. 4 00
Herrick Center ch.... 2 40
Pittsburg, Chatham St. ch. 5 00
Pittston, Luzerne Ave. ch..... 24 00
Edwardsville, Immanuel ch..... 11 50
Dorranceton ch..... 2 00
A friend, by Daniel Keefer..... 30 00
W. J. Stewart, M.D., for Birdie Stewart Mem'l, t. s. n. p., c. L. W. Cronkhite ... 25 00
Cash, for famine sufferers in Japan 5 00
R. U. E., for India ... 3 00
A Christian Steward, t. sal. of Dr. Corlies . 800 00

WEST VIRGINIA, $186 37

Cherry Run, Mrs. J. C. Anderson $1 00
Rock Lick, N. Lyon .. 1 00
Broad Run ch. 6 50
Mt. Carmel ch. 10 15
Salem ch. 28 40
Salem S. S. 4 60
Salem B. U. 2 00
Salem Jr. B. U. 2 50
Salem, Woman's Auxiliary 2 50
Weston ch. 39 95
Palatine ch. 9 55
Two Runs ch., F. F. Daniells, S. F. Daniells & S. M. Thompson..... 9 00
Spencer ch. 35 92
Zoar ch. 3 50
Pleasant Valley ch.... 5 00
Union Valley ch..... 5 15
Hethlehem ch. 4 15
White Oak ch..... 8 50
Stillwell ch. 7 00

DELAWARE, $40 00

Wilmington, 2d S. S. . $20 00
Wilmington, Bethany S. S. 20 00

DISTRICT OF COLUMBIA, $59 40

Washington, Calvary C. E., t. s. Rev. & Mrs. W. Boggess ... $25 00
Washington, Grace S. S. $13 60
Washington, 1st ch., t. sal. A. C. Darrow .. 9 55
Mt. Tabor S. S..... 3 00
Hyattsville ch. 5 03
Hyattsville S. S. 3 22

ALABAMA, $10 00

Birmingham, Max J. Schimmel $10 00

MISSISSIPPI, $2 00

Jackson Miss Ethel Lamy, for wk. in Africa $2 00

ARKANSAS, $6 00

Eureka Springs, Miss Mary Huling $6 00

OKLAHOMA, $35 59

Carmen S. S. $2 01
Carmen, Mrs. C. Tilbury 2 50
Cheyenne, 1st Indian ch., for Tura sta. ... 7 00
Cheyenne, 2d Indian ch., for Tura sta. ... 7 10
Edmond ch. 8 08
Hennessey S. S..... 3 90
Hunter ch. 5 00

INDIAN TERRITORY, $9 04

Bartlesville ch. $6 75
Bartlesville S. S., Mrs. Armstrong's class .. 2 29

WISCONSIN $371 37

Wausau ch. $10 00
Racine, Lydia J. Christopherson; $36 t. s. n. miss. Mavaba, c. P. Frederickson, and $2 for orphan children, c. do..... 38 00
Waupun Union ch. .. 17 85
Monroe Union ch. ... 5 19
Tomah ch. 12 00
Ashland Sw. ch., C. Erickson, for Japan 4 50
Lake Nebagamon ch.. 16 95
Lake Nebagamon Y. P. 5 00
Lake Nebagamon Soc. 8 05
Muskegon, L. M. Lundquist, for Japan.... 5 00
Trade Lake ch. 19 00
Raymond ch..... 4 00
Camp Douglas ch. 5 68
Milwaukee, Mrs. M. B. Lindsay 100 00
Portage ch. 110 00
Appleton ch. 10 15

MICHIGAN, $265 97

Detroit, C. A. Votey .. $0 40
Aurelius B. U., for Ningpo 12 50
Sand Hill, 1st S. S., $10 for Gospel Ship . 12 00
Litchfield ch., C. S. Emerson, t. s. n. workers, c. L. W. Cronkhite 12 50
Jackson, E. Main St. C. E., for wk. in W. China 22 85
Grand Rapids, Wealthy Ave. B. U., for Tokyo 6 00
Detroit, North ch., Misses Osborn & Banes, for sta. plan in Africa 25 00
Rochester ch..... $5 00
Stanton ch. 2 50
Stanton Jr. B. U. 50
Marlette ch. 2 50
Leslie ch., for wk., c. A. J. Weeks 17 74
Clark Lake ch..... 5 00
Jackson, E. Main St. ch..... 3 18
Charlotte, 1st ch. 15 45
Battle Creek ch. 7 00
Battle Creek, Mrs. G. H. Shepard 2 00
Bloomingdale ch. 13 00
Lawton ch..... 9 35
Morenci ch. 20 00
Weston, 1st ch. 25 45
Reed City ch. 17 40
Bay City, 1st ch..... 7 00
Bay City, West ch. ... 4 00
Manistee, Sw. Sewing Circle..... 10 00
Fowlerville ch..... 4 40
Holton ch. 3 25

ILLINOIS, $914 93

Galesburg, 1st S. S., Kindergarten Dept. $5 00
Chicago, Moody Bible Institute, Miss. Study & Prayer Union, for evangelistic wk. in Phil. Ids. 10 00
Chicago, Mrs. D. E. Halteman 6 00
Grand Tower, William Taggart Wilson 300 00
Big Rock ch., for famine relief in Japan, c. S. W. Hamblen .. 4 00
Waterman ch. 6 00
Alton, 1st ch..... 27 82
Hudson, 1st S. S. 11 56
Tuscola ch., Lucy M. Jones..... 5 00
Atwood ch. 6 01
Fidelity ch. 9 00
Chicago, Covenant ch. 47 00
Chicago, Mem'l ch. .. 45 00
Chicago, Auburn Park ch. 20 00
Chicago, Covenant ch., The Philatheas, for Burman wk. at Rangoon sta..... 30 00
Chicago, 1st Dan. ch. . 40 80
Berwyn ch. 100 00
Ravenswood ch. 15 75
Savanna S. S. 1 64
Loda ch. 50 00
Momence ch..... 30 05
Moline, 1st ch..... 3 00
Rock Island, 1st ch. .. 37 55
Rock Island, 1st B. U. 6 00
Roseville ch. 1 25
Moweaquan ch. 11 00
Chicago, 2d Sw. ch., for Tamuram, c. O. L. Swanson 20 00
Chicago, 2d Sw. ch., for Ma Kyr, c. Dr. East 35 00
Berwyn, Sw. B. U..... 15 00
Austin Sw. B. U., for lady missionary in Spain..... 12 50
Chicago, 1st Sw. ch., John Berg, for Philip, Assam 3 00

INDIANA, $241 40

Seymour, 1st ch. $10 00
S. Bend, 1st ch., Peter Stocker 30 00
Avoca ch. 3 50
Seymour, Miss Alice Carlson 10 00

.st ch.	$46 28
te, 1st B. U.	28 00
te, 1st S. S., . 6	26 17
, 1st ch. ...	50 76
ch.	1 00
h.....	2 75
ch.....	2 00
ch.	1 70
h.....	1 44
y ch.	8 00
ch.	3 75
h., Mrs. H. al	1 50
n ch.	14 55

HIO, $1 962 23

.st Regular . s. Rev. & peicher ...	$200 00
Euclid Ave. or hospital G. G. Cro- a	25 00
it ch.....	8 00
Bethany ch.	4 50
e ch. ...	3 60
Miss M. L. ., t. s. boy	
arichs	5 00
y, Geo. R.	20 00
1st B. U...	25 00
on S. S., for l wk., c. S. len.....	6 00
ch., thank	7 00
h.....	15 00
Cedar Ave.	97 00
East End	155 62
nd B. U., t. Huntley....	25 00
B. U., t. s. a.....	15 00
B. U.	1 45
Mrs. Evart, ding new difice in To-	3 00
it ch.	1 022 32
l St. ch. ...	10 00
.....	3 20
ch.	16 81
kingum ch.. , Lincoln	2 50
, Mt. Au-	5 00
, Ninth St.	73 11
.....	152 24
n.....	5 35
rn, Himrod	5 78
diss Thomp-	1 00
S. S.	4 17
ol ch.....	33 58
, L. Neff .. Miss Mar- loways	10 00 1 00

NESOTA, $799 12

J. Graham, it Tokyo sta.	$5 00
Mrs. W. N.	2 00
L. Nelson...	5 00
, a friend ..	6 42
Sw. ch.	28 15
on, Sw. ch., ...	10 00
P., for one Phil. Ids., c. V. Johnson .	25 00
Lewis Mill-	10 00
Alexandria ch.....	$7 00
Brainerd, P. S. Nelson, special, for nat. pr., c. Mrs. J. E. Case, Hensada	25 00
Willmar ch.....	12 50
Mrs. Hans Bjorklund .	50 00
Albert Lea, J. & A. Berglund	10 00
Isanti, N. A. Falk	25 00
Fergus Falls, Elof Dahlborg	25 00
Reynolds ch.....	5 00
Bemidji ch.....	21 45
Blooming Prairie S. S..	2 00
St. Peter, C. C. Opsahl,	4 00
Bigstone, Mrs. L. C. Bentsen	10 00
Clarks Grove ch.	321 50
Clarks Grove, Mrs. P. Larson	30 00
Clarks Grove, Mrs. J. Anderson, for orphans, c. P. Frederickson	10 00
Konhakee ch., for orphans, c. P. Frederickson	2 00
Walworth ch.....	6 00
Grand Rapids ch.	1 66
Minneapolis, Calvary S. S., for sta. work, c. Miss A. M. Gooch, Hensada	60 00
Minneapolis, Chicago Ave. ch.	42 54
Vernon Center S. S. ..	1 90
Bricelyn, Mr. Foster, for sta. wk., c. Miss L. Mead, Chofu, special.....	25 00
Red Wing Am. ch.....	10 00

IOWA, $758 17

Ottumwa, 1st ch.	$12 25
La Porte City, David Hanchett	128 00
Bradgate, M. J. Mowe, in memory of his mother, Mrs. Sarah N. Mowe	125 00
Iowa City, Amos N. Currier, for famine relief in Japan	20 00
Cedar Rapids, Calvary ch.....	4 00
Vinton ch.....	34 45
Marion ch.....	7 00
Swalesdale ch.	26 50
Swalesdale B. U., for sta. in Phil.	6 25
Cedar Falls, Myra E. Call	10 00
Waterloo, Walnut St. ch.....	69 28
Mason City ch.	48 50
Brighton ch.	5 00
Louisa Center ch.....	7 30
Mediapolis S. S.	3 07
Rome ch.....	4 85
Danville ch.	21 40
Lowell ch.	6 62
Cherokee B. U., for S. E. Moon, Banza Manteke	3 75
Gowrie Sw. ch.	10 00
Stratford Sw. ch.	5 00
Village Creek Sewing Soc.	10 00
Kiron, Mrs. Axel Larson.....	16 04
Bonaparte, Mt. Zion ch.....	3 30
Eldora ch.	6 15
Des Moines, Caroline E. Frees, for A. F. Groesbeck, China...	10 00
Des Moines, Forest Ave. S. S.	6 56
N. Union ch.....	$1 00
Fremont ch.	27 30
Fremont S. S.....	3 00
Maquokets ch.....	47 80
Davenport ch.	64 00
Sac City ch.	4 80

NORTH DAKOTA, $78 40

Kulm, C. J. L.	$50 00
Valley City ch.	1 50
Fargo, Sw. ch.....	15 00
Kenmare ch.	11 90

SOUTH DAKOTA, $527 36

Spearfish, L. C. West..	$5 00
Madison B. U., t. s. C. W. Briggs	5 00
Big Springs ch.	434 93
Berton ch.	25 00
Bloomingdale ch.	30 33
Spencer ch.	14 05
Watertown ch.	13 05

NEBRASKA, $595 40

Cambridge, George N. Hardin, t. s. A. E. Carson.....	$120 00
Lincoln, M. A. Hyde ..	50 00
Glenville ch.....	250 83
Hastings Fisher S. S., for W. T. Elmore, Podili	15 00
Weston, Sw. ch.....	11 65
Wahoo, Sw. ch.....	5 45
Valley, Sw. 1st Lad. Aid Soc.	5 00
Valley, 1st Sw. ch.	7 70
Weston Sw. Lad. Aid Soc.	10 00
Peru ch.....	27 35
Hartington ch.	7 92
Creighton ch.	9 50
Tekamah, Mr. & Mrs. Jas. Jacobson, for P. Frederickson & J. O. Gotaas	10 00
Tekamah, Christina, Ernest & Andrew Jacobson, for children's home, c. P. Frederickson	5 00
Silver Creek, Mrs. S. H. Tolman & daughters.	10 00
Albion, a friend.....	50 00

KANSAS, $375 98

Winfield, Mr. & Mrs. F. E. Pierce	$19 00
Onaga, May Jenison ..	5 00
Stark ch.	1 00
Jewell ch.	8 50
Vicksburg ch.	10 00
Vicksburg S. S.....	3 00
Pomeroy ch.	1 00
Sabetha, S. J. Miner, t. const. L. M.....	10 00
Delaware ch.	49 80
Roys Creek ch.	2 50
Hiawatha, G. Kinzie .	5 00
Morrill ch.	14 00
Bethel ch.....	21 85
Prairie Temple ch.....	7 00
Oberlin ch.	10 00
Clyde ch.	5 25
Barnard ch.....	7 70
Minneapolis ch.	25 00
Beloit ch.....	8 75
Simpson ch.	1 65
Independence, Bethel ch.....	1 50
Downs ch.	8 20
Woodstow ch.	10 03
Wayne, Ira Craft	6 00
Fairport ch.	10 00
Hays ch.....	11 57
Russell ch.	1 65
Wakeeney ch.	5 28
Colyer ch.....	5 75
Burden, Joel Dyer ...	100 00

MONTANA, $4 00

Boseman, E. Alward..	$4 00

WYOMING, $4 20

Thermopolis S. S.....	$1 00
Basin S. S.	3 20

COLORADO, $352 34

Boulder, 1st ch.....	$71 00
Boulder, 1st W. M. Soc.	14 50
Ft. Collins, Mulberry St. S. S.	2 00
Colorado Springs, 1st ch.....	19 02
Colorado City ch.	12 25
Denver, Judson Mem'l ch.	20 00
Denver, Bethel ch.	21 00
Denver, Mt. Olivet ch.	12 00
Berthond ch.	6 32
Greeley ch.....	81 90
Greeley, E. Janssen, for share in Japan..	12 00
Loveland ch.	76 00
Pueblo, Lake Ave. ch..	4 35

IDAHO, $11 75

Emmett ch.	$11 75

ARIZONA, $15 00

Naco ch.	9 78
Naco S. S.	5 22

WASHINGTON, $214 05

Harrington B. U., for Capis.....	$12 50
Ballard ch.	28 00
Kent ch.	26 75
Kent Y. P.....	1 00
Kent S. S.	2 25
Seattle, 1st ch., G. M. Terrell.....	5 00
Seattle, Fremont ch., J. Cairns	25 00
Walla Walla, 1st Y. P., for Gospel Ship	18 00
Chehalis ch.....	2 85
Tacoma, 6th Ave. ch. .	21 14
Tacoma, 6th Ave. Mission Circle	5 00
Enon ch.....	2 70
Latah ch.	35 25
Freeman ch.....	3 61
Delta, Sw. Busy Bees, for wk. of O. Hanson	25 00

OREGON, $122 50

Halsey ch.	$6 50
N. Palestine ch.....	13 50
Providence ch.....	10 00
Salem S. S., for wk. in Phil. Ids.	50 00
Eugene ch.	25 00
Portland, Sw. ch.	12 50
Portland, 1st ch., Miss Millspaugh	5 00

CALIFORNIA, $1 612 71

Fort Bragg B. U., for sta. plan, Phil. Ids. .	$6 25
Lakeport ch.	21 50
Mendocino ch.	16 00
Mendocino S. S.	5 00
Sacramento, Immanuel ch.....	12 00
Anderson ch.	15 00
Berkeley, 1st ch.	72 00
Oakland, 10th Ave. ch.	225 00
San Francisco, Chinese ch.....	23 85
Armona ch.	3 70
Armona S. S.	2 05
Hanford ch.	10 13
Lemoore ch.....	$10 00
Porterville ch.	5 00
Selma Dane ch., Ladies' Aid, for children, c. P. Frederickson ..	5 00
Gonsales ch.....	8 50
Los Gatos ch.	10 00
San Jose, Emmanuel ch.	2 50
Bakersfield, 1st ch. ...	26 00
El Monte ch.	7 20
Long Beach ch., $500 for wk. in Phil. Ids. .	592 00
Los Angeles, Calvary ch.....	82 93
Los Angeles, Mem'l ch.	125 00
Monrovia ch.	126 55
Monrovia Y. P.	5 00
Monrovia Jrs.	5 00
Monrovia S. S.....	25 00
Ocean Park ch.	8 55
Pomona Y. P., t. s. Kondiah, Atmakur .	12 50
Rivera ch.	40 50
National City S. S.....	12 50
Highland, Miss Josephine Litsaw, t. s. A Sio, Ungkung ...	35 00
Oakland, J. A. Dennis.	50
Gardena, Mr. & Mrs. J. D. Greene, t. s. Tsin Dyiary Zin, c. E. E. Jones	50 00
Oakland, Calvary ch. .	4 00
Santa Ana, Miss Louise Morse	1 00

PHILIPPINE ISLANDS, $1 02

Kabanbanan Chapel .	$1 02

ENGLAND, $24 32

Dorset, Mrs. E. Banks.	$24 32

GERMANY, $5 00

Wandsbek ch.	$5 00

MISCELLANEOUS, $6 00

A friend	$1 00
A friend, for famine relief in Japan, c. S. W. Hamblen	5 00
Total	$24 093 42

LEGACIES

Mass., Gardner, Est. Susannah Stone	$5 00	
Mass., Seekonk, Est. Andrew N. Medbery .	500 00	
N. Y., Yonkers, Will of Sarah G. Hastings .	500 00	
N. Y., Monroe Co., Est. Jane A. Howe.	476 25	
Ill., Centralia, Est. Sarah A. Wakeman.	100 00	
O., Columbus, Est. John Knox.....	187 51	$1 768 76
		$25 862 18
Donations and legacies from April 1, 1905, to February 1, 1906.		211 510 64
Donations and legacies from April 1, 1905, to March 1, 1906 ..		$237 372 82

DONATIONS RECEIVE MARCH 1, 1906

Maine	$1
New Hampshire	1
Vermont	
Massachusetts	18
Rhode Island.....	
Connecticut	
New York	34
New Jersey	
Pennsylvania	27
Virginia	
W. Virginia	
Maryland	
Delaware	
District of Columbia..	1
N. Carolina	
Alabama.....	
Mississippi	
Kentucky	
Tennessee.....	
Louisiana.....	
Arkansas	
Indian Territory	
Oklahoma.....	
Wisconsin.....	
Michigan.....	
Illinois	
Indiana.....	
Ohio	
Minnesota.....	
Iowa	
Missouri	
N. Dakota	
S. Dakota.....	
Nebraska	
Kansas	
Montana	
Wyoming	
Colorado	
New Mexico	
Idaho	
Utah	
Nevada	
Arisona.....	
Washington	
Oregon	
California	
Nova Scotia	
Ontario	
Phil. Ids.	
England	
Denmark	
Germany	
Russia.....	
India	
China	
Africa	
Miscellaneous.....	
Scotland	
British Columbia.....	
Canada	
	$16

LEGACIES RECEIVED MARCH 1, 1906

Vermont	
Massachusetts	3
Rhode Island.....	
Connecticut	
New York	1
New Jersey	
Pennsylvania	
Ohio	
Illinois	
Michigan.....	
Minnesota.....	
Wisconsin.....	
Missouri	
Nebraska	
California	
N. Dakota	
	$6
Less amount returned to Michigan	
	$6

TOPIC FOR THE MONTH:

EDUCATIONAL WORK.

FOREWORD

HIGHER EDUCATION IN MISSION LANDS IS THE APEX OF MISSIONARY ENDEAVOR. IT IS PROFOUNDLY

RELIGIOUS, ESTEEMING THE FEAR OF THE LORD THE BEGINNING OF WISDOM;

INTENSIVE, HOLDING STUDENTS FOR YEARS UNDER THE STRONGEST INTELLECTUAL AND MORAL INFLUENCES;

STRATEGIC, SINCE IT CREATES AND MOLDS THE FUTURE LEADERS OF CHURCH AND STATE;

NORMATIVE IN THE EDUCATIONAL SYSTEMS OF NASCENT NATIONS;

DYNAMIC, ENABLING AND INSPIRING THE INFANT CHURCH TO DO ITS LEAVENING AND DIVINE WORK. — *Harlan P. Beach, D.D.*


SOOCHOW UNIVERSITY CHINA
REID CHRISTIAN COLLEGE
LUCKNOW INDIA METH.
METHODIST SOUTH
DOSHISHA COLLEGE
KYOTO. JAPAN. CONG.
SOOCHOW UNIVERSITY CHINA METH. SO.
CALCUTTA BENGALI COLLEGE INDIA METH
REPRESENTATIVE MISSION COLLEGE BUILDINGS

THE BAPTIST
MISSIONARY MAGAZINE

Vol. 86 MAY, 1906 No. 5

THE FINANCIAL OUTCOME

A YEAR ago the call went forth to the churches for an advance of fifty per cent. in their regular offerings to the Missionary Union. How has the call been answered? As we go to press it is too early to give exact figures, but it is certain that instead of fifty per cent. the increase will be not more than one fifth that amount. The statement issued by the treasurer gives the total donations from churches and individuals as $449,497.05, a gain of only a little above seven per cent. over the total of last year. The total offerings leave an indebtedness of $43,083.73. To those who have worked and prayed for a large increase, this must be a great disappointment. Many have seen the vision of possibilities in the work of our missions, and have rejoiced to give, some from their abundance, some in great sacrifice, that the great object for which the Church exists may be achieved, and the gospel of Jesus be made known to the world. Some churches nobly responded to the call, and largely increased their offerings. These gave, and have already received reward in closer fellowship with Christ, deeper interest in his work, and new impulses of generous giving. Was your church one of these? Were you one of those who gave? If so, you will join gladly with us in thanksgiving to God for these many gifts from many sources.

But the new year is upon us — has already begun. What shall be its record? Calls are coming from every mission for increased appropriations, to carry on adequately the work now in hand, and to take advantage of large and unprecedented opportunities for advance. It is not a misfortune that these spiritual opportunities should depend upon material resources. While increase of converts, development of schools, and popularity of medical work furnish the opportunity to the missionary for bringing men and women to Christ by the personal efforts he can give, they at the same time are our opportunity here at home to do the same by our gifts of money. Let us awake, then, to our opportunity! Let the past be past! A new year is before us! Let us advance with Christ!

NOTICES OF THE ANNUAL MEETINGS

THE ninety-second annual meeting of the American Baptist Missionary Union will be held in the First Baptist Church, Dayton, Ohio, beginning at 2 P.M., Monday, May 21, 1906, and continuing through Tuesday evening, May 22.

HENRY S. BURRAGE,
Recording Secretary.

Portland, Maine, April 1, 1906.

THE ninety-second annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church, Dayton, Ohio, at 9 A.M., Monday, May 21, 1906.

E. P. TULLER,
Recording Secretary.

Chicago, Ill., April 1, 1906.



KACHIN SCHOOL, BHAMO, BURMA

PHASES OF EDUCATIONAL WORK

FRUITAGE OF THE SCHOOL

THE first fruitage is trained leaders, communities transformed and an educational system established. While most Burma Christians are farmers, leaders are found in every walk of life, including pastors, teachers, government clerks, inspectors of schools, doctors, lawyers, business men, clerks of stores, telegraph operators, engineers, machinists and others, no one of whom could have attained his present position without the training of the schools.

The transformation of communities is equally noticeable among the Karens who have come in by village and tribal movements. Gathered around their Christian school, they present examples of peaceful, Sabbath-observing, prosperous communities in marked contrast to their heathen neighbors. Formerly slaves of the Burman, the Christian Karens have by industry and thrift become landholders, some of whose fields are tilled by hireling Burmans, thus reversing former conditions.

The schools have produced increased desire for education. To satisfy this a general system has been established comprising the local primary vernacular village school; the anglo-vernacular secondary school at missionary headquarters; girls' boarding schools, Bible schools and high schools at strategic centers; the theological seminaries at Insein; and the Baptist college at Rangoon. The schools now number 638 and pupils 23,015. What a growth in ninety years since the first class sat at the feet of Ann H. Judson!

What fruitage are these schools now growing? 1. They are continuing to transform races like the Kachins, a tribe of mountaineers on the Chinese border, among whom Rev. W. H. Roberts is pioneering. Their fathers were brigands and held up every passing caravan. One photograph shows this raw Kachin material, with banged hair, silver neck-rings, flannel ear draperies, innumerable blackened bamboo hoops at the waist in place of a belt, abbreviated skirts and generally heathenish aspect. The other shows the material transformed and the mission school at Bhamo where the process goes on.

2. They afford increasing evangelistic opportunity. Three hundred and twenty-four pupils were baptized last year and 290 had the ministry in view. Once native school children could be secured only by virtual adoption. They had to be clothed, fed, housed, educated and given money for the contribution box at mission expense. All this is changed. Pupils are now flocking to mission schools and their parents are sustaining them and helping to sustain the schools. In 1904 they paid in school fees, cash contributions, food supplies and buildings, $85,468.00.



WILD KACHINS, BURMA

[Photograph No. 3 shows a school building at Danubyu erected by funds raised in Burma and sustained by school fees and government grants. No. 4 shows a day school at Henzada similarly sustained. Fifteen years ago the school on that site had a dozen pupils and derived three fourths of its support from America.]

3. They are training leaders in every calling. There are 170 students in our theological seminaries, about 100 women in Bible schools, and about 100 students in normal classes for teachers. Among the thousands of others are those who will enter every honorable calling, establish sweet Christian homes, and bring the culture of the schools into daily life. These schools have in them the hope of the future. Surely the Rangoon Baptist College which stands at their head, merits an immediate, adequate endowment, as well as its proposed permanent college building, Cushing Memorial Hall, towards which Burma pledges one fourth of the needed $60,000.00. — JOHN E. CUMMINGS, Henzada, Burma.

FROM VILLAGE SCHOOL TO SEMINARY

IT is a long way and sometimes tortuous, but not as difficult as in some other lands. It will be longer and more difficult in future, for standards of intelligence are changing and entrance requirements will be increased. Most of the men who are in the ministry in our Telugu Mission today received their start in the village school; but comparatively few of them came directly from the village to the seminary. The route has usually been by way of boarding schools of primary, lower secondary or high school grade. In recent years a growing number of students who have taken more or less of the high school course at Ongole have entered the seminary, but as yet no graduates from the college have entered the ministry. There are men of ability in the Telugu ministry, and their number is increasing. Only yesterday a young man who has just passed his first arts (equivalent to sophomore) examination at Ongole came to me and announced his intention of fitting himself for this service. He seemed very happy over the decision. So are we. May his kind increase! He is the first.

Ordinarily missionaries select the most likely pupils from the village schools and place them in the station boarding school, where they remain for one or more years, whence they pass on to other schools or into active life. From these pupils have come the hundreds of teachers, Bible women, evangelists and pastors now in the service of the churches and the Christian communities of the mission.

The minimum requirement for entrance upon the seminary course at Ramapatam is the primary examination, and the lowest age at which a student is accepted is eighteen years. One happy result of fixing these limits has been that gradually a better qualified class of men has come for training. So many boys, eleven, twelve or thirteen years of age, now pass the primary

examination that several years' extra instruction are possible between that and the time they may decide to enter the ministry. Some pass their lower secondary test and are trained as teachers and then go on to the seminary; and some after years of teaching come for theological training. Some are married, and some are not. The wives of the married enter the classes with their husbands and take the course; and if there are children, the larger ones attend the station day school, and the infants are cared for in a *creche*.

Presidents of Baptist theological seminaries, and their boards of trustees in the United States, in search of improvements, please take note.

The course at the seminary is quite difficult. It extends through four years, during which time every book in the Bible is studied. Students are given practical as well as theoretical instruction, for aside from class room and text-book work village preaching and touring constitute a part of each year's labor. Upwards of a hundred students are in attendance annually. To prepare these students for the seminary the village and all other schools are necessary; and the seminary is necessary in order to furnish well-trained men to preach the gospel to the people and to lead the churches in their difficult path toward self-respect, self-sustenance and self-extension. — W. L. FERGUSON, Madras, South India.



SECTION OF TEMPLE, UDAYAGIRI, SOUTH INDIA

EXTENSIVE progress is reported as being made with the opening up of the southern Shan states. Roads are being made by the various sawbwas, some of them so good that a missionary was able last year to drive 144 miles along them in a dog-cart. The construction of the long-talked-of railway will effect much in the same direction. — *The Indian Witness.*

SOLVING SOME EDUCATIONAL PROBLEMS

LOOKING at the situation as it confronts us today in India with its caste system, especially in Assam with its mixed population, what are some of the problems to be solved? Here we have, living side by side, the Assamese who are eager for and appreciate education; the illiterate hill tribes; and a great mass of ignorant people who belong to the tea garden coolie class and who now constitute one of the important elements entering into this mixed civilization.

The great majority of our Christians belong to the illiterate classes, hence the first problem is: To make them *realize the need and appreciate the value of education*. *Lassez faire* is the doctrine of these people. If they think of the matter at all, their thoughts are about as follows: "What is the good of education? Our fathers and grandfathers never bothered about such things. They never had schools. You can not plow more ground if you know how to read; and besides if one goes to school his body gets soft and he will be lazy and become a gentleman (?) and then some one will have to support him." They are blissfully contented to remain illiterate and ignorant. Education *per se* does not appeal to them, nor do they see in it a means to help in spreading the gospel or for broadening and deepening their spiritual lives.

To overcome this condition a few of the most promising young men should be put in school and then placed as local teachers and preachers. If the instruction has been faithful and earnest, the churches will

ılize that the preacher or teacher
read (for some can not) and has
can build them up in knowledge
thers could not; and as time goes
ı increasing intelligence comes a
ır better teaching, and the problem
l.

olution of the first problem brings
minence the second: To make the
realize the true aim of education.
d ideas of education have found a
ngenial soil prepared for them.
the most pernicious of these are
ıcation is simply an aid to obtain
position; and if one is educated
ld not engage in common labor, as
degrading. These and kindred
em indigenous to the country and
f the educational agencies, both
ıent and mission, tend to foster
han to uproot them; and thus year
there is being graduated from the
hools and colleges a constantly
ng class of young men, many of
ɔn account of their false ideas, will
parasites. This condition is
realized by many of the leading
rs in India.

solution of this problem seems to
ave young men in all our mission
schools taught by precept, ex-
and by actual practise the dignity
as it was exemplified in the life
Christ.

ystem of education adopted should
that fully meets the needs of the
for whom it is intended. It would
nple matter to draw up an educa-
program that from a theoretical
view would be perfect, but which
be entirely unsuitable, and, if
l, would work harm.

support of mission schools is a
problem attended with many diffi-
The ideal way is to have each
support its own children in school,
ong a people who are at best but
ently interested in education, this
difficult of attainment. In the
ng of work among one of these
rd peoples it is better to adopt some
lan as a temporary measure; for
vere to wait for the people to come
up to the ideal, the work would be retarded for many years.

The next best plan would be to have some industry by means of which the young men could earn their living, either wholly or in part, while attending school. To many, this plan would commend itself in preference to the other because of the corrective influence it would have over the wrong ideas of this people. Its tendency is certainly to develop a stronger, more independent type of manhood.

The other plan, which is often adopted, is to support the students by funds contributed by the Christian churches on the field or in America. To this plan there are many very serious objections. To receive financial aid for which no return is made has a harmful influence upon the development of character.

There should be constant endeavor to bring all the schools of a mission under one general system. Keeping in view the immediate needs, we should all be striving to attain one definite ideal in our educational system. The need of training of a higher grade than we are now giving will some day arise and we should be prepared to meet that need without duplicating educational agencies, or without material changes in the curricula of the existing schools. — S. A. D. Boggs, Jorhat, Assam.



VELASCO, PREACHER AT BACOLOD, P. I.



Photo by J. L. Dearing

BAPTIST THEOLOGICAL SEMINARY STUDENTS, YOKOHAMA, JAPAN

SPHERE AND SERVICE OF THE SCHOOL

"HOW old are you?" "What a large boy for your age!" "What grade are you in school?" "Why! What a smart boy you are to be so advanced!" This is the opening conversation to win the good will of a child anywhere in Japan. Few are the youth who do not have ambitions in education. It is now reported that so strong is growing the demand on the part of educated men that their wives be educated too, that poor parents ambitious for desirable alliances for their daughters are urging them to go up to Tokyo to seek an education, even at the expense of their honor, if money cannot be secured in any other way. The hunger for education is phenomenal. The Christian teacher, whether in a mission school or a government institution, has a tremendous scope for the building of character. The aders of Christian thought today as ll as to a large degree the leaders of rrent thought are the products of Christian schools. It is the genius of the Japanese to follow a leader or hero. Verbeck, Brown, Clarke, Davis are but a few of the names that will live in their influence through their pupils.

The continuing opposition of the students and teachers of the government schools is still to be reckoned with, notwithstanding the fact that through the wisely directed effort of the Young Men's Christian Association, there are now many bands of Christian students in these schools and here and there Christian teachers. But there is no class more open to conviction regarding the truth of Christianity than are the students. They recognize the value of Christian teaching in its relation to national life. While in school, removed from the conservative influence of family and native village, they are most quick to follow their convictions of truth and to accept the gospel teaching. The power of Christian thought in Western nations and the growing prominence of Christianity in Japan make it attractive to the Japanese student mind. Visit the homes of those women who have been students in the girls' schools and note the transformation, the new atmosphere and the relation of mother and children. Talk with those men who have graduated from Christian schools and the touch of the new life is certain to be felt and the secret of the New Japan will be recognized. Visit the schools themselves and their wide sphere of influence and their splendid service to Japan and to Christianity will be convincing. Said a traveler not a Christian, on leaving Japan, "I don't think much of your trying to force another religion on this people, but what you are doing in school work is certainly splendid and should be highly endorsed and well supported." — J. L. DEARING, President Theological Seminary, Yokohama, Japan.

MAKING MEN AND MINISTERS

is dark land, if men be found are made by the gospel. I can ire the process best by taking you :he man as the missionary first iim, and then let you see what sionary has done for him, and it the training school is trying : him.

first found he sat on the ground ttle loin cloth about him, ignorant, is, superstitious, worshipping his n fear. The missionary preached el to him and, when he left, sent a :acher to his town. Finally, his is overcome, he listened, heard converted. Braving opposition, rsecution from relatives, he began story daily and soon his testimony it. He who had never seen a :haracter or heard of one from his ancestors until the missionary him the New Testament and the tories which had been translated spoken tongue, is a soul winner. sionary gathers a few men like o the station and with what little can spare from his other work of g, doctoring, examining candi- perintending schools and disciplin- :hurch, teaches them to read the stament and gospel stories and them in their duties as teachers ls them out to teach and preach the gospel to new towns. With such meager training as this, many of these men have done noble service; but they are worthy of better training, and now the best of them are sent to the central training school.

Here they must be taught how to read, and how to preach. They must be fitted to teach a good village school. As a man he must be drilled into regular habits of study and work. Promptness, orderliness, fidelity, steadfastness, industriousness, all so lacking in a marked degree, must be drilled into him in an extraordinary way. It is too early to tell just what we are doing in the central training school; but by a simple course of study and by manual labor we are trying to fit men to be leaders, organizers and foreign missionaries to the unevangelized.

That men and ministers can be made is abundantly proved by experience. The natives at Bwemba carry on the work with conversions and baptisms while Mr. Billington is absent on his furlough. The two men trained in past years in the Banza Manteke training school are now out on the Kwango all alone without a white man near, preaching and teaching until Dr. Leslie can return. These are illustrations of what many others are doing on other fields. God makes men and ministers out of such as these. — S. E. Moon, Banza Manteke, Africa.



Mable

PREACHERS' TRAINING CLASS OF 1905, BANZA MANTEKE, AFRICA

THEOLOGICAL SEMINARY, EAST CHINA

TWO sources from which to select Christian workers were open to the earlier missionaries of our Board, the boarding school and the church. But the early boarding school was at best meager in its appointments, and its later developments to gratify the native demands for secular education have lessened its value as a source of supply to Christian activities. Hence we are at present taking men almost exclusively from the rank and file of church membership to mold to the pattern of efficient ministers in the gospel of Christ. And this would seem to have the sanction of the Scripture in the example of the apostolic churches.

During the early periods of our mission each individual missionary gave personal attention to the training of the candidates for the ministry. This was a pleasing task, but it often interfered with the fullest development of missionary effort at the home station and the outstations, and prevented the carrying of the gospel into the regions beyond. To remove all obstacles to the largest success and establish a system of theological instruction, centralization of place and labor seemed desirable. After due consideration it was determined to locate a school for ministerial training at Shaohsing, and to commit its conduct to the senior missionary on the field, assisted by his fellow missionaries. Into this school are gathered all candidates recommended by the churches for Christian work. The school has had an experience of sixteen years. Forty and more men, after completing the full course of three years, have returned to their respective districts to take up work for the Master. Of this forty some eventually disappointed us, and at least three have died. But the remainder are today in active service. Three years ago the course of study was lengthened to four years. While one purpose of the school is to mold the Christian life of the pupils to the pattern of Him who is the life of the Church, the chief aim is to indoctrinate them so well in the things of the Kingdom as developed in the Scriptures, that in assuming charge of Christian work they shall be found to be thoroughly furnished unto all good works in the ministry of reconciliation.



BAPTIST THEOLOGICAL SEMINARY, SHAOHSING, EAST CHINA

The school at present has its home in buildings erected in 1876 by the Woman's Baptist Foreign Missionary Society.

Rev. F. J. White moved from Ningpo to Shaohsing two years ago to be connected with the seminary as teacher in homiletics. Dr. F. W. Goddard gives instruction in illustrated physiology. A native teacher gives daily instruction in Christian textbooks. — HORACE JENKINS, Shaohsing, China.

THE EDUCATIONAL OUTLOOK

CATION in the Philippines has
:racted no little attention from the
ıglish-speaking world. Hundreds
:rs were started at once for the
ıs soon as the United States took
They had college or normal school
ɔr both, and were men and women
:e and superior teaching talent.
:t of this incoming was electrical.
:fore had the children of the com-
ple been enabled to get an edu-
ot going beyond the catechism and
:rent study of Spanish even though
ht have means to pay for tuition.
w here are teachers, attractive
ıd all are welcome. The govern-
ıot able to meet the demand.
ɔld and I think are coming to
s a nation that education to be
must be threefold: of the head,
ıd hand. The public schools
; the first, a little at the third and
with the second. We believe that
n of ethics ever invented can reach
t and inculcate a sense of duty
ıteousness as can the words of
vhich have peculiar force to the
f this country as the word of God.
f the weak points in the system
ıtion is that in a few years the
ı Government will have here what
ish Government has in India, a
ny of educated young men who
ımed to work because they are
and who are supported by their
atives. Thus there arises a dis-
d class to stir up rebellious feelings
the people. Here, however, it
vorse, for the government does not
ffices in such large numbers, the
nal system reaches a far greater
ɔn of the population, the prejudice
vork seems stronger, and the gov-
gives more liberties to all the

ommon people are not ready for
:al teaching. Even with an in-
it is doubtful if they can grasp
ning of the simple gospels of the New Testament. The academic education gives nothing of it, while the two might go hand in hand with great acceptance to numbers of the people. How to combine the three, biblical, academic and industrial, is the problem. They must go hand in hand. A prominent worker in the industrial department recently said to the writer that Tuskegee is the kind of school needed here; it is feared that the trades schools are patronized by many too much as a fad, not as a means of obtaining a livelihood. It remains to be seen whether they will go out and work when school days are over. Many young men of the poorer classes, however, are eager to learn to do something. A school that can successfully bring its students to do genuine hard work daily to toughen the muscles and strengthen the character, one that can give an education in books sufficient to fit its students for intelligent citizenship, and one that is free to give moral and religious instruction — in short, one that can develop an all-round man — is bound to have a great future.

If the most possible be done for this people, it is absolutely essential that they be trained to work and that great industries be opened up. Our boys here plead that the Spaniards never taught them to do anything, and they want to take up mechanics that they can become intelligent engineers on the steamers and future railroads. They want to learn to make their own shoes, and some have wanted to learn to make soap. Such requests from our more thoughtful boys show that they are very practical in their ways of looking at things. They are not wholly oriental in customs, and many if not all in our school today, have a large percentage of European blood in their veins, a fact which to me is a most hopeful sign for their future. I speak after seven years' residence in the banner province of the Indian Empire. There are possibilities here not present there. — W. O. VALENTINE, Principal training school, Jaro, P. I.



Photo by R. E. Worley

FACULTY AND STUDENTS OF THEOLOGICAL SEMINARY, SWATOW, SOUTH CHINA

MISSIONARY MINISTRY FOR EUROPE

NO church can extend its borders or even hold what it has already won without a ministry well trained and grounded in the Holy Scriptures. In order to reap a harvest it is necessary to obtain laborers who have acquired skill in reaping. It seems to me self-evident that no foreign country can be wholly evangelized by American missionaries, who must always remain more or less alien and transient. Every country must ultimately be evangelized by preachers of its own citizenship and its own tongue. They alone thoroughly understand the genius and spirit of the people to whom they preach. The business of the missionary is to initiate and guide in its feeble beginnings the work which is to be developed in its fulness by native men and women. Hence the duty which missionary statesmanship must always hold before itself is to provide the believers with a well trained native ministry. Native preachers, pastors, and teachers, are indispensable. They are to be the permanent, self-perpetuating agency under God to reach every part of their own land.

We have but two theological seminaries in all Europe. One is at Stockholm and one at Hamburg. This may be an explanation of the fact that the Swedish and the German work has been far and away the most prosperous which we have had among Continental peoples. The 44,000 members in Sweden, 32,000 members in Germany, and but 2,300 in France, where we have no school, are significant figures; yet France was our earliest field and we have lavished on it our largest gifts. The seminaries at Stockholm and Hamburg have been blessed with apostolic men as teachers, and their work has been of incalculable value in spreading the gospel. The Stockholm seminary has trained more than 400 Swedish ministers. Dr. K. O. Broady, a man specially raised up of God for his work, has been at its head from its founding forty years ago. The Hamburg seminary, now twenty-five years old, has sent out more than 250 trained German ministers, who have gone not only through the German Empire, but also have been "scattered abroad" through Austria, Hungary, Roumania, Bulgaria, Holland, Asia Minor and South Africa. They have been a remarkable and pervasive leaven through all southeastern Europe.

Each school needs enlargement. They are strategic evangelistic agencies and are the direct channels for carrying the gospel everywhere. In France we have no school. For four years (1878–82) Dr. E. C. Mitchell taught in Paris some young men who are now among our leading French pastors. Today young Frenchmen who desire to preach must go to England for their training. This involves the learning another language than their own and is a roundabout and ill-fitting method. The most urgent need in France is a school for the training of a native ministry. Even one teacher could do a vast service. He must be not merely a scholar but a man of fervid evangelistic spirit. The establishment of this school is the very first thing which Christian strategy demands of American Baptists for the evangelization of France.

NATHAN E. WOOD, President Newton Theological Institution.

IGHER EDUCATIONAL WORK

By Rev. H. C. MABIE, D.D., Corresponding Secretary

HE effort on which the Missionary Union entered nearly two years ago to strengthen its higher educa- work on its mission fields, was no ry undertaking. To raise an extra of at least a half million dollars from onstituents of the Union without sly reducing the current income, was osal which called for a much broad- onsideration of our work as a whole. this time no foreign missionary in Britain or America, as a society, t raised any considerable amount for ment, pure and simple. As a result er of special individual activity on art of particular colleges and their s under the auspices of denomina- other than Baptist, large sums of have been invested in Christian s in mission lands: for example, Robert and several other colleges in y (Congregational), in the Syrian tant College at Beirut (Presbyterian), Doshisha College in Japan (Congre- al), and in a score or so of higher s under the auspices of the American dist Episcopal Church. Most of nstitutions have been established by e munificence, some as memorials to ed friends or worthies in the church. ld be generally true to say that over t the investments of say $100,000 in s or higher schools by Baptists, at hree denominations have invested on rage five or six times the amount. The of course, is that a much higher intel- l grade in native workers is thereby se-

The policy of Baptists from the be- g has very properly placed primary sis upon its evangelizing work. Now, er, in the greatly changed conditions world in the Far East, the situation is hat if we are to meet the new oppor- and satisfy hunger for a true en- ment on the part of thinking classes, ust place larger emphasis on higher tion. Otherwise our native ministry ll behind. The heightened activities native mind and its determination to have the best enlightenment the world can afford, loudly challenge the Christian Church at this point. We must show that there is no divorce between sound religion and true science. Certainly the ultimate social and national welfare of countries undergoing the mighty changes of the present, can be conserved only as Christian thought dominates. Some most intelligent and generous supporters feel more willing to contribute money to a sort of reserve educational fund to be expended year by year during a period of ten years, at the discretion of the committee, than they do to make contributions to be invested in the Endowment Fund as such, at present rates of interest. Several large pledges have been made with this proviso. Such confidence in the committee has been very gratifying.

At the present writing cash and pledges for $196,000 toward the $500,000 desired have been received. Efforts have been confined to individuals rather than to solicitation of the churches as such. It is but just to the special committee in charge of the present effort, to state that in their judgment much more rapid progress in securing pledges for the entire amount is desirable than has thus far been realized. Many who have been approached upon the subject have felt that the whole matter was so new that they were not yet ready to subscribe. Others have the subject under consideration. That the effort will more and more commend itself to our people, we do not doubt. The means are in our hands.

At the coming Anniversaries this matter will again have specific consideration, and among other things which have been planned will be a comparative presentation with stereopticon, of the typical educational plants of other denominations, as well as our own, which are now operative in the East. The exhibit will prove enlightening and will help to an appreciation of our proper part as Baptists in the higher forms of mission work.

Noted Missionaries and Events

III. ALEXANDER DUFF, THE EDUCATOR

With the work of Christian education in India, one name, that of Alexander Duff, must be forever associated.

He was born of pious Scotch parents, and his boyhood was spent among scenes of great natural beauty. In his college days one of his teachers was Dr. Chalmers, whose intense missionary zeal kindled a like flame in the hearts of many of his students.

He went to India as the first missionary of the Church of Scotland. Twice he and his wife were shipwrecked on the long voyage, and when they reached Calcutta their possessions consisted of only a Bible and a psalm book which had been washed ashore after one of the wrecks. He was a pioneer in educational work for high-class Hindus. Prejudice, bitter and deep-seated, met him at every turn, but the providential assistance of a liberal-minded Brahman, his own consummate tact and his unassailable scholarship won the victory in many a critical hour. His aim was to undermine their superstitions by showing how incompatible with the facts of science was their religion, and then to offer Christianity in the place of their abandoned faith. To few missionaries is it granted to see such far-reaching results in so short a time.

Perhaps the most concise estimate of his character has been given by Bishop Cotton of Calcutta in the following words

> It was the special glory of Alexander Duff that, arriving (in India) in the midst of a great intellectual movement, of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalese — and too many, alas! of their European friends and teachers — were talking of Christianity as an obsolete superstition, Duff suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the gospel was not dead or sleeping, not the ally of ignorance or error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, it was marching forward in the van of civilization, and that the Church of it was still the light of the world.

He shone conspicuously as an orator, and for hours at a time was wont to hold his audiences spellbound while his words flowed on in a stream of eloquence ending in the most masterly climax. It is safe to say no one ever stirred our country more deeply on the subject of missions than did Dr. Duff on the occasion of his visit in 1854. One who tried to report his words at that time is said to have compared it to trying to report a thunderstorm. Pens were thrown down and attention was riveted upon the speaker. He seemed like one inspired and his face shone like the face of an angel. He was the embodiment of the missionary idea and lost himself utterly in his transcendent theme.

Next Month: John G. Paton, Apostle to the New Hebrides

PECIAL NEWS AND NOTICES

Anniversaries: A Call to Laymen

ERAL features which have been nned for the sessions of the Mis- Union at Dayton, May 21 and 22, to expect that the meetings will be a greater interest than usual. Dr. E. Horr, former editor of the *nan*, now of Newton Theologi- stitution, will give a memorial s in honor of our late president, '. A. Munroe, placing especial em- on the func- the Chris- layman. ay evening devoted to eral theme and Mis- with an s by Mr. J. ell White, ary of the Presbyte- oard of For- Missions, ly secretary e Young s Christian ation in Cal- Secretary will also fresh pres- n of the ional ques- illustrating ldress with fine stere- n views setting forth some of the ntial results accomplished by other inations in this line. Reference has usly been made to the proposed o this country of Baron Uxkûll of , and we anticipate special pleasure ing him with us at Dayton.

orts from the field by returned mis- es are sure, as always, to be one best features of the meetings. Rarely ve had a more promising number of lates under appointment, and many se will be present and speak. We hat a large number of laymen will make it a point to be present. Never did the Union feel more keenly the need of their sympathetic cooperation. The broader outlook upon the Kingdom obtained at such a time and the delightful fellowship which always prevails will amply repay the necessary outlay of time and money. Plan to attend, yourself. Each church that sends the pastor and other delegates finds it a profitable investment.



Photo by M. B. Kirkpatrick

SCHOOL PUPILS, NAMKHAM, BURMA

German Baptist Meetings

THE missionary committee representing the Eastern Conference of our German Baptist churches held its annual meeting with the First German Baptist Church, Pittsburg, Pa., during the week of March 11 to 18. The able pastor of the First German Church, Rev. H. C. Gleiss, desired to make the visit of this committee one of spiritual and missionary benefit not only to his own church but to all the German churches in the vicinity of Pittsburg, and was wise enough to foresee that a deep missionary spirit could not be aroused and developed if the great work of foreign missions was neglected. The campaign began with an address by the writer at Jeannette, March 9, before the "Jugend Bund," an association of Young People's Societies of Pittsburg and vicinity. They were intensely interested in foreign missions.

Sunday I gave addresses on our work to good congregations at the First German Church, Pittsburg, and the Allegheny Ger-

man Church, besides speaking at the Second Baptist Church in Pittsburg. Other addresses were given by Rev. G. A. Schulte, general secretary of missions for the German Baptist churches, and Mr. K. P. Bickel of the German Publication Society, Cleveland, Ohio.

Members of the missionary committee, composed of the Rev. C. A. Daniel, Rochester, N. Y., Rev. G. A. Schnieder and Rev. F. Friedrich of Buffalo, N. Y., and Rev. F. P. Kruse, formerly of Canada, came to Pittsburg Monday and took active part in the meetings held during the week.

On Monday morning there was a delightful meeting of the Baptist ministers of Pittsburg and vicinity at the Fourth Avenue chapel. The writer gave an account of his work and experiences during the past ten years. Rev. G. A. Schulte, Mr. K. P. Bickel and others also addressed the meeting.— JACOB SPEICHER, Kiehyang, South China.

The American Teacher in the Philippines

UNDER the above title Mr. James A. LeRoy writes a most instructive article for the *Outlook* of March 31. With the author we very much appreciate an authoritative, firsthand word among much contradictory testimony, especially that of those travelers who have not visited a single schoolhouse. We wish to quote from his quotation taken from "The Philippine Teacher," by E. J. Albertson, a teacher of nearly five years' experience in the Misamis province on the northern coast of Mindanao, a "backward" section of the Islands. He speaks primarily for the Filipino masses, and tells facts of interest to every patriotic American concerned in the "broader aspects" of the Philippine question:

> Old established customs of the home that we regard as superstitious and queer are gradually giving way to modern ideas. . . . Schools are teaching the Filipino people to appreciate the dignity of manual labor, which fact is manifesting itself most forcibly in the home. . . . In many of the homes of our pupils the girls are doing their own washing, ironing, sewing, and even making their own clothes. In families where there are several daughters, they alternate with each other each week in directing the household work. . . . Boys in many of the better homes have ceased to be ashamed to carry water and do other chores about the home, as is done by boys in America. . . . I do not mean to have it inferred that what I have just said applies to all Filipino homes, or even half of them. I do not want to be understood as saying that a great proportion of the school-children throughout the archipelago are taking so strenuously to work. No, the percentage is probably small. But what I do wish to emphasize is the fact that in almost every town in the archipelago there is found a considerable number of young people who have acquired or are acquiring the proper attitude toward manual labor.

A Message from the Federation Conference

THE missionaries stand at the forefront of the Church in many ways — not merely as being on the picket-line in the battle, but also in appreciation and realization of some of the deeper principles of our faith. Particularly is this true in respect to Christ's prayer "that they all may be one." Christian missionaries are leading the way, in Japan, in India, in China, in a practical working union of churches and denominations. It was fitting, therefore, that the Inter-Church Conference on Federation, held in New York last November, should adopt the following greeting to foreign missionaries, which is now being sent to the workers of all boards:

> The Inter-Church Conference on Federation in session in New York City, November 15–21, 1905.
>
> To the Missionaries of all the Bodies constituting this conference: Grace, mercy and peace be multiplied. We greet you in the common faith and service of our Lord Jesus Christ.
>
> We rejoice in the Christian unity manifested on so many foreign fields — an encouragement and inspiration to us here, as we strive together for co operation and unity in the faith once delivered to the saints.
>
> We send you our sympathies in your manifold and difficult labors. We pray that you may have abundant success in your various fields, comfort in all your trials, and that the joy of the Lord may ever be your strength.
>
> Attest:
>
> ELIAS B. SANFORD,
> *Secretary for Correspondence.*

A Distinguished Missionary

Among the noteworthy events of the season's missionary calendar has been the visit to America of Rev. A. H. Smith, the Chinese missionary of the American Board, the purpose of whose coming is given below. Even the daily press has found much of marked interest to chronicle in the words of the missionary, statesmanlike as well as Christ-like, in the breadth and clearness of vision. The American Board thought it advisable, profitable, perhaps necessary, to bring

home at great expense this worker needed on the foreign field to do a particular work on the home field. The Missionary Union needs a similar work. Must we send for one or more missionaries to come and do it? May we not rather depend upon pastors and laymen in the home churches supplementing the work of our Secretaries, the MAGAZINE and religious papers in making an active campaign for a doubling of offerings and prayers to help win the world to Christ?

REV. ARTHUR HENDERSON SMITH was born in Vernon, Connecticut, July 18, 1845, the son of a Congregational pastor in that town. He graduated from Beloit College in 1867, being the valedictorian of his class. He studied theology in Andover and Union seminaries and took a full course of medical lectures in the College of Physicians and Surgeons in New York, 1870-1871. His decision to go as a missionary was made during his junior year in college. Sailing from San Francisco July 1, 1872, he arrived the following August at Tientsin, which was his mission station for some years. During the famine in North China in 1878, Mr. Smith with others was engaged in dispensing famine relief, and for this purpose a rural section south of Tientsin, in the western corner of the Shantung Province, was visited. Here, in a congeries of villages, one of which was Pangchuang, was constituted a mission station. Dr. Smith with others has spent his missionary life visiting the towns far and near.



A. H. SMITH, D.D.

In the midst of his exacting labors as a missionary he found time for those studies of the social life which enabled him to write the two remarkable books, "Chinese Characteristics" and "Village Life in China." Dr. Smith is a keen observer and a most diligent student, not merely of things Chinese, but in many other departments of learning, and his books reveal a wonderful insight and breadth of view which entitle him to a high rank as an author and writer.

His predictions during the year prior to the Boxer uprising as to what was coming were fulfilled, and whoever was surprised at what took place in 1900, Dr. Smith was not surprised when he found himself shut up in Peking with a howling multitude clamoring for the lives of foreigners. His two volumes on "China in Convulsion" are a standard history of that extraordinary siege and its happy outcome. In view of the approaching centenary of the opening of Protestant foreign missionary work in China, Dr. Smith was at once selected by the committee having the matter in charge, to prepare a history of the work of the century, he being deemed the one most competent for this great task.

He was occupied with this work, when at the opening of the present year he was summoned to America to take part in a special missionary campaign undertaken by the American Board to secure a million dollars. During the three months in which he has engaged in this work he has spoken in fifty cities and towns, where with his wit and wisdom and profound spiritual power, he has interested and instructed thousands of hearers. He returns to China in May to resume his work at Pangchuang.

CALLED TO THEIR REWARD

Rev. Adolf Drake, D.D.

ON the fourth of February the mission in Sweden sustained a deep-felt loss by the death of Rev. Adolf Drake, D.D., a faithful missionary of the Missionary Union for almost forty years. He was born in 1833 and belonged to the Swedish nobility, being an honor to that class. He graduated from the gymnasium and entered the University of Upsala, where he pursued studies with a view of becoming a priest in the established church, but took up the vocation of teaching instead. It was not very long before he was led to consider the subject of believer's baptism, and a little later, in 1858, was baptized and joined a small Baptist church in the south of Sweden. Influenced by the Rev. Anders Wiberg, the leader of the Baptist work in Sweden, Dr. Drake soon became a preacher of the gospel and associate editor of a Baptist monthly periodical, *The Evangelist*.



ADOLF DRAKE, D.D.

Shortly after the establishment of Bethel Seminary in 1866, Dr. Drake was appointed a tutor, which position he retained to the end of his life. Besides his labors in the seminary, he started, in 1868, the *Weekly Mail*, ever since the leading Baptist paper in Sweden. Previous to this, he had ceased his work with *The Evangelist*, and as the duties of the school were increasing, he gave up the editorship of the *Weekly Mail* in 1889. A few years later he received the honorary degree of Doctor of Divinity from Bucknell University.

Dr. Drake's thorough education fitted him in a very high degree for his duties as a tutor in the seminary. He was one of God's noblemen. His Christian example and influence were of the highest order. His personality, having its source in God, made him what he was. Thus he was in every respect well fitted to be one of the forces in molding the Christian character of several hundreds of students, who, during the past forty years have gone out of Bethel Seminary to preach the gospel in many lands. — (Rev.) K. O. Broady, Stockholm, Sweden, March 13, 1906.

Another Faithful Worker Gone

THE news of the death of Mrs. C. H. R. Elwell of Rangoon, Burma, March 17, came as a sad surprise. No details are at hand, the cable message conveying merely the intelligence of her death "after a short illness." Only a few months ago, November 1, 1905, Mrs. Elwell sailed from Boston, happy in anticipation of another term of service among her dear Karens. As Miss Cornelia H. Rand she went to Moulmein in 1872. A few years later she married Rev. J. T. Elwell of Bassein and together they continued their work until 1882, when they returned to America. After the death of her husband in 1888 Mrs. Elwell was reappointed to service and returned to Rangoon. For a number of years she has devoted herself to the Karen Woman's Bible School, under the direction of Mrs. Rose, and with great devotion and efficiency has sought to train the young women for Christian work. She has been rewarded by seeing the pupils go even to distant parts of Burma, carrying the bread of life.

Prof. Elias Henry Johnson, D.D.

IN the death of Prof. E. H. Johnson of Crozer Theological Seminary, the Church of Christ has lost a noble servant and leader. His specific vocation was the

(Continued on page 209.)

ROM THE WORLD WIDE FIELD

BURMA

Items

. A. C. DARROW reports eighteen ıptisms during three recent months.

J. Packer, D.D., reports the ent of the plague in Meiktila, to nore than 300 in that vicinity had bed. ¶ We regret to hear that E. Case of Henzada, Burma, is in alth and has gone to Coonoor, South for rest. ¶ Rev. W. H. Roberts, , acknowledges his indebtedness to il surgeon for treating successfully ses of smallpox which occurred ' among the schoolboys. The boys in Rangoon Baptist College ceeding well.

They are Ready, Are We?

ıany places the Pwo Karens are king from their long indifference : manifesting a spirit of inquiry and ʻity which has never before been nong them. This seems to be the time; but where are the reapers? ative evangelists are working among ı the pitiful pittance of twenty cents ıardly enough to pay their traveling :s and provide them with food, while ives and children are working in the ds to procure their own living. I, am unable to travel, and there is no e to lend the strength and inspira- a missionary's personal presence to eat work. It needs a wise and vigorous leader to lay broad plans and carry them out with energy and perseverance. These new converts must be cared for, and the inquirers instructed and encouraged. Delay now means irretrievable loss. What shall we do? Under present conditions we can scarcely hold the ground we have already taken, to say nothing of making new conquests. — MISS C. E. PUTNAM, Maubin, January, 1906.

A Statement and an Appeal

THE following statement has been issued by the Burma conference regarding the workers urgently needed in that country. To many this will be a startling revelation of the work that is before us in all mission lands. Burma, our oldest field, is popularly supposed to be well supplied with missionaries. If the lack of workers is so great there, the combined need of all our missions should give us the most serious thoughts, and lead us to a solemn consideration of our individual responsibility in the matter.

The missionaries of the American Baptist Missionary Union to Burma, in conference assembled at Rangoon, October 19–20, 1905, solemnly covenanted together to pray the Lord of the harvest, daily, that he graciously send out the following additional laborers within the next two years to supply the urgent needs specified:

For the Burmese. — Eight families to man existing stations, 5 families to open five new stations, 4 ladies. [This reference to the Burman work was omitted in the February number.]

For the Karens. — Two families.

For the Chins. — Two families to open two new stations.

For the Kachins. — One family to open a new station.

For the Shans. — Two families (one to open a new station).

For the Muhsos and Kwes. — Such laborers as the commission appointed to investigate shall report as absolutely necessary to cope with the wonderful opening among these tribes.

For the Indian peoples. — Two families.

For the Chinese. — One family.

For the Talains. — One lady.

For medical work. — One man.

Will not all into whose hands these presents may come unite with the missionaries in earnest prayer that these needs may be supplied by our God?



F. D. Phinney

MORTON LANE SCHOOL, MOULMEIN, BURMA

First Convert at Haka

ON the first day of January, 1906, I was permitted to baptize Sherkor, a fifteen-year old boy who was in the school from the first and for whom I have prayed with hope and faith. He is a most promising boy and even now though he is buffeted and spit upon when he goes alone and tells the gospel story he never fails to witness at every opportunity. Two or three others are in a state of indecision and we hope they will be led to take a stand before long. — A. E. CARSON, Haka.

ASSAM

Growing Appreciation

THE Tura training school has opened with more than ever in attendance, and of these, 125 are boys whose parents are entirely supporting them, and the Union gives them only tuition and shelter. This is a gain of twenty-five over last year. Each boy thus supported is an additional evidence of the growing appreciation of the Garos for an education. — MRS. W. C. MASON, March 27, 1906.

FROM Jorhat, Assam, comes the word telling of the baptism of the daughter of Mr. and Mrs. Boggs, before her return to the excellent Methodist girls' school at Darjiling. Mr. Boggs' heart is further rejoiced by the baptism of a man of the Kachari tribe, being "the fourth man baptized this summer from among those who have been working there with the missionary."

ONE Sunday morning recently we had a very narrow escape from being burned out of house and home. About two o'clock my husband and I were awakened suddenly by a bright light and the crackling of fire. Our cook-house was all in flames. There was no time to be lost and while he stayed to watch the house, I ran to the servants' houses for help. Men came quickly also from the village, each with a long bamboo full of water. Books, furniture, and clothing were piled on the veranda ready to be hurried away, if the bungalow caught fire, as we feared for a while it would. The bamboos full of water served better as firemen's hose than one would think. The cook-house could not be saved, but they kept pouring water on our roof and saved the house. We are very thankful to the Father for protecting us and sparing the bungalow. Our personal loss is quite a little; but the loss to the mission is even greater, for besides some articles inside, the building has gone.

We have a small bamboo and thatch temporary cook-house set farther from the bungalow, and shall never again build a cook-house so near as the old one was. MRS. W. F. DOWD, Impur, February 7.

SOUTH INDIA

Notes

REV. G. H. BROCK, Kanigiri, reports continued deep interest among the Sudras. ¶ Dr. and Mrs. J. S. Timpany expect to reach New York about May 2. ¶ Rev. Frank Kurtz reports twenty-five baptisms on the Madira field for the month of January. ¶ Rev. J. A. Curtis reports fifty baptisms on the Darsi field during the first five weeks of the year. ¶ Good news comes from Mr. Friesen of forty-four baptisms at Nalgonda, South India, on February 23, making 153 in two weeks. The missionary adds: "The Lord is preparing India for a great awakening."

A Good Year

IT has been a good year in the work. There have been more baptisms than formerly. More people, both Christians and heathen, have been reached and more improvements made in mission property. W. T. ELMORE, Podili.

CHINA

A Library at Mohkanshan

IN response to the request of the Mohkanshan Summer Resort Association, having in charge the welfare of the missionaries at Mohkanshan, the health resort of eastern China, the American Tract Society has made a grant of books for use in the library at the resort. The books include those suitable both for Sunday school use and for general reading, and



J. S. Keen

MISS RELYEA'S SCHOOL FOR BOYS, KINHWA, EAST CHINA

ıosen for both old and young. The s been greatly appreciated, and all, lly the children, enjoy the books.

North China Tract Society

E North China Tract Society is lanning to secure a secretary, who ;ive his whole time to the work, ıing, printing, and distributing their and editing a periodical.

Chinese Independent Church

E movement among Japanese Chris- ians towards an independent native , finds an interesting parallel in — not indeed so strongly expressed, early discernible. A society has formed in Shanghai called The e Christian Independent Associa- he object of which is to promote among native Christians and inde- ıce of the missionaries. It is en- ing to interest the officials in its and will request that they issue nations regarding the aims of the tion.

Mission and National Schools

E following significant item appeared ecently in a native Chinese news-

ucational Board in Peking, on account of that the mission schools in China have many students and are giving them a very thorough education, judges that these institutions may easily conform to the national plan of instruction. So it intends, as soon as the ministry of education is reformed, to ask the foreign ministers in Peking, through the Board of Foreign Affairs, to tell the missionaries who have opened schools that they ought to regulate their schools according to the government's plan of instruction. They may differ from it somewhat, but not very much. Then their students will be examined by the Chinese authorities and be allowed to enter on the same career as those of the national schools.

AFRICA

Briefs

REV. AND MRS. A. BILLINGTON plan to sail from Southampton, April 27, to their work on the Congo after furlough in England. ¶ Rev. C. C. Boone, representing the Lott Carey Convention of the colored Baptist churches in the South in connection with our Congo work, will visit Liberia on his way to America on furlough.

JAPAN

The Buddist Priest and the Bible

A YOUNG Buddhist priest who came to our preaching place for the first time last April said the other night that we had spoiled Buddhism for him by our teaching. He is reading the Bible and some other books we gave him. He has three uncles who are Buddhist priests. — J. C. BRAND, Tokyo.

"Spiritual and Physical Hunger"

GOD is richly blessing our work. Just now my time is much occupied with famine relief work. This in addition to my regular work and study, make the days only half long enough. But our health is much better than it was last year, so we have only praise to God for the opportunities for service that he sees fit to give us. We are now the only foreigners living in this province and our hearts often bleed because of the spiritual and physical hunger that surrounds us. Oh, that the efforts of the Christian Church were more in accordance with the need! — WILLIAM AXLING, Morioka.

ANNUAL CONFERENCES

THE PHILIPPINES

THE Philippine Islands missionaries held their annual conference this year for the first time at Capiz and report meetings of deep interest and delightful fellowship. Rev. J. C. Robbins acted as president, Rev. A. A. Forshee as secretary. The reports read by all the missionaries gave reason for sincere gratitude for all that has been accomplished. Several special papers proved suggestive and helpful upon such subjects as: The Educational Outlook, Training of Preachers, The Dormitory in its Relation to our Educational Problem, Mission Pol tensive and Extensive, The Study Visayan Language, and others. recommended the appointment and Mrs. Lerrigo to Capiz, their station, and Miss Suman to the place; Dr. Thomas to Jaro, havin sight also of medical work at Bacal Sara, and that Mr. Munger loca manently at Sara, having charge Concepcion District and the to Barotoc and Banate. The reenforc asked for this coming year inclu family for Calivo, in Capiz Pr a man for the Boys' Industrial Sc family for Southern Negros, a m general missionary work, one wor Bacalod and two for Jaro.

AFRICA

Members of the Congo Mission g in conference at Leopoldville, th week in January. The needs of th were carefully and prayerfully dis and reenforcements to the number in all are felt to be absolutely neces the proper equipment of the s Dr. and Mrs. Leslie are to remove Kwango and Mr. Gotaas has be pointed to accompany them. Im action was taken looking to the r of the Preachers' Training Sch Lukunga. A man of good business is greatly need Matadi to relie Sims who is ir health and d will have to com soon. A knowle French is very d at that port. Th at all the stations an encouraging and all the missi look to the futu good hope.



HOME OF REV. WILLIAM AXLING, MORIOKA, JAPAN

CONVERSIONS OF C
The Brownie O
(Presbyterian) at K
northern India, had
Sabbath not long a
sixty-three of the
made open professio
in Christ.

EDITORIAL

The Closed Year

The financial statement on another page will give the facts as to the contributions of the churches during the year that has just closed. Each will read for himself. What he sees will depend not only upon his faith for the coming years, but upon his works — for example, his gifts during the past year. The results will occasion grateful praise, stimulate deeper devotion on our own part, and inspire humble, earnest prayer for larger gifts from others. How far short, even at the best, have we fallen of what the Lord would be pleased to receive. The question for each of us to ask and answer is, Have I done my part? If not, will I do it now? Will the next year witness a coming nearer to the doing of the will of God, the sharing in his purpose of redemption? Will I today fulfil as near as possible my duty up to date?

America believes in the "square deal." Have we paid our debts to our brethren beyond the seas and to our Father who is in heaven?

The Living Lord and Working Father

"My Father worketh hitherto, and I work." The glory of the religion of Jesus Christ is that it is a working religion. The fundamental characteristic of God is that he is the Living One. How psalms and prophecies throb with this great, new truth unknown to the nations of the world, but taken for granted in the fulness of New Testament truth. The loving God is ever working to enlarge and elevate and enrich the hearts and lives of men; to bring salvation and glory to the earth; to restore the world that he made as a cosmos to the symmetry of beauty, the harmony of truth, the glory of goodness. The work of missions is the method of this great world-process.

He that cooperates with God will have his labor crowned with success. All things will work together for good with him. Will we not ride in the triumphal chariot with the divine Leader, not being crushed under the wheels, but sharing with him in the glory of the victory of his love?

The Need of Thought

"Man is he who thinks," says an ancient proverb. Jerome K. Jerome has recently said that most persons read to keep themselves from thinking. The striking difference between the two sayings is significant. It is not easy to think. Comparatively few men give careful thought to the meaning of contemporaneous events, or note the relation of these events one to another. From those who do come the statesmen. And statesmanship is needed as much in the kingdom of God as in political and social life — not only on the part of the missionaries and secretaries, but throughout the rank and file of church membership. Every month the pages of the MAGAZINE present facts that are of the deepest significance to the individual life and the history of humanity. Many of these things do not impress us because we do not exert ourselves to think of their meaning. There are many who are not interested in missions because the facts have not reached them. But perhaps one reason why some of us who have often heard the stories of missions have little interest is that we do not think. "Man is he who thinks"— and the truest man is he who thinks about the things of his brother man: his needs, his problems, his possibilities.

Chinese Missionary Gifts

In the list of donations published in the March number of the MAGAZINE is one that deserves special mention. It is that of the Chinese Sunday school of the First Baptist Church of Worcester. Here is a small school, many of its members only recently converted from heathenism, whose missionary gifts for several years have been most liberal, and far in advance of the vast majority of our American Sunday schools. During the year 1904 this school gave $283.89; during 1905 their contributions were $263.48; and already this year they have given $282.06. These know what heathenism is and can appreciate the work of missionaries. Their contributions show how they value the

gospel, and should be an object lesson to many of our more favored but less generous American schools.

The Educational Outlook in China

The *Chinese Recorder* reviews a recent article on the above theme, and calls attention to three courses which are open to the Chinese Government in the work of educational reform: 1. It may decide to train its own teachers in provincial universities and colleges by calling in a body of foreign professors to staff these institutions. But the difficulty here lies in securing enough foreigners to do the work. It also means a preponderance of foreign influence which the government does not like. On account of this many students are now being sent to Japan. But this cannot be a permanent solution of the problem.

2. China, "realizing her own inability to cope with the situation, may call in the aid of Japan. There are many less likely things than that within five years a board of education may be established at Peking under Japanese direction. It is doubtful, however, whether the Japanese would work disinterestedly for the good of China. But at least it is certain that Japanese supremacy in the councils of Peking would lead to an edict of toleration and the consequent opening up of the public services to Christians.

Another course with toleration is open to China. We quote:

> She may call upon the graduates of mission schools and colleges for aid as teachers. At present a majority of these young men are, by the necessity of the case, driven into commercial life. But in the end the mere fact that the missionary, as a class, is the only really disinterested friend represented in the wide clash of national and commercial interests in China, is bound to tell. If in addition to her evangelistic and philanthropic work in China the Church of Christ can, in the next ten years, train 10,000 Christian young men as teachers, she will, in all human probability and in the providence of God, have saved China. Issues so momentous as those presented by China have not been raised in the whole history of the Christian Church.

Can We Afford to Export Religion?

We still find people who fear home interests will be robbed if money is sent to support missions in foreign lan early-day Massachusetts legisla said, "We cannot afford to expo our religion, for we have no mo commodity than we need o was one of a long line of obj missionary contributions on this The sending out of the first missionaries to the heathen led fear lest the country would suffer. This same spirit in the co world was recently manifested New York's supremacy as a center was supposed to be th We quote a sensible editorial on ject from the Rochester (N. Y.) The italics are ours:

> NEW YORK NOT "UNEASY"
>
> Two barges laden with 3,000,000 poun have arrived at Pittsburg by way of the river. Certain Western papers are rem this "makes New York uneasy." Th *Mail* replies: "As long as the United Stat to grow and prosper New York will conti and prosper. *The business which buil and great cities like Chicago is always new it is never stolen from New York.* It re national expansion. New Orleans is gr on account of the expansion of our busi Gulf, the Caribbean and to the southw sure to become one of the great ports of But its greatness will be *a gift from he 'steal' from New York.*" This is th history. And history has a habit of repe

The application is obvious. not believe that money given to gelization of the heathen is from work at home. Rather believe with Jacob Riis that " dollar you give away to convert the abroad, God gives you ten dolla of purpose to deal with your he home."

What is our Father Doing in the World Today?

Faith sees that God is at work in t Not yet is all well, for not yet is a to his will of wisdom and love; has been said, "God is in th making it right." What is our help make the world right? W co-laborers.

In the first place, we will get th vision of the depth of the need i breadth of the world. After

the world's condition and feeling the force of its claim, which is multiplied by our debt to Christ, we must realize our personal responsibility in giving the help of a human and Christian brother.

Russia and Eastern Politics

If after the Peace of Portsmouth there were those who supposed that Russia would withdraw completely from eastern Asia and relinquish her plans for political and commercial power in that part of the world, they misunderstood the character of the leaders of that people. The foreign policy of Russia has always been marked by steadfastness of purpose and aim. It has been directed, not to the immediate future, but out into decades to come. Time has not figured largely in Russia's plans. So it is not surprising to find that even after the terrible reverses of the Japan war her spirit is not daunted nor her plans materially changed. Instead of eastern Manchuria, we hear of operations in Mongolia. Vladivostok, once thought an impossible winter port, is now, with deepened harbor, use of ice-breakers, and improved commercial facilities, to be made the leading port of eastern Asia. Even Shanghai is to be eclipsed, if the mooted plans are successfully carried out. And now comes the announcement that the often-proposed tunnel under Behring Strait is seriously considered by the Czar and his advisers.

How much truth there may be in all these reports it is of course impossible for us to know. But the fact that they are mentioned at all, coupled with the previous policy of Russia, indicates that that power is still to be reckoned with in the commerce and politics of eastern Asia. The bearing of this upon missions is evident. The nations most influential in Asia at present, outside of Japan, are Protestant Christian, and in Japan the strongest influences from without are of the same religious complexion. Under these influences mission work is free, and in some quarters even encouraged. The possibilities, should Russian influence become paramount, can be only dimly foreseen. But the black record of her treatment of Jews and other dissenters from the state religion, does not encourage belief in a liberal treatment of Protestant missions. Nevertheless, the liberalizing influences at work in that empire are revealing themselves in religious conditions; and it is impossible to predict how God may use the Slav.

For Japan: Better than Bushido

An enlightening article appears in the *Church Missionary Intelligencer* upon the ancient ethical system in Japan known as *Bushido*. It is an unwritten system, the ruling idea in which from a military standpoint is to secure fair play in fight. To develop a calm trust in fate, quiet submission to the inevitable, stoic composure in the face of death or danger, loyalty to sovereign, filial piety and politeness are the chief objects. *Bushido* is a code of morality, pure and simple, utterly divorced from religion and philosophy.

In the present aroused state of mind in Japan, however, thoughtful men have come to see that this system is inadequate to the needs of man. Face to face with death, upon the battlefield, men have longed for something to give them a better hope for the future. Something more than mere stoicism is needed to face death. Neither is there any power in the system to enable men to live up to its high precepts; consequently numerous abuses have grown out of its various maxims, conspicuous among which are untruthfulness and tendency to undue self-appreciation. With no sense of a personal God there is no proper value of the individual soul.

The late Hon. Kataoka was wont to say repeatedly that this system was no longer able to meet the needs of his countrymen; and Dr. Nitobe says that its days are "already numbered." Christianity alone can take what is best in *Bushido* and supply that which is lacking to make the strong character that is required of a nation to fulfil its mission in the world.

Self-support of the Native Church

There is nothing in the news of the progress of the Kingdom in Japan that brings more encouragement to those interested

in that remarkable people and in the work of Jesus Christ than the steps taken for self-support by the native churches. Most of our readers are doubtless familiar with the aggressive action of the churches founded by the Congregationalist, Presbyterian and Reformed Church missionary societies of America. The Baptists in Japan are not as numerous as those of the denominations just mentioned, and our native preachers have not, on the whole, had the advantages of as high an educational training. Hence our work has not progressed as far in the line of self-support as these sister denominations. But we rejoice with our missionaries on the field in the ambition of the native Christians to become as soon as possible self-sustaining, and even self-directing. For many years there will be need of the work of the missionary in new territory, in educational and other lines; but we most heartily agree with the recent word from President Dearing that this very desire of the native churches should lead us to redouble our efforts to improve the present opportunity, which is a demand for doing work today which cannot be done tomorrow, and will meet its reward in the increased results and hastening the forming of a self-sustaining Church in the Sunrise Kingdom.

China's Hope and India's also, the Native Church

As we are cheered by these hopeful words of the February *Church Missionary Intelligencer*, we must remember that many missionaries must labor many years before even native Christians can come in touch with the vast mass still unleavened. To this end all are working in China, Japan and on all our fields.

Now it is when I think of this native church that my hopes rise. If I think merely of our European missionary work, if I think of the scattering of European missionaries broadcast over the face of the land, especially in view of the anti-foreign feeling which undoubtedly exists, then I think that our prospects are but small and poor. But when I think that we are now being used of God to plant a native church, and that that native church does show in its life and in its work that it realizes its duty, then I feel that we see the fulfilment of the prophecy, shall I call it, of our Lord when he spoke in the parable of the leaven being placed in three measures of meal and then spreading. There we have China with its vast population, its three measures of meal. We have the converts being gathered out, in considerable number it is true, but yet a mere handful, a very small handful, compared with the population. But I feel that our prospect is good for this reason, that that handful has shown itself to be true leaven, and that we may look, as we ought of course to look, to the Chinese native church to be the evangelizer of the country.

Regretting the fact that missionary teaching has sometimes been denationalizing in its influence, the writer says:

The hope of a Christian India lies in the gathering together of men who shall be, to quote words of a native journal, "as thoroughly Hindu as they are Christian and more intensely national than those who are not Christian." The schools through which they shall be trained may be inspired by learning, like that of Clement, or by labor and discipline, like that of Benedict, but they must be such as to bring the faith into living harmony with the characteristics of the race. [See page 143 of April MAGAZINE.]

Training for Medical Missionaries

Ministerial aid societies assist some taking a theological course, but no such help is available for medical students. The International Medical Missionary College, at Atlanta, Ga., meets this need and offers full education to worthy candidates. Those interested as possible students or donors should address Dr. G. L. Dowkontt, 104 Edgewood Avenue, Atlanta.

Rates of Fare, National Anniversaries, Dayton, Ohio, May 15-22.

Reduced railroad rates have been secured as follows: A fare and one-third on the certificate plan from points in the Central Passenger Association territory (except within the state of Ohio), and from all points in the territory of the Western Passenger Association, Cheyenne, Wyoming, and east including all points in Colorado. A fee of twenty-five cents will be charged for the execution of such certificate. Similar arrangements are expected to be made with the Trunk Line and New England Association. Further announcements will be made as soon as these arrangements have been consummated.

The exception regarding the state of Ohio refers only to the people who live in the state where a two-cent fare prevails.

W. D. CHAMBERLIN, *Secretary*,
United Brethren Building, Dayton, Ohio.

THE PRAYER CYCLE, MAY 6 TO JUNE 2

MES FOR THANKSGIVING

arnest intercessory missionaries.
nce by many churches of the "week of missions abroad," April 8–15.
itcome of the year.
iditions in China.
ealth of several missionaries.
reports from many fields.
nvert at Haka.

TOPICS FOR UNITED PRAYER

IONAL WORK IN MISSION FIELDS:

) Each of our theological seminaries: and students; educated leaders for the hurches.
e missionary spirit may prevail in the inistry.
ore graduates of our high-grade schools ir the call to the ministry.
dance in plans for the new college at ii, China.
iina may be guided in revolutionizing her nal system.
schools for Bible women.
n Baptist College and Ongole College.
) Success in raising the Educational his MAGAZINE shows its need.
e individual gifts to educational work.
al education: the adoption of wise policy thods.
Academy and all school work in Japan.
ools of Assam.
18. School work in the Philippine Islands.
19. Baptist seminaries in Europe.
20. (Sunday) Anniversaries in session at Dayton, Ohio.
21–22. Missionary Union meetings at Dayton, Ohio.
23. Preparation for the coming young people's missionary conferences during the summer months.
24. A doctor for Sadiya, Assam; other reenforcements.
25. Wisdom in the use of the Arthington Fund.
26. Evangelization of the Sudras in South India.
27. (Sunday) Work in Africa: needed evangelists.

SPECIAL REQUESTS OF MISSIONARIES:

28. "That this dreadful sleeping sickness may be understood and a remedy discovered and that a way may be opened for us among the people in the regions beyond." — J. CLARK, Ikoko, Africa.
29. "The students in his school who have returned to their towns for a season, as teachers and preachers: that they may be instrumental in bringing many souls to the Lord." — A. L. BAIN, Kifwa, Africa.
30. "Hanamakonda and Mr. Weins during my absence." — J. S. TIMPANY, M.D., Hanamakonda, South India.
31. Maubin and Pyinmana, Burma.

JUNE

1. Prome and Toungoo, Burma.
2. The church in Christiania, Norway.

Y, IN LOVE'S SACRIFICIAL SYMPATHY, FOR THOSE SMITTEN BY EARTHQUAKE, INE AND VOLCANIC ERUPTION.

PRAYING MEN OF HISTORY HAVE NOT BEEN THE WEAKLY MEN OF HISTORY. E THE CASE OF MR. GLADSTONE, WHO KNELT IN HIS PRIVATE ROOM IN PRAYER, SON TELLS US, BEFORE HE WENT TO THE HOUSE OF COMMONS. MR. GLADS NO WEAKLING. — *Rev. Reginald J. Campbell, M.A.*

D, TEACH US TO PRAY." YES, TO PRAY. THIS IS WHAT WE NEED TO TAUGHT. THOUGH, IN ITS BEGINNINGS, PRAYER IS SO SIMPLE THAT THE CHILD CAN PRAY, YET IT IS, AT THE SAME TIME, THE HIGHEST AND HOLIEST WHICH MAN CAN RISE. IT IS FELLOWSHIP WITH THE UNSEEN AND MOST HOLY HE POWERS OF THE ETERNAL WORLD HAVE BEEN PLACED AT ITS DISPOSAL. VERY ESSENCE OF TRUE RELIGION, THE CHANNEL OF ALL BLESSINGS, THE SECRET AND LIFE. NOT ONLY FOR OURSELVES, BUT FOR OTHERS, FOR THE CHURCH, WORLD, IT IS TO PRAYER THAT GOD HAS GIVEN THE RIGHT TO TAKE HOLD OF HIS STRENGTH. IT IS ON PRAYER THAT THE PROMISES WAIT FOR THEIR FULTHE KINGDOM FOR ITS COMING, THE GLORY OF GOD FOR ITS FULL REVELATION. *ndrew Murray.*

CHURCH MISSIONARY TRAINI

I. Missions a Kingdom Matter

IN my work I have found it best to bring prominently before the people the idea of the kingdom of God as a basis for all missionary enterprise, both at home and abroad. We cannot have great action without great motives; and a single, disconnected fragment of missionary information will never constitute a great motive. Consequently, we need to present to the people the mighty ideas of Jesus concerning his world-wide Kingdom, so that every member in the church must come to realize that there is no difference between foreign work and home work; and that he is debtor to every man in the world, for Jesus' sake. When this supreme impulse has been imparted to the religious imagination, then it is time to present individual cases and local conditions. — CHARLES A. EATON, Cleveland, Ohio.

II. How to Develop a Missionary Church

IT is the editor who puts it that way. I do not think I know. But I can tell you some things we have and do:

1. A woman's missionary society, home and foreign, in one. This is a power.

2. Sermons. For a time, with maps, as occasion suggested, I took the communion Sunday mornings for a study of fields. No missionary collections then.

3. Sermons and addresses by secretaries or self about the date of regular offering.

4. Live, returned missionaries, in season and out of season.

5. Baptist Young People's Union Conquest Missionary Course. Effective. Sometimes young ladies' class, afternoons of Saturday in church members' parlor; young men's class, evenings; miscellaneous class. One circle was organized in the country which had a remarkable history. We have used phonographs and the stereopticon, and anything else worth while.

Many have been readers of our leaflets (sold or given) who did not take the examinations. Our Baptist Young People's Union commencement, at which t give the seals, certificates and di is in the autumn when study begi we try to have a rousing time. Re the conquest study comes up once a also in the society. Certainly we h found this " dry as dust."

The mischief of it all is, howev we have to keep at it if we *do* an When one is lazy, that is a trial.

Last year and this we have Daughters of Missions " now takin text-book studies. We hope good from this society. — C. A. HOBBS, D Wis.

III. Leadership and Cooperati

THE pastor is the chosen leade local church. Upon him rests the responsibility of d ing and sustaining the missionary of his church. With the love an fidence of his people, he may acc much.

1. If the church is to be missio spirit, it is supremely important t pastor himself be interested. H care enough for the evangelization world to keep himself fairly well in His faith in missions must be strong to produce the profound convictic a dollar given to promote God's v other places does not mean the d of his own salary by an equal amo

2. His preaching must be mis The Great Commission must have emphasis. He should speak of missionary work with appreciation quent illustrations for sermons sh gleaned from this source. Every should be missionary in spirit. Th nary work of the pulpit should be mented by occasional missionary s on which he bestows unusually preparation, and in which he gi dry statistics, but sets forth the the opportunities and the results the fervor of a heart glowing with Christ and humanity.

3. There should be a method of

tion understood and approved by the church. Some methods are better than others, but any method is useless unless it is "worked." Work your method for all that it is worth, and in proportionate giving let the pastor be exceeded by no one. It is sometimes useful to ask the church for a definite amount, and to urge them not to fall below the standard of the past. Seek to place before each member of the congregation a knowledge of the object for which the offering is taken, and in some designated way invite him to make his contribution.

4. Interest the young people in the Station Plan, or some other plan. Get them at work for the world's evangelization in general, and for some definite field, or object, in particular. Have a monthly missionary concert of prayer. Strive to make it the most interesting meeting of the month. Study missions occasionally in the Bible school.

Finally, let the pastor pray for the Kingdom in all the earth and work for it as the Spirit gives him wisdom, and he can hardly fail to enlist the sympathies of his people for the same object. — M. J. WINCHESTER, Elbridge, N. Y.

IV. Combining Eye and Ear

A SAFE general assumption, though furnishing so sharp a test that many wince under its statement, is that unbelief in missions is due either to ignorance or to actual unbelief in Christ. The latter must be cured by spiritual conversion, the former by patient education. The ignorance and willingness to be ignorant regarding the things of the Kingdom are indeed appalling; but the preacher makes his own program as a Christian teacher, and the education of the churches in missions presents one of his most attractive and hopeful fields of endeavor. For, where definite facts are presented with such sympathy and clearness as to make Christians really think, the right response follows. How to secure that attentiveness is the perennial problem. One part of the solution is the recognition that men and women are just older children, and have never outgrown their susceptibility to those influences which persuade the child-mind. No child learns simply by sounds; knowledge comes through both eye and ear.

Reverence in worship can still be maintained, while the spoiling of formality will be a blessing, if by visible illustrations appeal is made to the mind and memory and will, with the same truths that are being presented meanwhile through the ear. Facts are eloquent and insistent; and the facts of the Kingdom are so stupendous and overwhelming that they need illustration.

Missionary arithmetic can be made wonderfully vivid with twine or colored tape, blackboards, charts printed with rubber stamps and similar contrivances. A large mission map always hanging in full view is far more inspiring than the fresco which it covers. Miniature maps and other special material, made on hektographs or mimeographs for distribution at the concert or circle, furnish each person a better chance to understand the program rendered. The Orient Pictures, published by the Missionary Union, and splendid literature are attractive and persuasive. The fearless, loving use, in black and white, of figures from church records, showing percentages of offerings, etc., makes impressions more permanent and profitable than a glowing speech alone, even though the latter contains the same pertinent facts; it secures and retains a different kind of attention.

The peculiar labor required of the pastor in preparing these things furnishes a pleasant diversion from the usual type of sermonizing. My conviction is that it pays. I am grateful to fellow workers whose hints in this direction have been helpful to me; perhaps passing them on will furnish suggestions to still others. — F. G. BOUGHTON, Warren, Ohio.

Increasing Zeal

SR. ANGLADA of the Spanish Mission at Barcelona writes of encouragement and the conversion of a young man of eighteen years of age. The consecration and zeal of the brethren seem to be increasing.

Robert Arthington's Motive and Method

WE have often rejoiced with our English Baptist brethren in the bequest by the late Robert Arthington, of a large sum of money to be used exclusively for establishing new work. Rev. R. Wardlaw Thompson, of the London Missionary Society, thus writes of the founder of this trust:

He was a timid man in regard to the disposing of money, because he was always afraid lest he should not appropriate it to the right and best object; and so he went on saving, putting off the serious question as to how it might best be employed. As a child he had been taught by his mother to give up little pleasures, little dainties, little sums of money as direct sacrifices for Christ's cause. Robert Arthington took that to heart, and from his boyhood up he denied himself everything he could for Christ's cause; became eccentric, penurious, miserly, in the eyes of the world, that he might have money to give for his Master's work.

The following quotation, discovered among his papers, is illustrative of his own attitude toward the great work of missions:



GIRLS' SCHOOL, HUCHOW, EAST CHINA

Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen should perish for lack of the knowledge of Christ.

Wanted!

WANTED at once, a host of men and women who will devote themselves to the service of the King of Kings as his stewards in the interests of his great business here among men. Here is an opening that needs to be filled. While many have devoted their lives to the King as teachers, and preachers, and evangelists, and missionaries, and authors, etc., there are not so many who have devoted themselves to the stewardship of wealth for the King's business. But men are called to be stewards for God in business, for t of the gospel, and are given busir ties and opportunities to make that stewardship, just as really a called to be stewards for God for t of the gospel in the Christian The man who has splendid busine who has a money-making facul much called to be a " good stew manifold grace of God " as the m specially qualified to preach.

This department of service i necessary as any in the great worl ing, soul-saving business of the kir God. It is as honorable a depa the work The faithf of money cially comn the parabl Pounds " given grea (See Luke is as bles partmen King's s any. The vote them the service stewards enter a p which rich and joys a many hav It is a pre useful d of service to engage. It would help the Ki his inheritance among all the na

Wanted! A new generation and Kingsleys, and Colgates, an and Crozers, and others like them faithfully administered the wealt possession as stewards for Go progress of his work of redempt

Wanted immediately! 100,00 men and women who will re God's call for stewardship servi interests of his Kingdom, who nitely devote their lives to the m using of money for furtherin Kingdom.

Who will answer, " That is wh do? " — C. A. Cook, Bloomfiel

THE STUDY OF MISSIONS

Summer Conferences

IT is not too early for churches and young people's societies to begin planning for representation at the summer conferences. The Young People's Missionary Movement will hold its conferences this year at Lake Geneva, June 26 to July 4; and at Silver Bay, Lake George, July 20–29. The importance of representation at one or the other can scarcely be overestimated. Those who have attended either will agree that in inspiration to more Christ-like living and more earnest endeavor, and in definite, practical suggestion for missionary work, these gatherings are unrivalled. Every society needs what these conferences can furnish, and no church can afford to be unrepresented. Owing to the great number of applications and the limited accommodations, the attendance at the Silver Bay conference will be restricted, each denomination being allowed a certain number. Baptists will be limited to about 100 delegates. As delegates will be accepted in the order of application, it will be seen that it will be necessary to make early arrangements. Further details will be given in the June number of the MAGAZINE, or may be secured by correspondence with Rev. F. P. Haggard, Ford Building, Boston.

The fifteenth international convention of the Baptist Young People's Union will be held at Omaha, July 12–15. The conventions are now held biennially, and special efforts are put forth to make them as attractive as possible in personnel of speakers and plan of work presented. Many recreation features will be combined with the direct work of the convention.

Watch the Magazines and Papers

EVERY reader of the best modern magazines, as well as the daily newspapers, will find in almost every number some article bearing on missionary topics — he will find it if he is looking for it. This is very natural, when affairs in the East are as much in the public mind as they are today. The intelligent student of today's events will stop and think of the underlying causes, the essential relations and necessary results of the apparently kaleidoscopic events. Note the articles on China and the Philippine Islands in the *Outlook*. Many articles of interest to the student of home missions also are furnished by our magazines. We call special attention to Bishop Talbot's bright, readable article entitled, "In Western Camps," in *Harper's Monthly Magazine* for March. Students interested in missions and program committees, watch the magazines, the dailies and religious weeklies.

PROGRAM: A CHRISTIAN EDUCATION FOR ALL LANDS

KEYWORD: MISSION OF EDUCATION. P. 175.

I. THE NEED.
1. The Problems to be Solved. P. 180.
2. The Raw Material. P. 183.
3. A Native Ministry. P. 186.

II. THE PROCESS.
1. The Opportunity of the School. P. 182.
2. Training for the Pulpit. Pp. 179, 184.
3. Training in Industrial Work. P. 185.
4. Two Notable Educators:
 (*a*) Alexander Duff in India. P. 188.
 (*b*) Adolf Drake in Sweden. P. 192.

III. RESULTS.
1. In Mission Schools — Burma. P. 178.
2. In Government Schools — The Philippines. P. 190.

IV. THE BAPTIST EDUCATIONAL PROGRAM. P. 187.

V. PRAYER; OFFERING.

JUNE TOPIC: The Philippine Islands.
JULY TOPIC: Medical Missions and Assam.

We would call attention to the educational leaflets published by the Union, among which are: "Institutions for Higher Education," "Why Higher and Better Schools are Needed," "Making of New China," samples of which are free. Back numbers of the MAGAZINE, 5 cents. Address Literature Department, Box 41, Boston, Mass.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

AN ILLUSTRATION OR APPLICATION ON EACH LESSON

LESSON VII. MARK 5: 1–20. MAY 13

A Fierce Demoniac Healed

The Gospel Among the Head Hunters

And they see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind. Vs. 15.

"Dear dying Lamb, thy precious blood
Shall never lose its power."

THE Nagas, Garos and other hill tribes of Assam are by nature as fierce and cruel as the primitive American Indians. Forty years ago, when Rev. I. J. Stoddard was sent to work among the Garos, the British lieutenant-governor endeavored to dissuade him. "Don't you know," he said, "that the Garos are head hunters? Every year they make a raid into the plains for human heads of British subjects, to pacify the Evil Spirit, secure good crops, and add to their reputation for valor. Now, Mr. Stoddard, be advised and warned not to go among the Garos, to lose your own head and cause the government trouble."



Photo by W. Pettigrew

TANGKHUL NAGAS, MANIPUR

Nevertheless Mr. Stoddard went, and after he had been preaching one day in the market-place a young head hunter from a hill village came to him and said, "These are good words, can I hear more?" This young savage, whose name was Bago, listened to the gospel, believed, was baptized, and went back to his home among the head hunters. He built a chapel and began to tell how great things the Lord had done for him. He had many and once most of the people left the but after two years Bago came Stoddard, bringing his sheaves wi "Six on his right hand and six on h said Mr. Stoddard, "and his face of joy and light as he called out 'Teacher, these twelve have belie Jesus Christ through my words.'"

LESSON VIII. MARK 6: 14–29.

Death of J Bapti

John the of Loik

For Herod fea knowing that a just man an Vs. 20.

DR. AI BUN the founde Loikaw Mi Burma, te story of I the first m the missior bears a resemblanc motives story of J Baptist.

Po Reh of the chie ers of the (governor, ruler) of Namacon. H middle-aged man, but he was one first to accept Christ after the ope the Loikaw Mission. He becam in Christian work; he called a built a chapel and schoolhouse, a rapidly learning to read. The sawb a very superstitious and jealous m Herod, but also, like Herod, he Po Reh because of his new an religion, and pretended to hear l gladly, and to desire the wors living God.

Then Po Reh, like John the Baptist, took a brave stand for righteousness. He exposed the sawbwa as a receiver of stolen goods, and declared that it was not right for him to do such things. This inflamed the sawbwa's jealousy and hatred, and he sought revenge upon Po Reh. For two hundred rupees he hired an assassin to do the bloody deed. This murderer went to the house of the teacher, where Po Reh was sitting on the floor with the teacher's child in his arms, seeking to learn about Jesus. The murderer came to the door, pointed his gun at Po Reh's breast, and fired, killing him instantly, while the little child fell in a faint, and the teacher's face was filled with powder.

Verily, as Paul's expression is, the mystery of iniquity still works, and in the same ways of as old.

"A few days ago," says Dr. F. W. Goddard, of Shaohsing, China, "Mr. Bousfield gave me a map of this district, with our preaching places marked on it. I wish you could see it for yourselves, but you may be interested to know that our work covers an elliptical area about sixty by thirty-six miles in its diameters, with this city near the center. The population of the whole is estimated at *2,000,000*.

There is no mistaking this fact, fellow Baptists of America, we do not half appreciate the courage and devotion of those who are willing to be lost in this sea of human life, and who are cheerfully and patiently trying to induce these millions to sit down on the grass in order that they may give them the bread which came down from heaven.

LESSON IX. MARK 6: 30–34. MAY 27

Feeding the Five Thousand

Five, and Two Fishes

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. Vs. 38.

IT is not at all strange that when our missionaries are placed amidst the teeming millions of the Far East they are sometimes almost overwhelmed by the sense of the smallness of their resources, and that they mention this in large capitals when they write. "With this city as a center," wrote Wm. Axling, of Morioka, Japan, "our work extends thirty miles to the south, the same to the east, and about eighty miles to the north. In this adjacent country live 1,300,000. Among this host of people we are *the only missionary family*, and I am the only resident male missionary. Everywhere are open doors and unlimited opportunities."



Photo by A. Bunker

REV. TEE O; FOREMOST NATIVE WORKER, LOIKAW, BURMA

LESSON X. MARK 7: 24–30. JUNE 3

The Gentile Woman's Faith

A Gentile and A Woman

The woman was a Greek, a Syrophenecian by nation. Vs. 26.

TO a Jew it was a marvel that a religious teacher who claimed to speak for Jehovah should show special favors to any of another race. To the people of most of those races among which Christian missions are now carried on it seems almost incredible that any great religion should teach the development and uplift of womanhood. Readers of Mr. Crawford's "Mr. Isaacs" will recall the striking scene where Isaacs, the educated, refined Persian, first receives the idea that a woman may have a soul. But the Master himself gave of his deepest truth and his best help to the Samaritan and the Syrophenician woman.

Our missionaries have

found in many instances, of course, that heathen women are more degraded than the men; but they have also found that these women can be transformed by the gospel of Jesus Christ. They become faithful workers as teachers and Bible women, and best of all, they become mothers of children whom they bring up in the faith of Jesus. "In our family of more than a hundred boarders," writes Miss Shinn of Rangoon, "are many beautiful Christian girls, of whom a school of this character in the home land might be proud. Among them are our China-Burmese twins, daughters of Ma Mya, who was wi Barrows in America." Mr. Han Tokyo, Japan, tells of a membe Shiba Church, a woman who cai message of the Cross to the hous an ardent Shintoist neighbor, of h in that cult, and she was succe leading the son and his wife into of the gospel.

NOTE. This lesson might well be con a missionary lesson on the condition of heathen lands, and what the gospel has don Notify the class, and make thorough prep

PERSONAL AND OTHER NOTES

Births

To Rev. and Mrs. A. C. Darrow, Moulmein, Burma, December 22, 1905, a daughter, Dorothy Beryl.

To Rev. and Mrs. G. H. Waters, Swatow, China, January 3, 1906, a son, Henry Scott.

To Rev. and Mrs. C. E. Bousfield of Shaohsing, East China, at East Lebanon, Maine, March 12, a son.

To Rev. and Mrs. E. E. Jones, Ningpo, China, February 11, a daughter, Judith Ellen.

Married

MISS HENRIETTA MORGAN, formerly of the Assam Mission, to Mr. Gwylym Herbert, March 8, at Bessemer, Alabama.

MISS E. V. PRESTON, of Madras, to W. A. Loops, M.D. of Impur, Assam, February 27.

¶ MRS. C. A. SALQUIST continues in such poor health that it seems desirable for her husband to return to America. He expects to arrive in May from Suifi, West China.

¶ MISS KATHERINE F. EVANS sailed from Boston, March 30, returning to Burma. She will make her home in Rangoon and devote herself to literary work.

¶ IN view of the absence from C Rev. H. Huizinga, who has come ica on furlough, Rev. J. M. Ba has charge of all funds connected Ongole Faith Orphanage.

¶ REV. J. S. TIMPANY, M.D., of Hanamakonda, South India sented the Missionary Union at ence of missionaries to the Moham held in Cairo, Egypt, early in Apr

¶ REV. CHAS. S. KEEN and wi from San Francisco March 22, to Kinhwa, China. Rev. T. D. of the same station is in very po and may be compelled to return ica.

¶ REV. W. S. SWEET, Hangchow, obliged by ill health to return to It leaves heavy responsibilities u Millard. Another man is urg quired for that station and the growing work there centered.

¶ MISSIONARIES are again remind necessity of leaving at the Rooms the address of immediate rel friends to whom important in

sent to the Union by cable may be conveyed when necessary. All who have not complied with this request heretofore are asked to do so without delay. The lack of such information is likely to involve the Union in serious embarrassment.

¶ THE commission appointed to investigate the opium problem in the Philippines and recommend some solution, has made its report. It will be remembered that Bishop Brent was a member of the commission. The legislation recommended limits the sale and use of the drug during the next two years.

¶ WE extend our sincere sympathy to Mrs. C. H. Heptonstall of Toungoo, Burma, in the loss she has sustained in the death of her mother, which occurred at Toungoo, February 8, 1906. She was a noble Christian woman and, with her husband who was engaged in business in Burma, was deeply sympathetic toward all missionary work.

¶ WITH our brethren in Sweden we mourn the sad loss sustained in the death of Dr. Drake who for many years has stood side by side with Dr. Broady in the work of Bethel seminary at Stockholm. See page 192.

¶ THE April meeting of the Boston Baptist Social Union was devoted to the educational endowment effort of the Missionary Union, with addresses by Mr. S. W. Woodward and Rev. S. H. Greene, D.D., of Washington, D. C. Dr. Mabie gave a presentation by stereopticon views of the educational work of other denominations in mission lands.

¶ PROF. L. E. HICKS, Ph.D., who has been acting principal of Rangoon Baptist College since the departure from Burma of the late Dr. J. N. Cushing, has been elected to the office of principal and has accepted the same. With the plans for the new college building well advanced and a rapidly increasing number of students in the college preparatory department, the outlook is bright with promise. There is every reason to expect that in a few years Rangoon Baptist College will equal in rank and influence any similar mission college in India.

¶ REV. P. E. MOORE, of Tika, Assam, who has been ill so long, is on his field after a stay of several weeks in a hospital in Calcutta. Strength is returning, although somewhat slowly. Mrs. Moore is also in feeble health. We should remember in prayer these and others who, in spite of physical weakness and suffering, are continuing to bear the heavy burdens of the work.

¶ REV. A. BUNKER, D.D., while preaching a few weeks ago at Forest City, Maine, suffered a stroke of paralysis which for some days caused serious apprehension as to the outcome. We are deeply grateful, however, that he has so far recovered as to be able to be brought to his home in Newton Center, and the doctors give hope of his ultimate complete recovery.

¶ MISS MARY REED, missionary to the lepers, has, according to the *Bombay Guardian*, recovered from the same dreadful disease which laid hold of her a number of years ago. This news will be welcomed by many who, although not personally acquainted with Miss Reed, felt great sympathy for her and admired her Christian heroism and courage in devoting her own life to this afflicted class when she became a fellow sufferer with them.

(Concluded from page 192.)

teaching of systematic theology to propective ministers But his work was by no means limited to this. His versatility was remarkable. He seemed equally at home in theology, science or art. His contributions to church music are well known, through his connection with our Baptist hymn-books. Always respecting the opinions of others, while pronounced in his own views, he was one of the promoters of the Baptist Congress. He was greatly loved by all his students and friends, and honored by all who knew him.

THE LITERATURE OF MISSION

THE PEN OF BRAHMA — PEEPS INTO HINDU HEARTS AND HOMES. Beatrice M. Harband. Fleming H. Revell Company, New York.

Miss Harband wins and holds the reader's attention from the first page to the last of her charming "Peeps into Hindu Hearts and Homes." To every one who wishes to know and feel the heart throbs of heathen men and women and little children in India here are eighteen brief sketches, covering 320 interesting pages, any one of which is well worth the price of this soul-stirring volume.

THE EGYPTIAN SUDAN. Illustrated, 12mo, cloth, net, $1.00. By Rev. J. K. Giffen, DD. Fleming H. Revell, New York.

The very title of the book is fascinating, and the author has succeeded in making his material correspond with the title. He has drawn a very vivid picture of the situation in that little known part of the world, and has introduced us to an uncommon missionary situation. The work of our United Presbyterian friends in Egypt and the Sudan has attracted world-wide attention, and Dr. Giffen's book is certain to increase the interest.

RELIGIONS OF MISSION FIELDS AS VIEWED BY PROTESTANT MISSIONARIES. By E. H. Richards, J. H. DeForest, C. A. R. Janvier, J. N. Cushing, A. D. Gring, H. C. Du Bose, D. Z. Sheffield, L. Meyer, S. M. Zwemer, G. B. Winton. New York: Student Volunteer Movement, 1905. 12mo, 330 pages. Cloth, 50 cents; paper, 35 cents.

It is a long time snice we enjoyed reading a "text-book" so much as we have the volume recently issued by the Student Volunteer Movement, entitled "Religions of Mission Fields." The book is made up of ten chapters on as many phases of religious belief, each chapter written by an expert, a well known missionary of ability, knowledge and experience in dealing with the followers of these several religions. It furnishes, therefore, in small compass, one of the most complete, readable and helpful guides to the study of comparative religions yet published. The opening chapter on "The Religion of the African" is particularly interesting. The deeply philosophic religions of Hinduism and Buddhism are outlined clearly for the ordinary reader. One of our own i aries, the late Dr. Cushing of Burm the chapter on "Buddhism in S Asia." The volume has been well While each writer was evidently treat his subject in his own way, th has, by arrangement of material the discriminating use of headin sub-headings, produced a result is highly satisfactory. The book to be widely used by students, w others interested in missions, and es in the subject of comparative re should read these interesting cl The type, paper and binding ar and the price places it within th of any. We congratulate the Volunteer Movement upon the i of this latest of a splendid series of n ary text-books.

REV. JOHN MYLES, AND THE FOUNDING OF AND THE FIRST BAPTIST CHURCH IN M SETTS. A New Historical Monograph b Melville King, Pastor of the First Baptist Providence, R. I. Cloth. 12mo, x, 11 Price, $1.00 net. Uniform with "A Visit of Three Rhode Islanders to the M setts Bay in 1651," "The Baptism c Williams" and "Religious Liberty," by author. Preston & Rounds Company dence, R. I. The set of four volumes wil postpaid for $3.00.

Dr. King is rendering a great ser American Baptists and to the wo his historical studies, which re occasional biographical or other and books. "John Myles," the pub latest product of his pen, is an exce interesting review of a noble ma Probably relatively few Baptists eve of Rev. John Myles. After what Dr. King says of him, we ar to feel proud of our denomination genitor. The material in the volu originally delivered in the form historical address at the dedicatio monument in Barrington, R. I., J 1905. The three books mentioned should be in the library of every who is interested in the history denomination and it is exceeding portant that our young people be made acquainted with these old w



Photo by P. H. J. Lerrigo

FIRST BAPTIST CHURCH, CAPIZ, P. I. DEDICATED JANUARY 28, 1906.

See page 215



RICE PLANTING, CAPIZ, P. I.



PLAZA, JARO, P. I.



RIZAL DAY CAPIZ, P. I.

THE BAPTIST
MISSIONARY MAGAZINE

Vol. 86 JUNE, 1906 No. 6

ANNIVERSARY GREETINGS

BRETHREN, HAIL! Thousands of hearts, hundreds of thousands, are daily praying for the divine presence at Dayton. Jesus Christ according to his promise will be at each session. May those meeting in his name stand on the mount with the clearness and breadth of Christ's vision, and then go home for service in the strength and courage of his purpose.

What will be the Master's message to the delegates and the churches they represent? He says to each of us: "As my Father hath sent me, even so send I you into the world"; "If ye love me, keep my commandments"; seek first the kingdom of truth; love God first; love one another; go, tell others of God's saving love.



Baron Voldemar Uxkull

Our living Lord would congratulate his missionaries, and those who are joined to them in the sacrifice by the offering of money, gifts, plans and prayers. What a privilege it is to serve in fellowship with him! What a glorious message of life we have to give to men! What a high honor to go on such an embassy in his name! May we do a larger service for his honor in the coming year.

I thank my God . . . for your fellowship in furtherance of the gospel. Ye are all partakers with me of grace. — PAUL, THE MISSIONARY (joyfully thanking the Philippians for gifts).

OUR GUEST

BARON VOLDEMAR ÜXKÜLL of Russia, now in this country as the guest of the Missionary Union, is a man of rare personality and spiritual force. He illustrates God's power to illuminate a life through the New Testament alone. Finding no satisfaction in the formalism of the Lutheran faith, he became an atheist. Two things, however, impressed him deeply: the upright lives of Christian peasants on his large estate and the character of Jesus in the writings of Tolstoi. He sought further light in the gospels and was converted. After careful study he was baptized in his own house by one of these Christian peasants, an act which estranged him from most of his family, relatives and friends. He now serves as lay preacher and pastor among the Christians of his own community, but is deeply interested in work throughout the empire. He is treasurer of the Baptist Union of Russia. About 60,000 in the empire are practically Baptists. They are very poor and need sympathy and financial help.



Photo by C. W. Briggs

TIDE-RIVER AND NIPA PALMS, JARO, P. I.

SURVEY OF THE YEAR'S WORK

THE April MAGAZINE told of our industrial school work for the Filipinos; the May number gave the educational outlook, while for a brief sketch and a general report of the conditions, we refer to the April MAGAZINE for 1905 and the last Annual Report. The following pages will furnish a few glimpses of the late developments of our work and the splendid service of other American Christians. In addition to the four societies whose work is reported, the American and British and Foreign Bible Societies and the United Brethren in Christ have work in the Islands.

Readers will be interested in the cheering facts gleaned from the forthcoming Annual Report just compiled, giving a statistical statement for the year closing December 31, 1905. The missionaries number 9 ordained men, with 7 wives and 4 single women; 14 unordained native preachers, the total native workers being 36; 26 organized churches, of which 18 are self-supporting, occupy 25 buildings, in which worship 2,403 church members; of these 919 were baptized last year, the net increase in membership being 797.

SINCE the issue of the MAGAZINE for April, 1905, the last one dealing especially with the interests of our Philippine Mission, substantial progress has been made along almost every line. We are particularly grateful that only one of our workers has been obliged to come to America on account of health, and that one, Mrs. W. O. Valentine, because of her infant daughter rather than herself. One little missionary grave, that of Hobart Briggs, brought sorrow to the hearts of his parents. Bravely have they borne their trial, never doubting the love of an all-wise Father, but having a deeper appreciation of what it costs to carry the gospel into these benighted regions. Yet it is a work that pays.

THE WORK ON PANAY ISLAND

The opening of the industrial school at Jaro has been one of the outstanding features of the year's work. More than 100 bright boys are in attendance, and Mr. Valentine finds them as hopeful material as he ever had with which to work. They have performed their tasks with enthusiasm, and are proving themselves worthy of his confidence when he organized them into a self-governing republic. They are taught to make their own clothes and shoes, to do farming, carpentry and blacksmithing, while some have expressed a special desire to learn how to make soap. These practical lessons, in addition to the ordinary studies of the class room, aim to make the boys useful members of society and to give them a right estimate of manual labor. The outlying district which hitherto has been worked largely from Jaro as a center, has now been divided into three sections: Rev. H. W. Munger, taking the "Eastern or Concepcion District, will live at Sara; a section farther west to be cared for by Dr. R. C. Thomas, while Rev. C. W. Briggs still retains a

large section of the barrio country to the west and northwest of Jaro. Miss A. V. Johnson has been a great help in evangelistic and school work with the women and girls. Thus a more rapid and thorough development may be expected in all these fields.

In Capiz, the station in the northern part of Panay Island, the two events of recent importance are the return of Dr. and Mrs. P. H. J. Lerrigo who began the work at Capiz in 1903, and the dedication of their beautiful stone church, the most substantial Protestant church building in the Islands, outside of Manila. Capiz is a very strong Roman Catholic center and the prejudice encountered by our missionaries was very great to begin with, and in some sections stillcontinues. The medical work of Dr. Lerrigo, and for the last year of Dr. Thomas, has, however, been very effective in disarming suspicion and has opened the hearts not only of many of the humbler people but even of men in high positions. Much time has been spent in touring throughout the country and there have been baptisms at five important outstations. Rev. and Mrs. J. C. Robbins and Miss Sainz feel profound gratitude to God for his manifest presence and help. Miss Suman is a welcome addition to their force and has assumed the care of the home school, in which are enrolled about twenty-five children. This school which was begun for poor homeless orphans has deeply impressed the people with the love which actuates our missionaries in all their service. Another family is urgently called for in this northern field to be located at Calivo, an important town on the coast west of Capiz, from which a large and friendly population can be evangelized.



REFERENCE COMMITTEE, PHILIPPINE MISSION
(From the left) Miss Johnson, C. W. Briggs, W. O. Valentine, Miss Sainz; (Second row) J. C. Robbins, E. Lund, A. A. Forshee

ENLARGED LITERARY WORK

Rev. Eric Lund has been rejoined by his wife and daughter during the year. They make their home in Iloilo, and he continues his literary work in his own indefatigable way. He is now translating the Old Testament into Visayan, and at the same time is directing a native helper in the translation of the Visayan New Testament into the Cebuan dialect. He also edits weekly and monthly periodicals and prepares miscellaneous tracts and literature. Long may he be spared for this valuable work to which he is so peculiarly and thoroughly adapted! To his splendid achievements in this line heretofore we owe much, under God, of the great success of our youngest mission.

THE WORK ON NEGROS

In the work in Occidental Negros, centering at Bacolod, the missionaries find cause for much encouragement. With the aid of good native helpers during the past year, the gospel has been faithfully preached in every important town in the northern section of the island. Rev. A. A.



Photo by C. W. Briggs

FILIPINO HOUSES, BACOLOD, P. I.

Forshee has the oversight of this part. He has baptized forty-four converts, an encouraging increase over thirteen of the previous year. Rev. C. L. Maxfield now has charge of the southern section of the island. He has made good progress in the language and his influence is increasingly felt, thus far particularly among the students who gather here in large numbers.



Photo by A. A. Forshee

STREET IN BACOLOD, P. I.

Bacolod is becoming more and more a center for education. In addition to the provincial high school already located there, a school of arts and trades is also to be established. The number of students is sure to increase, and suitable permanent buildings for use as dormitories should be erected as soon as possible. Miss Kuhlen has had charge of the girls and Mr. Maxfield of the boys; but the houses thus far occupied are only rented. Those who may be brought under good influences and Protestant teaching in these Christian homes are sure to wield a mighty power among the people and have a large part in emancipating them from the superstition and error which have bound them for so many years. Further reports of this great field and excellent work have been given during the past year.



Photo by C. W. Briggs

GROUP OF MIDDLE-CLASS FILIPINOS

SIGNAL PROVIDENCES

By Rev. R. C. THOMAS, M.D.

JARO, P. I.

ON the afternoon of the third day after my arrival on my new field, the Central Iloilo District, we started out in quest of land for chapels in the two main towns of the district, Santa Barbara and Cabatuan. This seemed to be the most pressing need at the outset, since the Protestants are terrorized by the intense opposition encountered there, and so widely scattered that there appeared to be little hope of securing unity or church organization without some central meeting places. But in the face of such keen opposition, the outlook for a successful outcome in our mission was not bright.



THE AUTHOR

At Santa Barbara one piece of property had already been looked over before our arrival, but the owner had demanded an exorbitant sum; and before it could have been secured any way, the priest bought it up. Then another piece had been negotiated for and the owner had set a price, but the priest had scared him out of selling at all. We determined to trust in the Lord in spite of these dampers, and first of all selected the very best piece of land for our purpose that we could find in the town, deciding to "strike high" and expect success. The plot was right beside the huge Roman Catholic cathedral and fronting on the plaza and across the road from the market-place where hosts of people congregate every week. We sought out the owner, the secretary of the town, and readily obtained from him a permanent lease of the property with privilege of withdrawal after three years, and that at a very reasonable rate. To say that we were surprised would be to put it mildly, and our surprise increased to deep gratitude to God when we found out later that the padre had recently purchased all the available property about the plaza that he thought we would want for a chapel, with the avowed purpose of heading us off. He had paid out a larger sum than we should expend in rental at the present rate in over twenty years, and yet, in spite of his farsighted shrewdness, he had apparently overlooked the very best bit of property after all. Surely his eyes must have been "holden."

Then we turned our faces toward Cabatuan, a town of 21,000 inhabitants. At such a hostile center the outlook was even more desperate. But we at once began a search on arrival and spent the afternoon calling on land owners. After circling about the plaza and being headed off at every turn, we finally came to a very desirable lot, in fact one of the most desirable vacant lots available. It fronted on the plaza and was opposite the market and the Roman Catholic Church building. We interviewed the owner, meeting him in an environment that was chilling, to say the least. He an old man, and evidently educated, having a copy of the lives of the saints. He wore a large rosary; and at either end of the room were huge shrines with crucifixes and plaster images. But the biased education and the dead plaster images did not prevail against the power of a living God. Within fifteen minutes we had secured a three years' rental of the land, and that too, at the modest figure of fifty cents a month. Our gratitude was not lessened at this success, when we learned later that one of the most influential members of the town had absolutely forbidden any one to allow the Protestants to have any land for a chapel.

FURTHER DIVINE GUIDANCE

But the best of all was to come. That night I was engaged in looking over a corner lot that seemed to me to be the most desirable spot for a permanent church building. The location was magnificent, the best in the town, except for its corresponding corner across the road that seemed a shade better. As I turned to go into the house, with visions in my mind of a First Baptist Church on that corner, I was hailed by Sr. Ambrosio, my preacher, who stood talking with a Chinaman by the very corner across the road that I had admitted to be a shade better than the one I had been looking at. As I came up Ambrosio said to me:

"This is a good man. He wishes to become a Protestant. . . . He owns the store on this corner, and as he expects to move in a little while he would like to sell us the property for a chapel."

You may imagine my surprise, for I had said nothing to Ambrosio about that corner. It came like a message from heaven. I had been contented to see visions of our future church building on the *second best* corner, but the Lord wanted us to have the *very best*. Had we searched a hundred years it does not seem to me that we could have found a better spot. And yet we had arrived in a hostile town where property owners had been warned against us and where I was a stranger, and in a few hours had been guided to a most excellent spot for a temporary chapel, and given promise of the best location in town. We felt like having a prayer meeting then and there!

To be sure the outcome of this trip may be regarded in one sense as insignificant. The building of a couple of bamboo chapels is a small matter when all is said and done. But it was not this that thrilled us — it was rather the obvious guidance from above. The field is an exceedingly hostile one; the Protestants have been terrorized and scattered far and wide; opponents were openly and covertly doing all they could to shut us out of the territory, and yet in spite of all that the wit of man could invent we were guided to these spots and they were ours, without a struggle, within a little over twenty-four hours of the beginning of our quest. Such an evidence of the guiding presence of the Lord in this field is more inspiring than the privilege of worshipping in a cathedral. Our little bamboo chapel will be a trifling affair in comparison with the massive stone building beside which it will stand; but we shall be satisfied if the Lord will tarry there.

* * *

As THE old lights of Asia fade into utter darkness, we may, if we will, plant there the Light of the World, which shall never fade. The present crisis is the most unique opportunity ever offered for the evangelization of the race.
—*The Spirit of Missions*



Photo by C. W. Briggs

A HIGHWAY NEAR JANIWAY, P. I.



Photos by P. H. J. Lerrigo

By Rev. P. H. J. LERRIGO, M.D.

CAPIZ, P. I.

ON January 28, 1906, the First Baptist Church of Capiz was dedicated to the service of God, and to signalize the occasion the Roman Catholic padre preached in the cathedral a notable sermon. Briefly it ran thus: "My children, stay away from the services in the Protestant Church — for it is the church of the devil and all those who attend the services will go to hell." There must be something very attractive about forbidden fruit, for even the promise of eternal misery did not deter some five or six hundred from coming to the dedication service and crowding the new building to its limits and beyond.

In a country where all things move slowly it has been no small labor to gather the building material and direct the work of forming and placing it. Every fragment of stone had to be brought many miles along the sea coast in *barotos*, a perilous journey in rough weather and often interrupted and suspended by the storms which frequent the coast. So that it is not strange that the work has occupied two years in its progress. It is built of stone throughout, with broad, high, arched windows glazed with alternate green and frosted glass squares. In front there is a spacious portico supported by four stone pillars, and massive *nara* doors lead from this into the building. It is painted white without and within and upon the front gable appear the Spanish words "*Iglesia Evangelica*," while over the pulpit the very heart of the doctrine of God is set forth in the verse, "*Kag pagatawgon mo ang ia ngalan Jesus; kay sia magalwas sa iang banwa sa ia nga sala. Mateo* 1.21" ("thou shalt call his name Jesus, for he shall save his people from their sins"). Every soul who enters the church will receive at least one gospel message from these words which boldly confront him.

Long before the time set for the dedication service, the people congregated around the building, and when the hour of service arrived every available situation of comfort or even discomfort where the proceedings might be watched, was taken, even the windowsills being occupied and the crowd packed ten or twenty deep at the door. In one corner at the front of the church were seated the children from Miss Suman's home school and there were many comments on their clean, happy appearance. Mrs. Robbins with the organ and choir occupied the other side of the pulpit and the church resounded with the happy, enthusiastic hymns of praise which came from the full hearts of the faithful brethren who have hoped and prayed so long for this occasion. Mr. Robbins opened the service with an ascription of praise and glory to God. The people were very quiet and orderly while Mr. Lund presented the message of life, although many of them did not understand Spanish, and afterwards Senor Manikan gave the message in Visayan.

In the evening Dr. Thomas preached to the Americans in English. A large

number of Filipinos came also, anxious to be present at a service conducted in English. We are following the dedication service by a series of meetings occupying the evening of each day this week, at which Mr. Lund is presenting the essential doctrines of the Word. Large audiences are present each night and we look for great blessing as a result of these special services. Already the blessing commences o fall, for we were invited yesterday to hold a funeral service in the house of one of the most influential men of the town, whose mother has died; a step requiring considerable courage on his part and giving us an opportunity of access to the hearts of some who have been hitherto opposed to the Gospel.

The new church is the largest and finest Protestant place of worship in the Philippine Islands with the exception of the Presbyterian church in Manila, where the work has been longer established. Its value is about six thousand pesos, and has meant great sacrifice on the part of some of the native brethren here.

* * *

IN THE CONCEPCION DISTRICT

By Rev. H. W. MUNGER

SARA, P. I.

HERE I am at last sitting under my own vine and fig tree. From my study window at Sara I look away toward the north over upland and plain, cocoanut groves and sugar fields till they meet the horizon, and to the south to where the hills melt away in the blue haze of the summer day — and it is all mine, new territory to be conquered under the banner of the Cross, and 75,000 people to be won for Christ.

On my first visit to all the principal towns south of Sara my colporteur and I met with a most encouraging reception. Stopping to rest now and then in the shade and get a refreshing drink of cocoanut water, we found abundant opportunities for seed-sowing by the wayside. Our bright colored tracts always arrested the attention of the older ones, and of course a picture card never fails to win a child. In the towns and barrios we made friends with the schoolboys, chatted with the town officials and sipped chocolate with the padres; everywhere we were hospitably received. We landed at Banate in the midst of the municipal election late one afternoon, and attracted as much attention as if we had been a circus. And when I began to give away our papers in the "tribunal" the whole crowd seemed far more eager to get our tracts than to secure a presidente. I was fairly mobbed, and the police had to interfere to save my papers if not myself from being torn to pieces. It would be delightful to think that all this eagerness was because they were hungry for the bread of life. But they did not care for spiritual food so much as for getting something for nothing. I took dinner with the presidente and spent the night at the *convento* with the padre. One young man who had been a padre, a schoolteacher, a lawyer and



Photo by C. W. Briggs

FILIPINO PREACHERS ON A ROAD THROUGH THE HIGH GRASS



C. W. Briggs
AGLIPAYANO CHAPEL, JARO, P. I., DECORATED FOR THE RECEPTION OF THE BISHOP

orget the rest — urged me to begin tant work there right away, build s, establish private schools, and it him as general missionary. He it out his lawyer's license and a stack of credentials to prove his for immediate ordination. But I t ordain him — not then. The next ng in the market we had a great meet- As soon as I opened my hymn book gan to " make a joyful noise," the flocked, business was at a standstill, gs stopped quarreling, and even the s subsided for a few moments. I do lieve that indulgences were ever sold in the palmiest days of the Roman ic Church than we sold gospels ligious almanacs, and the gospels ter than anything else. So we came vith weary feet but light of heart.

THE FAMISHED FLOCKS

a the population is divided between man and the Aglipay Church. They friendly to us while they hate and one another. Our services began ier day with about thirty in attend- nostly grown persons of the middle The Roman padre is a mercenary A tornado destroyed the church me ago, and since then he has cele- mass in the convent, making no whatever to restore the church. eople dislike him for his grasping ; and they despise the other padre e he is a young man of no education or ability. When they find that we have something to give them worth having, and that when they ask for bread they will not receive a stone, they may turn to us instead of to open infidelity as they are now doing; then we may have the joy of leading this famished flock into the green pastures and beside the still waters.

* * *

The Ministry of Medicine

THE medical work that has been done in Capiz Province has been a helpful feature. Several thousand treatments have been given during the past year alone and some of the cases have been of such a character that they were widely reported and thus they have helped to advertise the mission. The work has been helpful also in opening towns as yet unreached. The spirit of friendliness that is now so conspicuous in the town of Capiz itself and throughout the province can be attributed in part at least to this medical service begun by Dr. Lerrigo at the opening of the station. — RAPHAEL C. THOMAS, now of Jaro.

* * *

FOR from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith Jehovah of hosts. — Malachi 1: 11. R. V.



THE HOUSE OF THE HOLY COMFORTER (EPISCOPALIAN) BANTOC, P. I.



A METHODIST CIRCUIT RIDER IN THE PHILIPPINE ISLANDS

WHAT OTHERS ARE DOING

Presbyterians: Evangelism and Education

BEGUN in 1899 in the city of Manila, the first mission organized, the Presbyterian Mission now has seven stations, three in the island of Luzon and four in the Visayas. In all of these stations direct evangelistic work is done among the Filipinos. A few capable evangelists are employed for constant service among the towns and barrios of the provinces adjacent to the center; and every member is taught that it is his privilege and duty to tell the story to some one else. Therefore there has been developed a large band of men who act as assistant evangelists and have shown great efficiency, working without salary. The mission now has between forty and fifty congregations and about 4,000 adult members. (Statistics for 1905 have not been received.) Evangelistic work is conducted among the Chinese in Iloilo and a good congregation has been formed. Services are held in English in six of the stations.

The mission has two schools, the older being Silliman Institute in Dumaguete, Negros Oriental, and the younger the double training school in Manila for men and women. The aim of the former is to train the boys in Christian teaching and to assist, for their future service, those who are preparing to preach. It also aims to give an industrial and agricultural training to the young men of the Visayan provinces. It has at present 150 pupils. The Ellinwood training schools in Manila have been founded for the purpose of preparing men and women of all ages and conditions for the various forms of Christian service. This school is still in its first year.

The Presbyterian Mission expects to increase its numbers within a few years, and to evangelize all the field for which it is responsible. It has now on its roll seventeen men and sixteen women, of whom two are in the United States on furlough. Three are physicians, two being also ordained ministers. Hospitals have been erected in Iloilo and Dumaguete and have been a great blessing to the many who have been treated in them. — JAS. B. RODGERS, D.D., Manila, P. I. (See page 225).

* * *

Congregationalists: Hopeful Ministry

IN 1903 the American Board decided to open work in the Philippine Islands. Rev. and Mrs. Robert F. Black were appointed missionaries to this field, and are still the only representatives which the board has there. After considerable exploration on Mr. Black's part, and counseling with missionaries of other boards in the islands, he decided to locate his central station at Davao, the capital of the island of Mindanao, in the southern part of the group. This island has a population of about 600,000, and the work is carried on wholly among the natives tribes.

The first years have been devoted largely to the task of looking over the field and inaugurating the work. Mr. Black has purchased land and built himself a residence at Davao. He has made a number of tours to the surrounding places during



Photo by C. W. Briggs

t. F. BLACK STARTING ON TOUR — PENTECOST MEMORIAL CHAPEL (PRESBYTERIAN) ILOILO, P. I.

st year, and now reports seven ions as belonging to his field. He ld twenty meetings at Santa Cruz, ncipal outstation, with an average ınce of fifteen. He has been hoping nize a church there, but feels that ple are not quite ready for that step. y obstacles are to be overcome, labor and long waiting are anticiɔefore any considerable results can ected; but good progress has been considering the small force on the

* * *

Methodists: Aggressiveness

E first Protestant sermon by a regularly accredited minister was dein a theater in Manila by Bishop M. Thoburn of the Methodist ɔal Church, March 2, 1899. The was in Singapore and he was in- l by cable from the missionary ı New York to go to Manila, exam- situation and report. He recom- l that a missionary be opened at the possible date. March 26, 1900, it Methodist missionary landed at and immediately entered upon k, finding the field " white unto the ." The present missionary force rs twenty-two. The latest statistics follows: Communicants, 15,000; ıts, 12,500; native preachers and s regularly employed, 160; number ols, 26; scholars, 1,955; churches y the natives) 80. The policy of self- : has been carried forward from the ng. A few native preachers and s have been aided by special gifts from America, but no missionary money has been appropriated by the Missionary Society for their support until very recently, when a grant of $500 was made. The opportunity for enlarging our work is almost boundless. Pressing invitations from the natives to open new work are constantly reaching our missionaries. A training school for native preachers is now being established in Manila by the generosity of an American and will be ready to receive students in the near future. A printing plant has been constructed where a monthly paper and large quantities of religious literature are published. A self-supporting English-speaking Church has been founded in Manila, which will soon complete a commodious house of worship. Notwithstanding the great opposition encountered from the authorities of the Roman Catholic Church, the work is in a flourishing condition and the prospect of future success is most encouraging. A. B. LEONARD, D.D., New York, Corresponding Secretary.

* * *

Episcopalians: A Notable Gift and Leader

THE work of the Protestant Episcopal Church in the Philippine Islands was begun in the latter part of 1898, when some of the army chaplains first held services in Manila for American civilians and Filipinos, in addition to their army duties. The first regularly appointed missionary from this country was commissioned in 1900. In 1901 the Right Rev. Charles H. Brent, D.D., was sent out as missionary bishop to organize and lead the work. The Protestant Episcopal Church now has

three chief centers from which work is carried on in various outstations:

1. In Manila successful efforts have been made to establish a congregation of English-speaking people. Property has been secured in the center of the city, and on January 26, 1906, Bishop Brent laid the corner stone of a central church, the Cathedral of St. Mary and St. John. This building, to cost $100,000, is the gift of a single individual in this country. So far as its own running expenses are concerned, the congregation which will use this building and which is now worshipping in the cathedral parish house is entirely self-supporting. The Columbia Club, organized for the benefit of young Americans in government employ, with its quarters in the parish house, has a membership of nearly 400. In the Chinese quarter a small congregation has been established and is gradually adding to itself other communicants. In the Trozo District a settlement house and dispensary are at work among the poorer people. Two nurses, a deaconess and a physician are carrying on here such work as is often done in the poorer quarters of great American cities. Plans are under way for the beginning of a much needed hospital.

2. In the interior of the island of Luzon, about 250 miles from Manila, effective work is being carried on among the Igorots of the province of Lepanto-Bontoc. The church, school and dispensary are the three chief avenues of approach to the people. Three clergymen, a nurse, a deaconess and a layman are at work here.

3. The third center is at Zamboanga on the southern island of Mindanao, where a congregation of Americans has been established and the church is gradually reaching out towards the savage tribes such as the Bagabos, Moros and others.

No effort has been made to reach the distinctly Filipino population attached to the Roman Church. Wherever any of these people have separated themselves from the Romanists and desire the ministrations of the American Episcopal Church, Bishop Brent has gladly done everything in his power to meet their spiritual needs. Although the American Episcopal Mission has not joined the evangelical union, Bishop Brent has avoided establishing missions in centers where the members of the union were already doing effective work.

The present mission staff consists, in addition to the bishop, of six clergymen, one physician, one layman and eight women.

BOYS' BAPTIST HOME, AND MR. MAXFIELD, ITS HEAD, BACOLOD, NEGROS, P. I.

Photo by Charles L. Maxfield



and sent the small remainder by a soldier, who kept the remnant himself, so our poor brother got no reward after all. Yet he did not lose the reward of a clean conscience, a peaceful heart, and the joy of having honored the Lord. — J. S. ADAMS, Hanyang, China.

WHAT THE POSTMASTER DIDN'T KNOW

The assistant postal officer in the Chinese imperial postoffice at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians as foreign officials, tourists and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer was well acquainted with the facts, so he asked the postmaster a question: "What do you think of Mr. Liu, our shroff?" "He is a good man," said the postmaster, "a very capable man, we could not do without him." (In fact, every cent of the postoffice money passes through his hands.) The conversation continued:

"Well," said the assistant, "he is a Christian."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the registry department?"

"Yes."

"He is good. We have just promoted him to entire charge there."

"Hsiangt'an? There is nothing the matter with him."

"Well, he is another communicant in the American Episcopal Mission."

"Oh, keep still," said the postmaster. "That will do."

The facts are even better than this incident indicates. Of eight Chinese employes in the Hankow office four are Christians, and these four are the ones who have steadily earned promotions, and now occupy the highest possible positions — they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians. — *Selected.*



Photo by C. W. Briggs

BOYS OF THE INDUSTRIAL SCHOOL WORKING ON THE SCHOOL FARM, JARO, P. I.

THE TESTIMONY OF A CAPABLE OBSERVER

Phillips Brooks writing from India, where he traveled several months, said to a friend in Boston:

These missionaries are as noble a set of men as the world has to show. Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks in sight of mission work in India would convert them wholly. — *Missionary Herald.*

[illegible] from which work is carried on in various outstations:

1. In Manila successful efforts have been made to establish a congregation of English-speaking people. Property has been secured in the center of the city, and on January 26, 1906, Bishop Brent laid the corner stone of a central church, the Cathedral of St. Mary and St. John. This [illegible]

IMPROVED MORALITY

The "Blue Book" of the British Government, on the condition of native races in South Africa, is the result of the study by a commission of "hard-headed laymen" appointed by the government. It recommends among other things recognition of the utility of the work of the churches which has undertaken the duty of evangelizing the heathen, showing improved morality among the Christian section. Other tropical countries give the same testimony.

CONFESSION THAT COSTS AND COUNTS

The Zenana Missionary Society of the Church of England publishes a report concerning a native lady in India who was ordered by her Mohammedan father to repeat their confession of faith. Refusing, a hot iron was pressed against her bare foot as a persuasive. Replying "I cannot," the angry father shouted, "You will not," and heating the iron again pressed it upon the other foot, exclaiming triumphantly, "Now you will." The heroic woman, pale to the lips from pain, answered, "No, I cannot, for I am a Christian." The sturdiness of her reply manifests its conclusiveness. The age of heroes has not passed. The power of Christ is still triumphant.

* * * * *

NEW IMPERIAL EDUCATION

WE present below an abstract from a most realistic picture drawn by Rev. Arnold Foster, a missionary to China of the London Missionary Society, published in the January number of *The Chinese Recorder* in which he speaks of the new system of education which has just been installed by the imperial government in the city of Wuchang. The school system referred to is typical of the system of education which is being established in many leading centers throughout the empire. Wuchang, with Hankow and Hanyang, is situated on the Yangtse River at its junction with the River Han, at the point where the great railway from Peking to Canton crosses the river. Thus it constitutes one of the most strategic points in all China.

We think the reading of this article will remove any doubt, if such exists, that the government of China is now in earnest in a reconstructive way to introduce Western learning and civilization into the new life of the people. Conditions like those mentioned by Mr. Foster in his last paragraph are among the factors leading the Missionary Union to make special effort to strengthen its higher schools abroad.

THE scheme of instruction described as existing in Wuchang is virtually part of one that is intended to apply to the whole empire. In its application to the provincial capital of Hupeh, H. E. Chang Chih Tung, the great viceroy of the Liang Hu provinces, had associated with him H. E. Tuan Fang, the former governor [one of the two High Commissioners who recently visited America, and now in Europe]. The principal schools and colleges that are included in the official scheme in an ascending order are as follows:

1. The primary or elementary schools, called into existence about two years ago by a proclamation that all the old-fashioned private schools should be closed, and that instead of them public day schools, distributed on a definite system throughout the city, would be provided in which children seven or eight years of age would be taught at the public expense. The teaching is all in Chinese, but includes arithmetic, singing and drill. To find accommodation for these schools many Buddhist temples were very unceremoniously cleared of their idols and were converted into schoolrooms.

2. The next grade of schools of which I will speak is the high school. Of this class there are now five in Wuchang, each accommodating 200 pupils, boarded, clothed and taught at the public expense. The subjects are the Chinese classics, composition and history, arithmetic, geography, natural science, physical exercise and singing, which is taught by Japanese women.

3. The next grade might be called the military and the civil school combined. Preparation for war is unquestionably one main moving principle that underlies much of the zeal of the Chinese for a new kind of learning. In a preface to the handbook of one of these schools we read:

Our borders have been encroached on, our mines have been wrested from us. Have we no feeling of shame? Let our scholars remember that our schools are Chinese and that they are Chinese scholars, and when they are grown up, they will make the world know that we stand first among the civilized races. Will any one then still cheat and wrong us?

4. Another school, which may be said to exist side by side with the one last described, is the agricultural college. This was formerly under the charge of two highly trained Americans, but finding it impossible to accomplish anything under the restrictions placed upon them, they resigned and their places were filled by Japanese.

5. The normal college. Here the teachers are being trained who are to teach the pupils in all the lower grade schools. At the present time there are four normal colleges in the city.

6. The school of languages provides a five years' course of instruction in English, Russian, German, French and Japanese. There are 150 pupils. At present German and Russian only are taught by foreigners; French, English and Japanese are taught by Chinese.



A CHINESE SCHOLAR

There are other schools for special classes of the community, such as a school for the study of political economy, a school of medicine in which doctors are to be trained for service in the camp, an industrial school, and a school for adults, in the nature of a reformatory.

These new educational movements have largely transformed the appearance of Wuchang. College and school buildings are being built in all parts of the city. Book stores abound in which maps, Western school books, etc., are on sale. In one fine large depot maintained by the viceroy all sorts of educational apparatus, from a slate pencil to a manikin, can be had at reduced rates. Today the streets of Wuchang swarm with students, in the uniforms of the various schools and colleges. Sunday is a holiday in all the schools, and on that day the students are specially in evidence. A few come to Christian services.

Wuchang will doubtless be in the future a center of mighty influence in the empire from a literary, scientific and educational point of view. Situated like Hankow, at what will be practically the very center of China, it cannot but be that these two great cities will become among the most important centers of human life and activity in China, if not the most important. Wuchang will always be to Hankow something of what Edinburgh is to Glasgow, a center of predominantly educational and literary importance as compared with a place that is predominantly a center of commerce and money-making. One can think of hardly any grander missionary ambition for China than this, that by a sympathetic and carefully concerted effort the various branches of the Church should combine to lay at this time the foundations of a Christian univarsity in Wuchang on the elines of Oxford and Cambridge. "Is it too much to hope," asked Bishop Westcott from the Cambridge University pulpit more than thirty years ago, "that we may yet see on the Indus or the Ganges, some new Alexandria?" Is it too much to pray for, to labor for and to believe, that our descendants and the descendants of the present Chinese leaders of education in Wuchang may together see and rejoice in a Chinese Cambridge on the Yangtse? This is attainable if at the present critical period in Chinese history those who believe in the vision and who see it from afar will together strive to make it an accomplished fact.

* * *

Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

WILLIAM COWPER.

A PERMANENT PAYING PLANT

By Rev. L. W. CRONKHITE, D.D.

BASSEIN, BURMA

"OTHER men labored." My predecessors in our Bassein-Pwo field were accorded the seal of divine approval in the formation of twenty-two churches with about 1,200 members. All this had been won from blank heathenism, among a people who are much less susceptible to the gospel than are the Sgaws. Little time or strength had been available for other than temporary buildings; so it came about that in 1884 everything needed renewal, except the mission dwelling itself, then two years old. I remember entering the mission compound one morning, in my first month of service, with a deep conviction that the time for permanent equipment had come and a prayerful resolve concerning it.

The next year I learned that a sum of about 7,500 rupees, gathered from the Karens and others by my predecessors, was still available; the government added 2,500 rupees; Americans and Karens helped; and in 1886 we occupied our new chapel-schoolhouse, costing some 14,000 rupees. An astonished Karen visitor asked me if heaven would be like the new chapel. A large increase in school attendance immediately followed the opening of the building; another "mamma" came to help us teach, the mission house overflowed; and just as we were at our wits' end, came news of an appropriation by our Western Woman's Society for a new house for the two single ladies. I read it out to the school with tear-filled eyes. More girls came to school; the makeshift of a dormitory must go. Karens believe in the education of their boys much more than in that of their girls; so, partly for the very educational value in the discussion it would provoke, we set out to put up a first-class building for the girls and to raise the money for it in Burma itself. It was finished by Christmas, 1890, just in time to [illegible] the dedication. It came from the Karens, and the balance from the government educational department and from individuals in Burma. America helped in the furnishing. It is a capital building for its purpose, and has been a large factor in all our work since.

"WEAVING MORE CLOTH"

It is a great mistake to cut your coat according to your cloth; if it does not fit, you have spoiled the goods: it is better to pray and work for more cloth. In building we have tried to be very obstinate about ruling out all compromises with poverty. With the financial demands of the field in all other lines increasing, this girls' building was the hardest struggle we had; but abundant compensation followed soon. A single letter to a single friend in America, telling what we had done, brought 10,000 rupees for the dormitory for our boys; and 1891 saw it built. Land had first to be acquired, and the raising of the funds for this would make a very long story. The way in which the whole difficulty at last fell to pieces, after eighteen months of struggle and prayer, has been the largest single lesson in trust for material things that we have ever had.

But boys and girls who study must eat. Just then the director of public instruction visited the city. He viewed our kindergarten, inspected our classes, heard our Karen young folks sing — and caught our enthusiasm. He said, "Write and ask me for some money." We wrote, asking for 3,400 rupees. He made it a hundred more, after brushing away technicalities that would have hindered his giving us anything. The new refectory, built like all the other buildings in teak and iron-wood, was ready for use by the rains of 1892. Grading, well-digging and extensive picket-fencing are passed by in this hurried review.

After our furlough, came the building, during the following seven years in a quarter circle around the large football ground.



Photos by L. W. Cronkhite

PWO KAREN SCHOOL TEACHERS; FORMER PUPILS, GIRLS' SCHOOL, BASSEIN



THE HARVEST OF BURMAN GOSPEL WORK BECOMES IN TURN, FRUITFUL SEED

an even half-dozen houses for the native teachers and their families. These averaged about 2,200 rupees each; all are very substantial and very neat. They serve as models for the constant stream of Christian and heathen visitors from the jungle villages. The Karens have given most nobly towards these buildings and others have helped. One gift came from the late Mrs. Will Carleton, formerly of Bassein, as a memorial of her little Addie buried close by. A friend in America gave $1,000 towards the others. The story of what the pupils have done, and of what the Karen churches have done, towards the equipment of apparatus, maps charts, anatomical models, object-lesson material, etc., valued at about 3,000 rupees, thrills our hearts, but cannot be told here.

To sum up: He who "shall supply all your need" has, in the last score of years, in addition to meeting all the heavily increased current expenses of both our evangelistic and school work, given us some 60,000 rupees' worth in a permanent plant without encumbrance. Twenty years bears the fruitage of $20,000. Meantime the number and membership of our churches have about doubled, and the outlook among the heathen is most stirring.

* * * * *

CHRISTENDOM'S ONE VOICE

RESOLUTIONS ADOPTED MARCH, 1906, BY THE NATIONAL COUNCIL OF EVANGELICAL FREE CHURCHES OF ENGLAND.

THAT we have read with indignation and horror the report, tardily issued, of the Commission of Enquiry into the administration of the Congo Free State, and have no hesitation in declaring that, though the most revolting details have been suppressed and the mass of condemnatory evidence briefly summarized, the revelations which it contains are a disgrace to Christian civilization.

We regard as nothing short of robbery the appropriation by the state without compensation, of all land except the small patches on which the villages are built; which has deprived the people of the natural products of the soil, and reduced them to abject poverty. We deplore and condemn the iniquitous system of taxation by forced labor, which, in its practical operation, has set at naught all the dictates of humanity, and resulted in a most oppressive and merciless form of slavery.

The employment of some thousands of native soldiers chiefly in the capacity of overseers and taskmasters, and the barbarities, mutilations and murders which these mercenaries have been allowed to perpetrate with impunity, the detention of women in filthy prisons as hostages for the due performance of work by their husbands, and the almost entire depopulation of many districts by the cruelties and terrors to which they have been subjected, are infamies which fill us with loathing and pity, and can hardly be described in temperate language.

We desire to protest in the most unqualified terms against the powers granted to concessionaires or companies which virtually place the government of large districts in their hands, and enable them to wring profits out of the very miseries and rapid extermination of the natives.

And finally we record our indignant judgment of the whole policy of the Congo Free State Government, which deliberately subordinates the welfare and advancement of the people to the enrichment of capitalists and officials, and degrades what ought to be a work of civilization into an unscrupulous financial venture.

We resolve that a copy of this resolution be forwarded to his majesty's government (or secretary for foreign affairs) with an earnest request that the government will use its treaty rights and influence in securing for the people of the Congo Free State some measure of justice and free treatment.

RESOLUTIONS ADOPTED NOVEMBER, 1905, BY THE INTER-CHURCH CONFERENCE ON FEDERATION (AMERICAN).

WHEREAS, this Conference has already taken action on the humanitarian emergency in Russia;

And whereas, this Inter-Church Conference composed of delegates appointed by different denominations comprising a vast majority of Christian communions in America recalls that profound satisfaction awakened twenty years ago in all Christian hearts by the announcement that, with the solemn sanction of a congress of nations, a great work in the interests of humanity had been entered upon in the Congo River basin of Africa under the leadership of King Leopold II of Belgium;

And Whereas, in some way contrary to the original purpose, as announced to the world, great and terrible wrongs have transpired and have at last become evident beyond doubt in the mind of the whole civilized world;

Resolved, (*a*) that we earnestly insist in the name of Christ and of the human race for which he sacrificed his life, that nothing less than the immediate, thoroughgoing and permanent righting of these tragic wrongs can satisfy the common conscience of Christendom: (*b*) That we urge that the facts of the existing situation should be investigated by a tribunal beyond suspicion of partiality, created by the powers through whose action the Congo State has its being: (c) That in view of the prominent part borne by the United States in the recognition of the Congo State, we urge that our government should take action for the promotion of this international inquiry.

* * *

Chan Hoey, Electrician, Boston Gives Back to China

THE Chinese commissioners, who recently visited this country, conferred an honor upon a Christian Chinaman, a member of the Clarendon Street Baptist Church, Boston, by offering him a position on their staff. His name is Chan Hoey. First a laundryman, bright in learning English, and an earnest Christian; then with the General Electric Company of Lynn, Mass., becoming so skilful that he was sent to the Buffalo exposition, in charge of their exhibit. Later he secured a position in Chicago where he was when he met the commissioners. Chan Hoey is "true blue." In all the success and honor he has attained he has not forgotten the friends he made in the Chinese Sunday school and the Saviour he there came to know and love. He freely acknowledges that he owes all he has become to the friends and influences of those early years. He will return to China to accept a position in Wuchang recently offered him by the viceroy.

WOMEN'S ANNUAL MEETINGS

The Philadelphia Host

THE annual meeting of the Woman's Baptist Foreign Missionary Society was held at Philadelphia, April 17–19, and was attended by over 1,100 registered delegates. The opening session came Tuesday afternoon with heart to heart talks between the officers of the society and the state secretaries and workers, on the needs and difficulties of the year. This was followed by a reception at the training school and again in the evening by another at the First Baptist Church. The next morning the officers gave their reports. The treasurer, Miss Stedman, reported receipts of over $118,000, with a balance in the treasury. The Corresponding Secretaries, Mrs. Safford and Mrs. Waterbury, reviewed the year in a most interesting way, and showed that marked progress has been made in all departments and that the work is growing. Miss Lillian Wagner of Hanamakonda, South India, closed the morning session with an account of her zenana and medical work.

In the afternoon a full, rich program was presented. Mrs. Jacob Speicher and Mrs. S. A. Perrine told of their work, and the latter illustrated her address by a real live Naga. Topics discussed by others were The Use of Literature, The Training of Juniors, and The Country Church. Then followed a service in memory of the beloved missionaries and home workers gone before, and the afternoon closed with messages from the field, brought by Miss Minniss of China, Mrs. Gilmore of Burma, and Mrs. Brock of South India. The plea of the latter for money was answered before the meetings closed by the gift of a sum to build two dormitories for famine orphans.

Wednesday evening the meeting was under the direction of the Farther Lights. Mrs. W. C. Mason of Tura, Assam, told how some other girls live, and four of the young women from Hasseltine House, Misses Prince, Holbrook, Corlies and Degenring, told why they were going as missionaries. Greetings from Tokyo were brought by a Japanese girl, Kiku Ishawara.

Thursday morning the reports of the state secretaries and junior state secretaries divided the time with an address by Mrs. Henry Topping of Japan. In the afternoon the report of the nominating committee was read, and a gloom was cast over the entire audience when it was announced that Mrs. Waterbury had been obliged to resign her office on account of the great tax it had been upon her strength. There were no other changes among the officers. The closing hour of the session brought a beautiful sight, the presentation of six talented young women ready to go to the foreign field. Mrs. Safford introduced each, and they responded by a word as to why they wanted to go. Thursday evening a banquet to the missionaries was participated in by several hundred. — MRS. F. P. HAGGARD, Watertown, Mass.

Women of the West

THE Woman's Society of the West was highly favored in being permitted to meet this year in Denver, an ideal convention city. Attendance from the eastern section was necessarily limited, because of the long journey involved, but circles in Kansas, Nebraska, Colorado and other western states improved the opportunity to send delegates to what was generally recognized as a most satisfactory gathering. This was the thirty-fifth annual meeting of the society, and the sessions were marked by a number of important features. The report of the treasurer was most encouraging, showing total foreign appropriations of $49,800.85. Miss Blanche G. Loveridge and Miss Carrie E. Perrine, acting secretaries of the foreign and home departments, respectively, read excellent reports. Later in the meeting these two workers were unanimously elected to the positions which they have been temporarily filling with such marked efficiency. Mrs. J. E. Scott wished to be relieved from the responsibilities of the presidency, but the women so appreciated her executive ability and rare powers

of leadership, that they insisted upon a reelection. Mrs. M. E. Kline also was again chosen treasurer, and Mrs. I. W. Carpenter recording secretary.

The program provided by the committee was an excellent one, the presentation of three of the four new appointees, Misses Rawlins, Ross and Traver, and the open parliament being worthy of special mention. The Missionary Union was represented by Rev. A. W. Rider of the Pacific Coast, who spoke on the "Bitter Cry of Oriental Womanhood," and Secretary Haggard of the Rooms in Boston, who presented the subject of "Missions in the Sunday School." These brethren also gave a joint stereopticon lecture on the closing evening of the meeting, occupying the time assigned to Mrs. W. A. Montgomery of Rochester, N. Y., who was prevented from attending on account of sickness in her family. Mr. Rider showed pictures representing our general work, together with life and scenes in the lands of the Orient recently visited by him; while Mr. Haggard illustrated the need for the development and endowment of our educational work in all our mission fields.

* * *

New Women Missionaries

THE following women missionaries have been appointed by the Executive Committee: Recommended by the Woman's Baptist Foreign Missionary Society, Miss Florence Rumsey, Miss Annie L. Prince, Miss Melissa E. Morrow, Miss Linnie Holbrook, Miss Anna E. Corlies, M.D., and Miss Anna Degenring; recommended by the Woman's Baptist Foreign Missionary Society of the West, Miss Beulah Evelyn Bassett, Miss Helen Mae Rawlins, Miss Barbara A. Ross and Miss Edith Grace Travor.

* * *

Judas Expostulates: "Why this waste?"

IN a railway train out of Pittsburg a day before Christmas, two women were sitting in the seat just behind us, telling of their Christmas shopping. In a voice too loud not to be overheard one told the other of a present which she had bought for her little boy of six. It was a toy automobile with rubber tires and beautifully upholstered and worked by pedals, costing $30. Last year she had spent only $6 for a toy and it went to pieces within a few days. She had some question about spending so much for an automobile, but she said she fairly idolized the boy and then, too, she went on by way of apology, "You know, while I am generous in some ways, *I do not waste my money* on foreign missions and that sort of thing."— *All the World*, April, 1906.

The cost of success is sacrifice. The price of the world redeemed is the cross.

STUDENTS AT THE BOYS' INDUSTRIAL SCHOOL, JARO, P. I.

Photo by C. W. Briggs



FROM THE WORLD WIDE FIELD

BURMA

Another Observer at Kengtung

WE found the work at Kengtung progressing finely, 3,985 already baptized, and literally hundreds more who have accepted Christ and are awaiting the coming of an ordained pastor to examine and baptize. There are calls on all sides for teachers and pastors. The native helpers are doing very effective work; many more are needed.

Everything is being done to prepare teachers from the local Christians; but it is not two years since this movement began and it takes time to train leaders. Here is a great opportunity for the workers of lower Burma. I am praying that some reader of this article will feel impelled to come himself, or to induce some one else to come to this field.

The fine spirit of this people is very noticeable. They are kindly, intelligent and particularly teachable. Several hundreds came in to the Shan Association, which has just been held here, and seventy-five confessed Christ by baptism. I was greatly gratified at their intelligent grasp of the gospel, their earnestness and devotion. Some had come a fifteen days' journey, and strongly urged the missionary to return with them for a visit to their people, who, they said, wanted to hear the good news. — C. B. ANTISDEL, in *The News*, Burma.

"They are Heart Hungry"

ONE of the most needy and promising fields for work in Burma is at Maubin, among the Pwo Karens of the delta region. The Ko San Ye movement has been very influential among them and many have been baptized. A missionary is urgently needed on this field. At a recent meeting of the Rangoon Pwo Karen Association many who called themselves Ko San Ye's followers were present and showed deep interest. Rev. W. Bushell says:

The one impression I gathered from my earnest and prolonged conversations with them was that they were one and all thoroughly dissatisfied with Buddhism. There was no abuse or disrespect of the priests or idols or the teachings of Buddhism expressed; but it was simply that these things no longer satisfied them. *They were heart hungry* and craved something higher and better than could be found in the teachings of Buddha. A blessed awakening has already taken place among them in many sections, and it is extending to other parts. Now is the time to reach them with the bread of life!

Dedication of Buildings and Lives

AN occasion long to be remembered at Tharrawaddy, Burma, was the dedication, in February, of their new chapel and school building, which occurred in connection with the meeting of their association. About 1,000 Karens were present and twelve missionary friends, besides Rev. and Mrs. H. I. Marshall, Miss Higby and Miss Peterson of Tharrawaddy. Dr. Smith preached the dedicatory sermon, and the senior pastor, one of the first fruits gathered on this field years ago, offered the prayer. At this time occurred also the ordination of Thra Po Kaing as pastor of the town church. Specially impressive was the service at which thirteen seminary students and twelve girls from the Bible school were set apart for special evangelistic work during the two months' vacation. The presence of the Bassein brass band added much to the pleasure of the three days' meetings.

* * *

ASSAM

Ninety-one in a New School

ON February first the training school opened with ninety-one pupils, including many new boys. There are some from a wild tribe across the border, brought here by the Naga missionary who is doing evangelistic work over there supported by the Christian Nagas on this side.

Several boys have come expressing their intention of furnishing their own rice. If only this custom will become universal, a long stride in advance will be made.

My husband is at the school from half past seven in the morning until half past eleven, teaching and directing others. At one o'clock he begins teaching a class of native teachers in his office. When they have gone he does translating work with Beni. There are many other things for him to attend to in the few hours left, so you see he has very busy days.

Last Sunday he preached in Ao to a large audience, benches being brought in and some people sitting on the floor. MRS. W. F. DOWD, Impur, February 7.

* * *

SOUTH INDIA

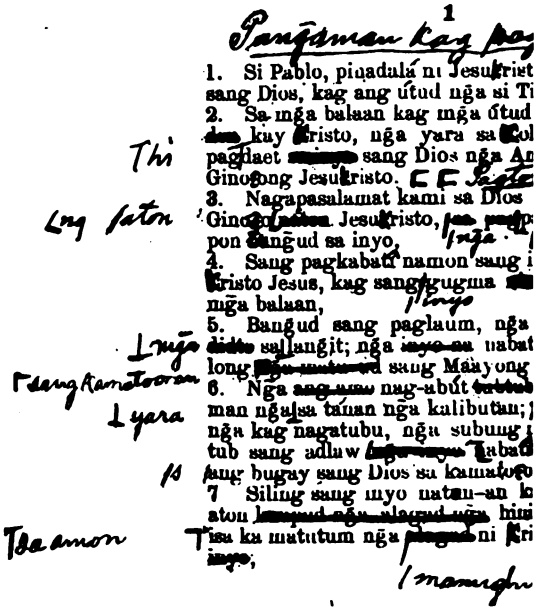
"The Victory is His"

WE rejoice to send you the good news that our high school has been recognized by the government. Though sanctioned last year by our board at home, it had not yet received the formal recognition of the government. Last year, therefore, through our reference committee, we put in application to the director of public instruction for such recognition. But in the interests of the municipal high school here, he refused to grant it. This was a great disappointment, and at first seemed like a crushing blow. But we were not willing to accept even this as a defeat, believing that the establishment of this school was for the glory of God. There was one more thing that could be done. We could appeal to the governor in council, and that we determined to do. There was no time to lose, as the governor was leaving for England on the 15th of February.

It is a great and signal victory — a triumph for our mission and for the cause of God. The opposition have done everything in their power to defeat us and ruin our school. But the people of the town have stood loyally by us, and even after the order of the director was received, refusing recognition, scarcely a boy left our school. We told them that our cause would surely triumph in the end, and they believed us. The whole town is stirred, and there is great rejoicing. The effect on our work in this place will be far-reaching and incalculable. To God be all the praise, for the victory is his! — W. A. STANTON, Kurnool, Feb. 15, 1906.

The Jubilee of Methodist Missions in India

IT is fifty years since Dr. William Butler entered India as the first Methodist Episcopal missionary. The work has since grown to vast proportions, with five missionary bishops in charge, nearly 250 missionaries, and 3,000 native helpers. These have gathered over 150,000 converts, and have established schools, colleges, theological seminaries, hospitals and orphanages. It is fitting that this semi-centennial should be widely observed, and a great celebration is planned for both America and India. The last Sunday of May is designated as a day for addresses on the subject, and offerings in support of the work.



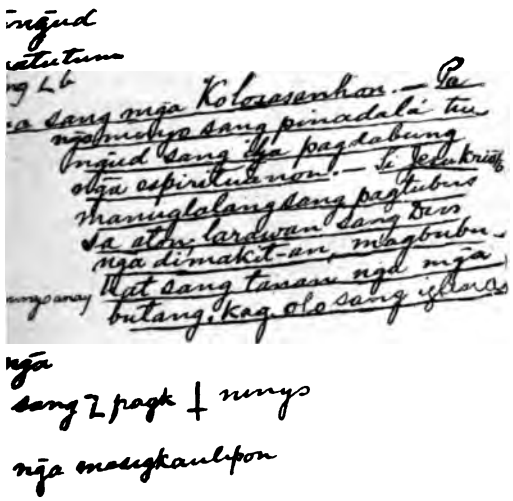
A PAGE FROM THE MANUSCRIPT

PHILIPPINE ISLANDS

"Fair Flowers of America"; and a Question for Statesmen

MISS MABEL T. BOARDMAN, who was a prominent member of Secretary Taft's party on their visit to the Philippines, writes for the March illustrated *Outlook* in vivid, clear style, many interesting observations on her trip. Our readers will find as especially illustrative of that section of the Archipelago in which our missions are located, Panay and Negros, the following sentences, in which the question is pertinent and to be answered by the spirit of missions:

On Tuesday morning our first stop, Iloilo, on the island of Panay, brought us into the heart of the sugar-growing country. . . . In the afternoon carriages were provided for a sugar-mill visit and a tour of the surrounding country. . . . We tagged on behind the long procession of army wagons in a small victoria drawn by a pair of diminutive ponies, whose erratic actions occasionally snapped some part of the harness. The readiness with which the driver produced string to repair damages, and the absolute unconcern of my companion, proved the commonness of such experiences. . . . While the men were listening to sugar hearings, we went for a drive, escorted by the governor's wife, whose victoria boasted two pink satin-covered pillows. At the



A BIBLE (COLOSSIANS 1: 1-7)

governor's home . . . we were entertained by a small girl of ten at the piano, and then by a young woman, who recited a Spanish speech of welcome in which we were called "the fair flowers of America." I felt then, as at other times, that in spite of our Anglo-Saxon smile over the flowery Spanish metaphor we ought to appreciate the spirit of it. . . . The Philippine women are sensitive, but quickly and warmly responsive to a true courtesy that is without condescension.

There rests a grave duty to the Philippines upon certain of our officials and legislators here at home — a duty of the strong towards the weak. To give them independence now would be as great a crime as to turn a child out into a winter night. Rather out of our plenty let us grant them a little by such wise legislation as will aid their productions and increase their prosperity. For my part, I do not think the question is whether or not the problem can be solved, but whether or not we are capable of rising to the high plane of patience, sympathy and unselfishness that such a solution requires.

The Song of the Gobbler

THIS morning I received a large invoice of "proteid material" in the shape of one billy goat, two fat turkeys, six capons, and two hundred and forty eggs. To be strictly accurate, I should have said two hundred and forty-*one* eggs, for the hen turkey kindly laid another directly on her arrival. These came as love gifts from two grateful patients.

This landslide of fresh meat was rather overpowering for a man who has just turned into a rabid vegetarian, but even the bloodless heart of a vegetarian puts in an extra beat or two at such a demonstration of gratitude on the part of his patients.

This old "billy goat" bleats now under my window, as I write, and the capons and turkeys, also, have been tuning up according to their kind. In the ears of the world this bleating and crowing and gobbling no doubt sounds just the same as similar bleatings and crowings and gobblings in thousands of barnyards; but to me they have a timbre as satisfying as the voice of an operatic tenor, for these uncouth noises bespeak the love of the people whom I serve. Moreover, they tell the story to all the world who will listen, of Filipino gratitude. Let us have done with the notion that these people are *all* ungrateful for American favors. My "billy goat" should bleat such cavillers out of countenance; my turkeys should "gobble" them up. — R. C. THOMAS, Jaro, Iloilo.

* * *

CHINA

See these School Girls

WE see here another evidence that things are moving in China, for a school for girls outside of missionary work is an entirely new thing. This one in Kiehyang has been conducted only about a year. The government is starting a great many schools for boys; and now comes a rumor that it will start three schools for girls, one in Peking, one in Tiensin and another in Paoting.

The school in the picture is a private school. The children are thus probably daughters of well-to-do parents, for only such could afford this expense. It is a matter of great interest that none of the children have bound feet, for it indicates that the practise is being abandoned among the wealthier class.

The teacher stands in the back row about the center of the picture and is the only one with a cap on in that row. You can see that she is not much taller than than the largest of the pupils though she is older. She belongs to the time when it was customary for girls all to have their feet bound. Judging from their appearance I should guess these girls to be from ten to fifteen years of age. They were out on a little walking excursion, the object of attraction being the home of Miss J. M. Bixby, M.D. It was their desire to see how Westerners live.



Photo by G. W. Lewis

NATIVE GIRLS' SCHOOL, KIEHYANG, SOUTH CHINA

The man who stands entirely behind the school in the picture is the teacher's father. He was acting as the guide.

It was interesting to me to see how he acted when I took the picture. He wanted to be in it but did not want to stand close to the girls, for even though they are so young it would be a disgrace for him to stand by a woman. At first he insisted on standing about two feet away and when I tried to get him to stand closer he would not. Rather than lessen the size of the picture I intended to cut off part of his body when he discovered that he could stand in the rear. He is a little out of focus but his position illustrates Chinese opinion of woman. — G. W. LEWIS, Ungkung, South China.

JAPAN

Cooperation and Training

THE fifth annual meeting of the Standing Committee of Cooperating Missions was held in Tokyo, January 17 and 18. This committee represents twenty-two societies at work in Japan, and is a general reference committee in matters of common interest. Dr. J. L. Dearing of Yokohama and Professor E. W. Clement of Tokyo are the representatives of the Missionary Union.

A new preaching chapel in connection with the seminary was opened in Yokohama, March 3. It is a building formerly occupied by a bank, on the site of an earlier preaching-place. The chapel seats 150, and is substantial and attractive. Meetings are to be held every night, and it is planned to make this a training school for the seminary students. The special session of the seminary this year was the best ever held. Lectures were given by Japanese teachers, and the spiritual interest was deep. —J. L. DEARING, Yokohama.

Earnest Hopes Realized

READERS will remember Professor Clement's article in the MAGAZINE for last October, and will wish to reread his account of school work and the petition in whose success all of us rejoice :

On March 9 the department of education officially recognized the graduates of the academic course of Duncan Academy as eligible to the entrance examinations of higher institutions of learning. This is the third and last privilege which we needed. *Banzai!* — E. W. CLEMENT, Tokyo.



Photo by H. Richards

PASTORS AT BANZA MANTEKE, AFRICA

AFRICA

The Gospel Versus Rum

THE priests are having help in the shape of soldiers to make converts. In our districts they are going with rum wherever we go, seeking to destroy the good done, telling the people that the words of God that we preach are lies. Praise the Lord! He will take care of his own word, but what about the people in the home land who have the "sleeping sickness" of faint-heartedness to obey the command "Go"? — THOMAS HILL, Mukimvika.

* * *

EUROPE

Successful Evangelism

THE evangelistic work of Rev. R. Saillens continues to be blessed. He writes of recent meetings in Lausanne, Switzerland, where every night for a week from two to three thousand people gathered in church and theater; hundreds converted.

Later reports tell of great encouragement from meetings in Brussels.

* * *

FROM EXCHANGES

PEKING, April 9, 1906. Yuan Shih Kiai, viceroy of Chihli Province, who was forced by the pressure of the anti-foreign faction to accept the resignation of Prof. C. D. Tenney, foreign director of education, Feb. 5 last, has now given Tenney an important mission abroad. For the next four years he will act as superintendent of all Chinese students in America and England, numbering just now about 400. Professor Tenney will soon start for America with 60 students who will enter eastern colleges.

Another American named C. D. Jameson, an engineer, has been given charge of the construction work on all buildings erected by foreigners and other important foreign works.

Professor Tenney, when he resigned, was president of the imperial university at Tientsin and was recognized as one of the best educators in China, where he had resided for twenty-four years. For a long period he was instructor in the palace at Tientsin and had charge of the education of Li Hung Chang's children. He was an appointee of Yuan Shih Kiai, and started the construction of the college at Paotingfu, the seat of the viceroy. — *Associated Press.*

PRESIDENT CHARLES CUTHBERT HALL in his latest book, after expressing his profound appreciation of the spirituality and fervor of the oriental religion, says it lacks the knowledge of three things: the spiritual personality of God, man's reality as a moral individual and the fact and power of sin. Without these things religion is only a spiritual hunger, which is the strong appeal of the millions of the Orient to the humanity of Western Christians to satisfy it. Famine in Japan or India or Turkey makes an appeal which is responded to from America by generous gifts. So our Lord responded to the physical hunger of the thousands on the shore of the Sea of Galilee. But he longed to have them feel the hunger "for the food which abideth unto eternal life, which the Son of man shall give unto you." There are many signs that the Orient is stirring with this hunger now. The opportunity which Christ longed for is given to his disciples today, and it is for them to show whether they are as ready to respond to the cry of spiritual as of physical hunger. — *The Congregationalist and Christian World,* February 24, 1906.

SAM YUNG, an American born Chinese, has recently been appointed to superintend the government schools in the southern district of the empire. This young man has taken his M.A. degree from Columbia University, and was still further pursuing his studies when he received the call to this important post. — *The Missionary Witness.*

NOTED MISSIONARIES AND EVENTS

IV. JOHN G. PATON

Apostle to the Cannibals

Oh, these Scotch Bible lovers! They make the rest of us thoroughly ashamed of our scanty acquaintance with the word of God. James Paton, when he was a young man, used to go alone into the quiet woods in the parish of Kirkmahoe, Scotland, take off his broad Scotch bonnet, and there study the Bible and pray. His son, John G. Paton, was born in the cottage home, May 24, 1824. In that Christian family the young child grew up in an atmosphere of heavenly things, and loved it. "Oh, I can remember those Sabbaths," he wrote, "a holy, happy, entirely human day for father, mother and children to spend."

So it is not strange that when John was no more than twelve years old he had given his soul to God, and was resolved to be a missionary of the cross, or a minister of the gospel. By steady, patient, progressive steps of literary, medical and theological training, and by experience as a city missionary in Glasgow, he was preparing himself for the unexpected life work which was revealed to him when there was a call for missionaries to go to the New Hebrides Islands in the Pacific Ocean. He sailed in April, 1858.

"You will be eaten by cannibals!" exclaimed one of Paton's friends in horror. And indeed he was near to that fate many times. Knives were thrust at him, arrows were shot at him, axes were lifted to dash out his brains, martyrdom met him at every turn, and yet he lived on. The natives of Tanna, the first island where he tried to preach the gospel, laid every disease and misfortune which came to them at the door of the "missi" and his new "worship," and after four years they drove him away.

But having loved those cannibals, Paton loved them to the end. He settled in another island, Aniwa, and began his work anew. There were no springs of water on the island, and, as Paton said, it was the sinking of a well which broke the back of heathenism on Aniwa. "Jehovah's rain from below," the people called it, and after that they were ready to help and give heed to the missionary. One by one came scenes that rejoiced the angels of God: the burning of idols, the building of churches, the communion of saints, songs of praise and joy in Christ, till the whole island was gained for his kingdom.

Paton labored on, and grew old. His graphic story became known to the whole world, and he was welcomed with great honors in his native land. But in his strong old age he turned his face southward, and is still laboring among those he has led to the Saviour.

NEXT MONTH: J. KENNETH MACKENZIE, THE BELOVED PHYSICIAN

MANNING A DISTANT OUTPOST

READERS of the MAGAZINE will recall reference to the munificent bequest by Mr. Robert Arthington of England of a sum of $3,375,000 to be devoted to advance work in foreign mission fields. The administration of the fund has been committed to a board of trustees and we are glad to say a mission of the American Baptists is to share in its benefits. Sadiya, Assam, many years ago, was visited by Dr. Brown and Mr. Cutter, our first missionaries to Assam, but local hostility prevented permanent occupation. In recent years Mr. Arthington manifested an interest in this station and maintained some workers there for a time. Because of his interest, and because the reoccupation of Sadiya by the Union is clearly advance work, an appeal for help to the trustees of the Arthington fund has met with favorable response and they have generously guaranteed sufficient money to open the station and maintain it for three years. A sum of $10,000 will be given the first year, sufficient to pay the salaries of the missionaries, the outfit and passage of a physician and the erection of suitable buildings. Rev. E. W. Clark, D.D., of Impur, has generously offered to contribute $1,200 toward one of the bungalows. Rev. and Mrs. L. W. B. Jackman are now at Sadiya and it is hoped a medical associate will join them in the fall. Mr. Jackman writes as follows of the field and of their need of a doctor:



Photo by L. W. B. Jackman

MIRI MEN, SADIYA, ASSAM

"The Kamptis, Singphos, Mishmis, Aborns and Miris all come into Sadiya to trade, which shows how strategic is the position of this station. Its location also, on one of the easiest passages into southeastern Tibet, will doubtless, in the future, prove of much advantage to the mission. The work here is to be principally for the Abors and Miris, who speak dialects so similar that one literature will do for both; but reading and writing their own language is an accomplishment yet to be acquired. The Miris live on the plains between Sadiya and the Himalaya Mountains, while the more powerful Abors occupy the mountains to the northwest.

An unusual opportunity here awaits a medical missionary. Messrs. Lorrain and Savidge, two independent English missionaries, spent two and a half years at Sadiya and won the good will and friendliness of the people by their medical work, making it much easier for us to enter the same field. Many people still come to the missionary with their ailments even though my knowledge of medicine is very limited and although the government dispensary with a qualified native physician in attendance, is but a few yards from the bungalow. The native people trust the missionary rather than the 'doctor babu' in the government service. A medical missionary could have the government dispensary with the yearly grant turned over to his charge, and this would be no little advantage. The surest way of getting the good will of the Abors, so as to make entrance into their country reasonably safe, is by medical work. That a doctor for this needy field may be available in the near future is our earnest hope. Will not the friends at home often remember in prayer their representatives in this distant outpost?"

EDITORIAL

The Available Income

A word of explanation is perhaps necessary regarding the receipts of the Union this year. It will be noticed that the total income from all sources except permanent funds and annuity bonds, is $883,160.34, as against $737,978.19 last year, a net gain of $145,182.15. This is a much larger percentage of increase than appears in the amount of donations from churches and individuals alone, and at first glance it might appear that the income available for the current work of the Union had very largely increased during the past year. This, however, is only partly true. Of the total amount noted above, $145,000 were received in special donations for buildings; which represented, in part, subscriptions made during the preceding year, the sums subscribed being paid and expended within the current year. To this must be added many other gifts for specific objects, leaving the total amount available for general purposes little larger than that of last year. A deplorable as well as significant fact is that outside the offerings of two of the largest givers, the donations directly to the Union from churches and individuals increased this year only about $1,200. Legacies and some other items show a falling off, so that even with the special gifts mentioned the net gain for the year is only that noted above. Is our response to God's rich blessings to be no more generous during the coming year?

"The Faith of God"

The work of missions is the work of faith. We need ever to hear the message of Jesus to his disciples, bidding them to "have the faith of God." This divine faith is both an opening of mind and heart to receive truth, a submission of the will, and to do the truth in loving trust of our Saviour and Father. Certainly there will flow from this a faith in God's message of good news, and the spirit to give that truth for the salvation of the world. One who has faith in God and faith in his gospel will have faith in the work of preaching this gospel — in the worker: church — faith in humanity as i by Jesus Christ. Without this aries would not cross the seas, o after a year's struggle with he would seek opportunity to retur because of the faith in Christ co heathenism that so many hundr had their names inscribed on the roll of heroes, with those of the chapter of Hebrews. It is becau faith that our churches and our ary societies are not struck with the coming of a debt, having full c in the cause and in the King. assured of the outcome and are only that we shall take our plac our part.

Doing the Impossible

Baroness von Suttner, speaking of as the land of unlimited pos uttered a thought that is helpful in work: "I would almost add," " the land of accomplished impossi This suggests to us the appreciat of our Lord in Bethany of that and love whose incense has be perfume through all the ages an earth. Let us connect these two t when Mary has "done what she it is always found that she ha what she thought she couldn't."

Each opportunity is a challenge let us dare to do, be brave to be brave in the patience of kee Sometimes it is the start that cost times that is easy, but the stick is far harder, and hence wort Spiritual, as well as material, g worth what they cost.

Doing Duty and a Little More

Mr. Andrew Carnegie, some ti in some excellent advice to a gr class concerning success, classifie men as: *first*, those who do not do duty; *second*, those who profess to duty; *third*, those who do their a little more. He illustrated Paderewski and famous race-horse

ment of life, in fact, exemplifies the
le that the successful man is he
willing to do a little more than is
:d of him.
he discussion of economic problems
ır considerable, both of those who
ıe least wages and of those who
he least service; of the workman
rops his tool by the clock, and of
ployer who, on occasion, drops the
'ee as an equally hated tool. Is
r spirit in Christian relations? Do
the most or least possible for
? Do we seek opportunities or ex-
Do we say, "suffer me first" to
' own pleasure; or help me first
: thy Kingdom? "Lo, I come to
will, O God!" This is the mis-
' principle.

ıs and Grandeur
Vork

tudy of the statistics suggests the
:ss of the work of missions. Their
reach and real glory are seen in the
ter of their author, God; in the infi-
urce, the Father's love; in their great
Jesus Christ; in their power and
tion, the Holy Spirit.
see the greatness and glory, also,
the wealth of the missionary idea
has filled the mind of God and
ated the lives of many of the choicest
rongest men of the Church of Jesus
; (2) the missionary motive, the
f Jesus Christ, that has impelled
great work of the world's salvation;
ıe missionary history, which has
sublimest sacrifice and devoted
ter nearest like Jesus Christ; (4)
ssionary vision, looking at the world
he view-point of Christ with its wide
ı; (5) the missionary opportunity,
asure of the obligation of the Church,
duty is to give the gospel, infinite
each, to the last man in his deepest

ficient

religions are clearly shown to be
:ient, but the religion of Jesus
satisfies every need. It is because
himself, through it, presents himself

to men. There is no burden too heavy for him to lift. There is no darkness too black for him to illumine. There is no sorrow too bitter for him to sweeten. There is no sin too great for him to forgive — save only of final rejection of his truth. There is no life too broken for him to save. Jesus is the world's Saviour. Alexander the Conqueror was conquered, Cæsar, with a name synonymous with power, has passed away; but Jesus Christ is all-power and is the all-conqueror in all conditions, for all time. He is the world's Saviour, ours and our brethren's across the sea.

Jesus Touched Him: The Hand that Helps

Do you remember what most affected you the last time you saw the father or mother lying on the bed of sickness, perhaps the last sickness? Was it the pale face, wan and marked with suffering, the brow drawn with pain, the cheeks wasted, the eyes that still beamed with love, growing dim? Was it not the hands, stretched out on the counterpane? Now they are weak, but once how strong, ready and capable and yet tender. How those hands had ministered to you, what dangers they had warded off, what wants they had supplied, what pain they had soothed, what services they had rendered in the spirit of love. It was your father's or mother's hand through which their heart touched your life. This is the secret of genuine, tactful ministry. It is the contact of love that gives that unmeasured service which is the product of your life itself. Such is the spirit of God in giving his salvation to men. Such is to be our spirit in sharing the salvation with our brother man. Through us God would reach out to men in their need, touching them with the healing of his love.

What Am I Worth?

How frequently we hear the expression that Mr. Blank is worth so much. Almost invariably the standard of measure is dollars and cents. The idea is stereotyped in an idiom. Does this monetary measure of value indicate the dominant thought of the speaker and the age? It is, of

course, impossible to estimate in things the value of a man who is spirit.

But the question is very suggestive. How much are we worth to our families, friends, neighborhoods, communities? How much to the nation and the kingdom of God? Can others, can the Master depend on us? Are our character and resources well invested? We know what Joseph was worth to Israel and Egypt; what Judson was worth to Burma and the cause of Christ. How much am I worth?

Mr. "Somebody Else"

He is always at hand when we wish to be excused from service. How easy it is to lay on his back all the burdens of toil and responsibility for failure — such as debts of the church and missionary society. Somehow, Mr. "Somebody Else" does not get much credit for successes; his name is not coupled with business that pays and causes that are popular.

"Whose work is it?" is a question we frequently use. Every one, indeed, has a work to do; it is his by divine assignment, if not by personal enlistment. When we ask, "Whose work?" are we speaking of right or fact, of ethics or history? Most of us in the civic and social and religious realms like to be on the payroll, even if not on the list of laborers. There is no favoritism by the paymaster in the world of truth; no exceptions to the law of character; no bribing of the spiritual judge. Graft has no place in the kingdom of God. He that toils shares the profits; the laborer alone secures his wages.

Doing Business for God

Abraham Lincoln as president, guiding the affairs of our nation, Abraham Lincoln on his knees in the White House asking for guidance from the heavenly Father, shows both the spirit and the method of doing business for God. Like Mark Fagan, mayor of Jersey City, he was the servant of God and the people.

In making money, in saving money, in spending money, the follower of Christ will always be doing business for God and with God. Are we honest stewards?

Social Conception of Foreign Missions

Considerable has been written above theme, a theme indeed wc our profound attention. It is tr during the last decades emphasis h transferred more and more from " belief and logical creeds to cor and kindly deeds." We must mind, however, the primary imp of the salvation of man, who is Yet even to save man means mo snatching from a wreck of heat There is the implanting and de in him a new life, and this new life an atmosphere and environment is indeed God, himself, but also th he has made. Then, as Dr. Moss used to say, "To save one y save all."

Our most effective missionari always recognized this truth and to develop through Christian asso the character of the individual. may have failed to recognize th conception as clearly as modern do; yet even these wrought eff for the development of Christian and establishment of the kingdom Every observer of mission work fi each center of foreign mission eff center of light, just as is a social se in the dark part of a city. Th diffuses itself on all sides.

We quote these significant wor an article in the *Outlook* of Nove 1905, by Rev. Sidney L. Gulick, D

> It is extremely questionable if anything le religious motive and a religious life could se influence over alien peoples as to modify the tions and fundamentally transform their liv
>
> What does this mean? It means that n tarian motives, even sociologically and in conceived, are insufficient for the work in Considered still more carefully, this means t tian missions hold fast at their core the essen of individualism. Society exists by means the sake of the indiivdual. . . . The olde missions which was conscious of individual alone must be pronounced nearer the esser than a sociological view, falsely so call ignores these.

What of our "social obligati home? J. A. McDonald, Managin of the Toronto *Globe*, struck the tr note in the sociological statement

ıary obligation, when he spoke the ıowing words at the Student Volunteer nvention:

civilization which we know and approve, under ich we live, and to which we owe what is most th while in our life, is a Christian civilization, ıkened, organized, developed, vitalized and kept n corruption and collapse, not by congress or liament, not by trade and industry, not by great porations and financial institutions, but, more n by all other influences, by the rejuvenating, ıiring, cleansing forces and agencies of the Chris- faith. And until we have seen somewhere in ıl life a civilization that can live, and that rves to live, apart from and independent of a Christian faith, we are bound, when we send ss the seas our trade and our scientific knowledge our political influence, to send also those spiritual Christian elements which have safeguarded and ized our civilization at home.

:—Next

ıffer me first to do what I wish" is thought of those who would later ow Jesus (Luke 14); "let me do one thing at least." Is this careless shness or wilfulness? The manly t, counting service a privilege and ıing simply to know how best to do it, , rather: "Give me wisdom and ngth to fulfil thy plan; thy way is a illumined; the end is successful k and glorified life." If we seek first l's kingdom and the making real in earth his righteousness, all else that eeded will come in its place. In fact, :hat is good will be added to our lives, subtracted from them, for Christ came : we might have abundance of joy and :ess.

Discipleship is exacting; it becomes stleship, that is, missionary service. : Christian asks, "Not my plans and ars, but the interests of the Kingdom, l's will and work"; they are of the nest importance; not my conveniences advantages, but the will of the Father, he knows best: this is my heart's stion.

Retirement of Mrs. Waterbury

e Missionary Union shares in the row, universally expressed, at the irement of Mrs. N. M. Waterbury, who sixteen years has served with very exceptional ability as Home Secretary of the Woman's Baptist Foreign Missionary Society. Her experience as a missionary in Madras, South India, combined with her rare sympathy and personal magnetism, peculiarly qualified her for public address, while she never failed to emphasize every Christian's blessed privilege, as well as duty to make Christ known throughout the world. Her literary ability, exquisite taste and never failing resource of new ideas and marked executive ability have been invaluable. She has given the literature department of the Woman's Society a high reputation among the other denominations. Happily she will continue for a time as editor of *The Helping Hand.* We are deeply grateful for all that her service has meant to the great cause of world evangelization, and feel assured that the Lord will ever grant to her the abiding joy of his presence.

* * *

Change in Editorial Force

It is with sincere regret that we are compelled to announce that Rev. Herman J. Powell, who for the past year and a half has been serving efficiently in the Literature Department at the Rooms of the Missionary Union, especially as assistant editor of the MISSIONARY MAGAZINE, is obliged to give up his work on account of his health, the office proving to be too confining. Those who know our brother will recognize his qualifications for a position in which he was doing an admirable service, and for which he was fitted by scholarship, wide experience and deeply-rooted interest in missionary work. The coming summer he will spend at his old home in Ionia, Mich., returning later to Southern California. Since our brother must leave us, we are pleased that we can have so good a substitute in Rev. S. R. Warburton, a graduate of Brown University and Rochester Theological Seminary; formerly a missionary at Kiaying, China. On account of his wife's health he will not be able to return to China for the present.

FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE, JUNE 3 TO JULY 5

THEMES FOR THANKSGIVING

"THE YEAR'S BENEFITS:" The following are a few:

The year's 15621 baptisms; besides 6965 in Europe; growth of schools: the witness for Christ in daily life, in the home and society.

The encouraging growth in the Philippine Islands: more effective organizations and agencies there and elsewhere.

The confidence in our missionaries by the native peoples and governments.

New opportunities and new men.

The unquenchable hope among our missionaries, founded upon faith which, like that of San Francisco, conquers the fire and earthquake of opposition.

DAILY TOPICS FOR UNITED PRAYER

THE PHILIPPINE ISLANDS; ALSO SPECIAL TOPICS:

3. (Sunday) Delegates returning from the Anniversaries to their home churches: that the high spiritual impulse and strong missionary purpose may be shared and multiplied.
4. Baron Uxkull in his service for Russia while in America; Russia in her need.
5. Missionaries on the field who are ill: "Lord, he whom thou lovest is sick."
6. Missionaries on furlough: rapid and real refreshing of body and spirit.
7. Those who need relief by substitute or assistant: that strength may be restored and life supported for the work.
8. Unoccupied and half occupied fields.
9. Our home churches: that they may know joy and fellowship with Christ in the work of salvation.

JESUS CHRIST, THE LIGHT AMONG THE NATIONS

10. (Sunday) Burma: worthy continuance of the work of former pioneers; worthy support and success in the work of today's pioneers on the frontiers.
11. Assam: its races to become one in Christ.
12. South India: refreshing and strengthening for service through the Bread and Water of Life.
13. Siam: to see Christ, who says, "I am the light of the world."
14. China: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."
15. Japan: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."
16. Africa: "Watchman, what of the night? . . . The morning cometh."
17. (Sunday) Philippine Islands: "At evening time it shall be light."
18. Europe: new life and light, new liberty in the law of love. "His life was the light of men."
19. Unoccupied fields in mission lands numberless, everywhere!
20. A wider door into Tibet and readiness to enter.
21. The neglected continent of South America, including Panama.
22. Work for Mohammedans.

SCHOOLS AND WORKERS:

23. Associational meetings in America.
24. (Sunday) Newly appointed missionaries: final preparation before sailing this fall; joy with family and friends; the body's health and the heart's refreshing; blessing from their presence and coming departure upon churches and friends.
25. Other young men for the Lord's foreign service: may they hear the call of the Leader.
26. The Young People's Conference at Lake Geneva, June 26–July 4.
27. Our young men on the foreign fields, especially those preparing for teaching and preaching: their life and work in school and at home.
28. The schools: in their ministry to this generation.
29. The better equipment of schools for coming years.
30. Students in American schools returning to their home churches; service of missionary volunteers.

JULY

1. (Sunday) Pastors and other Christians during the vacation season: may they get strength and vigor and daily give witness for Christ.
2. Associational meetings during this month: preparation for them locally and by delegates and churches.
3. Getting ready for the young people's gatherings at Omaha and Silver Bay: enlistment for service, equipment of mind, enduement by the Spirit.
4. Our country: the liberty of truth and honor, freedom from pride and from the passion of possessions; glory in our privilege of service.
5. Rich fruitage from all summer conferences.

* * * * *

ONE MORE REVIVAL, MY BRETHREN, ONLY ONE IS NEEDED — THE REVIVAL OF CHRISTIAN BENEVOLENCE — THE CONSECRATION OF THE MONEY POWER OF THE CHURCH UNTO GOD. WHEN THAT REVIVAL COMES, THE KINGDOM OF GOD WILL COME IN A DAY. YOU CAN NO MORE PREVENT IT THAN YOU CAN RESIST THE TIDES OF THE OCEAN. — *Horace Bushnell.*

To Our Master

"*Our wills are ours, we know not how.*
Our wills are ours to make them Thine."

MESSAGES FROM NASHVILLE

Success Dependent upon the Strength of the Home Base

THE theme of this morning's conference is a war-cry. I like to think of the missionary enterprise as a campaign. It is not apology, but attack; not defense, but assault. It calls for the spirit and bearing of a soldier. This morning's theme announces the war policy of Christendom in its missionary campaign.

The policy is sound. The strength and loyalty of the home base is fundamental to success. No nation that pretends to wage war can afford to neglect the base of supplies. It knows that the efficiency of the army in the field depends largely upon the support it gets from home.

This is even more important in the case of the church, for the missionary campaign is war in the enemy's country. It is war for conquest. It is a struggle so intense and incessant as to give the combatant no time for anything but the charge and shock of battle. It is a desperate hand-to-hand encounter.

The church that deserts its missionaries s apostate. The church that sends representatives to non-Christian lands, forgets o feel for them and support them, forgets o bear their names in fervent prayer efore a throne of grace, is a church that rings contempt and defeat.

CODDLING OR CONQUEST

s it not true that the church has frequently garded itself as the end, and any policy ad that would make it a means to an nd ? It has often mistaken worship for ar, privilege for service, coddling for nquest.

The church has not always been a reat success as a home base. I would ot bring a railing accusation, but as long s we can talk of two cents a week for issions and make the missionary sermon n annual event, as long as there are church nembers who can keep their self-respect nd say, "We do not believe in foreign issions," as long as the nation spends a billion dollars a year for drinks, and gives a few millions for missions, we can hardly be regarded as a conspicuous missionary success at home.

Here is where we are weak; not yonder in the mission field, but here at home. Our missionary failures have been failures of the home base. Are foreign missions successful? Yes, amazingly so, but inadequately supported and wretchedly reenforced.

WHO IS RESPONSIBLE?

I suppose we ministers are, at least, in part. But the real question is not whether we are to blame, but What can we do to make the home base strong and loyal? He may be a popular preacher and draw crowds, a sound preacher and stay orthodox, a tender preacher and comfort his people, an instructive preacher and edify his saints; but if his pulpit fail to ring with the message of a world-wide evangel, if the gifts of his people to missions in comparison with their gifts to themselves be mean, and if he send no recruits of men and means to the army in the field, he is a poor preacher.

Our people are waiting to be led. The pews do not rise higher than the pulpit. You will find the church that steadily grows in missionary gifts and interest ministered to by a pastor whose own soul is afire.

A church icy with unconcern and frosted with selfishness and pride can be made to flame with missionary enthusiasm; but the minister must kindle the fire. He must be a real leader, the shepherd of his flock and not its ewe lamb. This is our part. We owe it to our churches. The best thing to do for the church at home is to get it interested in missions. We owe it to the missionaries. They are our representatives, and we cannot neglect them without proving false to ourselves. Above all, we owe it to Christ. As a minister I may preach to large audiences, institute social reforms, incite political upheavals, but if I have failed to widen the horizon of Christ's kingdom among

men, I have failed in my highest mission as a minister.

The foremost mission of a church is the Christianization of the world. The missionary campaign is not merely a department of church activity. It is the whole thing. No preacher in any age ever had in his reach a finer throne of power than we of the twentieth century. It is our plain duty, as it is our holy privilege, to make the strength and loyalty of the church at home a Gibraltar of courage and hope to that long, thin line of heroic men and women who, against tremendous odds and with an unfaltering faith, are making modern missions a world conquest. — JAMES I. VANCE, Minister of the North Reformed Church, Newark, New Jersey.

* * *

Vital Intercessory Prayer

THIS subject reminds us that missionary work is absolutely dependent upon the help of God. The Christian Church may convince every minister of the gospel that he must be the leader of his people. She may enlist the resources of her laymen. Mission boards may flood the country with attractive and convincing literature. The young people may be aroused, organized and instructed. But if the practise of intercession be neglected, failure is inevitable. Even men whose lives have been passed in the gloom of agnosticism have recognized the reasonableness and the need for prayer. It was John Tyndall who said that "prayer in its purer forms hints at disciplines which few of us can neglect without moral loss." We may not presume to say how God answers prayer, but we bow reverently before the fact that "our God is a God who, seen under t ditions of human life, does prayer."

Prayer has been called a "u art." It is also a universal instinct. a fact bears unmistakable witness need for the missionary campaigr tells us that men always and ever however blindly or mistakenly, are after God.

Intercession means the fulfilment, changing, of God's will. It is to us in intercourse with our Fath as sons who are capable of enteri the plans and purposes of the I we may put ourselves in corresp with his will.

By our intercessions, person united, we may give added stre the workers at the front. The cal from the hundreds of voluntee thousands of other missionaries thr the world, "Brethren, pray for u lives of knightly service they are the new "Acts of the Apostles." T our intercessions we may array powers of the world spiritual on of those in need. can flash a mes good will over land and under of sea, is it too expect that we ca motion, through i sion, great spiritu for the help of lows?



Photo by C. W. Briggs
AMANDO ZAMORA, FOUNDER OF BARRIO CALVARO, P. I.

Our intercessi needed for the of the native Ch Many of the per force in a moral atmospher practises and si every hand t drag them down they are tried fires of perse Intercession bi together with in a common erhood.

To neglect i sion is to be g

spiritual selfishness and to have a part in barring the progress of the kingdom of God. To practise intercession is to range ourselves with God in the working out of his purposes for mankind. — JOHN W. WOOD, New York, *Corresponding Secretary Missionary Society Protestant Episcopal Church.*

* * *

Not an Exclusive Privilege

THE other day there called at the Rooms a lady from New York. She showed familiarity with the work, broad and deep interest in the missionary and the Kingdom. We learned from the shipping clerk that she frequently sends things of use to the workers far from home. She did not call attention to her service; nor did she refer to the work of the Union as "theirs," or even as "yours"; but in a simple naturalness, without any egotism, she made you feel that she felt that this work is "ours," and further, that this service is for Jesus Christ, and is not a hard, burdensome duty, but a glad, delightful privilege.

And the thought came, why should she enjoy the privilege, and not every one else as well? There is no reason, except that she feels the responsibility and improves the opportunity which belong alike to all Christians. The Master invites each to share with him in the world-wide work, and in its crowning joy. Why should it be done by one and not by all? There is no call for sacrifice on the part of the missionary or any individual, unless there be a call for sacrifice on the part of each in the home land; nor, on the other hand, is there anything exclusive or esoteric in gospel privileges. The fact is simply this: blessings are conditioned upon our spirit, our attitude, our obedience. All of us are invited to a fuller fellowship with Jesus Christ in his service of love and sacrifice. The measure of our joy in this world and the next may be stated in the terms of service, — for example, in the gifts of thought, prayer and money for missions.

"Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him."

* * *

Rochester Missionary Alumni

MENTION has been made before of the unique missionary alcove in the museum of Rochester Theological Seminary. The committee in charge has recently published a printed list of alumni of the seminary in active service on the foreign mission field February 1, 1906. The list is neatly and clearly arranged, and shows at a glance the names, classes, countries and stations, with the societies under which they are working. There are fifty-four on the list, including the graduates of the German Department.

* * *

A Word about Stereopticon Lectures

SERIOUS inconvenience has been caused us from time to time by some of those who have used our stereopticon lectures, through their failure to return the slides promptly. We have been obliged frequently to telegraph, at considerable expense, for their return and occasionally even to break other engagements. As nearly all our lectures are in constant demand, it is of the utmost importance to return the slides immediately after use. Address Literature Department, A. B. M. U., Box 41, Boston, Mass.

* * * * *

ONE THOUSAND MEN EACH YEAR

THE Conference of Foreign Missions Boards of the United States and Canada on Wednesday morning, February 28, unanimously voted:

It is the judgment of this conference that, in order to arouse the churches to a sense of their privilege and responsibility, and, in order to meet, but inadequately, the present needs in the mission fields under the Boards represented in this conference, there ought to be at least 1,000 volunteers ready to be sent out each year, until these fields are occupied in force. We, therefore, appeal to the students represented in this International Student Volunteer Convention that they, by asking to be sent to these needy waiting fields a thousand strong each year, challenge the churches where final responsibility must rest, to provide the necessary funds.

Brethren, Pray for Men and Money!

Some Inspiring Examples Worth Knowing and Follc

I. "One in Heaven"

MRS. GALUSHA ANDERSON years ago wrote "The Story of Aunt Lizzie Aiken" solely for the benefit of Aunt Lizzie. The first royalty from the book was $100 which the author several times offered to Aunt Lizzie, who refused it, saying, "When I am gone hand it to the Missionary Union as a gift both from you and me." In strict accordance with the wish and direction of Aunt Lizzie, Mrs. Anderson, on March 21, sent to us the $100 the joint gift of two lovers of missions, one of whom is in heaven, the other on earth.

II. Crowning a Century of Life

MANY of the large and small gifts reported in the Magazine are the fruit of genuine love, borne in devoted sacrifice. But perhaps in all the history of the Union there is no instance to parallel the offering of Rev. William Howe, D.D., of Cambridge, Mass., who, in grateful anticipation of the filling out of one hundred years of life on May 25, contributed, thoughtfully, in advance, $1,000 to the work he loves. It is another instance of life-long interest and earnest service.

III. The Prior Claim

ENCLOSED find my check for $2,000 as a donation towards the Union. I just received your telegram and am sorry that the conditions are as they are, for I feel that I would have liked to make this donation in another direction that appeals strongly to me. However, the situation from your telegram seems to demand this contribution and more from the Baptists of the United States.

IV. Prayer, Preaching, Practise

A SMALL church in Massachusetts sent in, a few months ago, an offering of $211 for the work of foreign missions, an advance of $26.28 over last year, nearly twice what wa two years ago and more thar times what was given four yea The result comes from healthfu ods of instructing and collectin in spite of the fact that the churcl a local debt and provided enot increased local expenses. The who teaches missions as the gos practises its spirit, says truly: ' matic work and prayer will alwa results."

V. The Fruit of Faithf of District Secretary and

Letter One, Answering the Secret

WE will most assuredly do can to bring our offering the figures you name. In the y mentioned we had a great m our best men living who hav passed away, and no one is here their places as givers or worker are depending upon the young ment of the church to develc good missionary men and wome have not one rich family. We c sow the seed and set the exam trust in the Spirit to use all the a The interest here is not left to di

Letter Two, 40 days later:

I have sent a pastoral letter to people, urging them to loyal s for this great work. Last ye offering was $20 after much The year before $17.13; the year that under pressure $12; ar year previous, $14. This ye are sending you $100.50 fro church, $50 from the Sunday and $7 from the young peo

My study classes start today. classes; eight in one, and nine other. Most of them young who have never studied missions I am hoping for a missionar this. The missionary conferenc have held have greatly helped.

ıha, Lake Geneva and Silver Bay

NS are maturing for the great nvention of the Baptist Young 's Union at Omaha, and the confer- of the Young People's Missionary ıent at Lake Geneva and Silver The dates are arranged so as not lict, and it will be possible to attend he convention and the conference. e proportion of our Baptist young are members of the Baptist Young 's Union, and a very wide repre- on may be expected at Omaha. reparation must be made early. t the officers of your state organiza- ır transportation arrangements and details, and remember the dates, 2–15. For the full program and see the pages of *Service*. Plan to ersuade others to attend. Pray.

called attention last month to the ınces at Lake Geneva and Silver Remember, the attendance is strictly . Only 60 Baptists can go to Lake a, and only 104 to Silver Bay. hose are invited who will go with ırious purpose of gaining better ation for missionary leadership. ociety should have at least one such ghly trained leader. Lake Geneva er Bay is the place to secure such training. Send your best worker, or one who has the qualities of leadership. Write at once to Rev. F. P. Haggard, Box 41, Boston, Mass., for circulars of information, and present the matter to your young people's society or Sunday school. The dates are June 26 to July 4 at Lake Geneva, and July 20–29 at Silver Bay. *Remember that only a limited number can go.* Is your society to have representation?

* * *

New Book for Sunday School Workers

THE Young People's Missionary Movement, which has given us our unsurpassed series of text-books for mission study classes, now announce a new book for Sunday School teachers soon to be issued from the press. The author is Miss Martha B. Hixson. The book is to bear the title "Missions in the Sunday School," and is to present in a comprehensive way the results of missionary effort in the Sunday school by the various denominations. Some of the topics treated are: Missionary Organization of the Sunday School, Missionary Programs, Mission Study, The Missionary Library, Pictures and Objects, Giving, and Prayer. The price is to be 50 cents in cloth, 35 cents in paper, net.

* * *

GESTED PROGRAM: THE FILIPINOS, OUR NEIGHBORS

ING, PRAYER AND READING ISAIAH 42: 1–12, KE 10: 25–37 (AM. R. V.)

TRODUCTORY: (*See Encyclopedias and Current Magazines*):

- Outline Study of History, Physical and Political Geography
- Religions: Heathen, Mohammedan, Roman, Evangelical
- Story of the Beginnings of our Work

ORK OF OTHERS. Pp. 222, 224

HE PROGRESS OF OUR MISSION IN 1905. (*An Outline Sketch with map exercises*)

1. The Work on Negros. P. 215
2. The Work on Panay. P. 214
3. The Work of Translation. Pp. 218, 236

V. SOME SPECIAL EXAMPLES:

1. The Spirit of the People: "Fair Flowers," "Song of the Gobbler"
2. A Shepherd to the Flock. Pp. 220, 221
3. Securing the "Best Locations." P. 217
4. Dedicating the "Finest House of Worship outside of Manila." P. 219

VI. How to Improve Opportunities. Pp. 247, 250

ion to the Annual Report and short notices in the MAGAZINE, we would call attention to the following e published by the Union, samples of which will be sent free for the postage: "The Philippines" Information Series), "Beginnings," "A Thrilling Report," "New Openings," "Harvest Time," rt Exercise," "Manikan's First Bible," "Old Si Loy," "Padre Juan," "The Deacon," "An Answered " "Our Philippine Mission"—a reprint of the special articles on the Philippine Mission with ons and maps in the MAGAZINE of April, 1905.

so March *Missionary Review of the World*, "Missionary Opportunity in the Philippines," C. W. Briggs; *vice*, "An American Teacher in Luzon," C. H. Storm; *World Today*, *Review of Reviews*, *Outlook*.

SUNDAY SCHOOL AND MISSION

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

THESE suggestions are not intended to cover the whole ground of the less indicate some point in it which is illustrated or exemplified by missions. W that the continued use of these "Lights" will tend to awaken and increase th in missionary work.

LESSON XI. MATT. 16: 13-28. JUNE 10

Peter's Great Confession

Peter, the Rock

Thou art Peter, and upon this Rock will I build my church. Vs. 18.

DO our missionaries, among the different peoples where they preach the gospel, find men who, like Peter, become strong in spite of weaknesses, and are fitted to be leaders and foundation stones of the church? Let us turn over some of their reports and letters and see:

"Without exaggeration, our beloved Paul [native evangelist] was the greatest preacher, the most spiritual man, the best organizer, and the greatest soul winner I have known in all Congo land."—HENRY RICHARDS, Africa.

"One of our evangelists stirred our hearts as he related how in a tour through the very center of the hills he found large villages ready to listen, ready to support a teacher, and promising to accept his message."—E. G. PHILLIPS, Assam.

"At the prayer meeting last evening Mr. Yin, one of our deacons and most faithful helpers, was made assistant pastor. We have no ordained native pastors in the West China field, and we hope Yin will soon be ready for or ANNA B. COLE, China.

"At the earnest request of C Benny, our home mission worke a tour among the mountains. Tl is a wonder; so modest, so humble. The people of all cas morning, night."— BROCK, In

"We h made es glad by t to us of so bers who w soldiers at One sent month's s the Shiba a thank C. H. D. Japan.

"I hav of Senor Gregoric whole-hea tion. He earnest p worker, a as a little his faith, a large-hear ble busine J. C. R Philippine

"It wa sible for me to go myself, s Shue Met and another preach Met is a little short fellow, inches, long gray whiskers, fighting stock, and is afraid of He is fifty-one years old and ha faith in God tried as by fire wi cution and sorrow, but stand SUMNER R. VINTON, Burma.



Photo by G. H. Brock

M. PITCHIAH, KANIGIRI, SOUTH INDIA
Efficient Accountant and Preacher; wife a Teacher

XII. Luke 9:28–36. JUNE 17

The Transfiguration

rom the Mount of Service

ter and John and James, and went up tain to pray. Vs. 28.

often speak of missionaries as ing down into dark mines, to ls for the Master's crown, while the ropes which sustain them. much truth in this simile from ints of view; but in another rue sense this going down is a . The Master takes the mis- as he did Peter and John and to a moun- art, and y see his A year of ary life," ne, "is a rivilege; r experi- new year tain, it is sion for iving to permitted it in the service." after re- me espe- ing experi- ys, "Such orth more, more, than it can cost any man, nk God for the privilege of being ne work." Still another says, "I ot exchange my field for any in America."



Photo by A. E. Isaac
FACING THE FUTURE: KARENS, TOUNGOO, BURMA

have been specially impressed attitude of missionaries of late, ng three of those whose work is so far as the foreign field is con- These are Dr. Alonzo Bunker, der of the Loikaw mission in Dr. William Ashmore, who saw n fifty years of service in China; . Lyman Jewett, who first sailed elugu field nearly sixty years ago. issionaries, through long years nd hardship, gave the best that hem to the heathen in Christ's name. But this eyes glow with the light of youth, and their enthusiasm kindles afresh as they speak of their missionary experiences. Hold the ropes tight, that's the work for our hands; but if we want to see the missionaries in their true place we must look up to the mount of service, where they see the face of Jesus Christ.

LESSON XIII. REVIEW. JUNE 24

GOLDEN TEXT. Never man spake like this man. John 7:46.

THE lessons of the quarter contain much of the direct teaching of Jesus. Here are a few suggestions which might be followed out so as to bring out the contrast between the teachings of Jesus and the principles of other great world religions, and thus emphasize the truth that "Never man spake like this man." It would be a good plan to give out these topics beforehand to different members of the class, who would speak about them briefly on review Sunday.

1. *What Jesus says about Character.* In lesson I, for instance, where he uses the illustrations of the two trees and the two foundations. Life must be right, true and pure from the heart out to every act. Contrast the teachings of Hinduism. There is not a sin or crime that can be mentioned which is not sanctioned, encouraged and provided with gods for worship by some form of Hinduism.

2. *What Jesus says about Faith.* How he looked for it and rewarded it. "Thy faith hath saved thee; go in peace." Contrast the elaborate systems of "merit" that characterize both Hinduism and Buddhism; the real spirit of most of the idolatry and self-torture practised by the heathen.

3. *What Jesus said about Forgiveness.* "Her sins, which were many, are forgiven." Contrast the teachings of Jesus about repentance and forgiveness with the fatality of Hinduism, Buddhism and Fetishism. "Not in the heavens, not in the midst of the sea, wilt thou find a place where thou mayest escape the force of thy own evil actions," say the Buddhist scriptures.

4. *What Jesus says about Eternal Life.* Contrast the joy, the activity, the beauty of eternal life in Christ with the "hopeless hope" of Nirvana, the very best that any heathen system has to offer for the existence after death.

LESSON I. MATT. 18: 1–14. JULY 1

Jesus and the Children

Calling the Children

And Jesus called a little child unto him, and set him in the midst of them. Vs. 2.

IN all lands where our missionaries have gone to carry the gospel, they have felt with new interest and power the significance of our Lord's attitude and teaching with regard to children. In many places they heard the bitter cry of children who were neglected, abused, or left to perish, and their hearts burned to save the children from such a fate. Then they realize very quickly the gre of teaching the children about Jes they were still like the child tha used as a text to instruct his d "Buddhism is not hereditary," say Cochrane, "it is the result of train environment. Take a boy into the school at the age of five or six, earlier where there is a kinde department, and you have a child no more Buddhist than your ow ones."

Mrs. Lyman Jewett, the aged mis who loves to recall the early days Telugu mission, said lately: "H missionary women in India did v get a little money to keep our going! There was no Woman's then, and we had no appropriati schools, so we made articles to se held little bazars, and the wives English officials would patronize ou and contribute to our funds. W that we must do something for the c at any cost." The school work mission fields has largely been de through the Woman's Societies, a results are often of the most cheerin "Only a short time ago," writ McGuire, of Burma, "I baptized our school girls, whose knowle Christian truth and testimony of Christ were remarkable."

PERSONAL AND OTHER NOTES

Births

To Rev. and Mrs. E. E. Jones, Ningpo, China, February 11, a daughter.

To Rev. and Mrs. W. T. Elmore, Podili, South India, March 2, a daughter, Rachel Emiline.

¶ THE Baptists of Finland celebrate their jubilee during the coming summer. A special service will be held in Yakobstad, the date to be determined later.

¶ ON account of illness in his family, Rev. W. E. Hopkins of Secunderabad, South India, cannot ask to be retu his field this year.

¶ REV. J. H. HANNAH has been des to Kanigiri, South India, and is nc at work on the language. He writ hopefully of the work on that field

¶ REV. A. A. FORSHEE, Bacolod, reports constant progress. Alm many as were baptized during all l are now awaiting baptism. The n sion house is nearly ready for occupa

. R. Marsh, Markapur, in
f the short time during the year
e devoted to touring says, " The
Madras has been described as
ıths hot, nine months hotter.' "



ɔndon Missionary Society is to
ıutation consisting of the foreign
a minister and a layman to look
nissions in India. — *The Con-
ist and Christian World.*



ID MRS. H. W. B. JOORMAN of
ɔ, are both compelled by ill
eave Burma. They will go first
Germany, for medical advice
ome to America. Mr. Joorman
eturn to Burma in the fall.



ID MRS. P. C. METZGER, who
nd happy in their work, have
ıg their home thus far at Ikoko,
t expect to remove to Bwemba
the time Mr. and Mrs. Billing-
ve returned from their furlough.
ger is hard at work preparing
repairs on the house and getting
ry Reed " ready for the new
Mr. Billington is to take out.
the boat will be in running order
ber.



AGAZINE regrets its fallibility;
eful both for kind correction and
er facts." Quoting from a
reliable source, we stated that
se employed Chinese in " fidu-
ions "; but one of our most
ɔnaries says he has never known
case. We share the love for
ur workers on the field and their
e divinely-led progress and the
destiny of that wonderful nation of wide-awake men and noble patriots.



¶ MISS ANNA B. COLE of Suifu, West China, upon returning to this country recently, brought with her two children of Rev. and Mrs. R. Wellwood. They have entered the Judson Home in Newton, Mass., where are also an older brother and sister. While coming down the great Yangtse River their boat struck on a rock, as not infrequently happens, and sank almost immediately up to the windows of the cabin. Fortunately, being near shore, all escaped in safety. The journey from Suifu to Boston occupied three months.



¶ MISSIONARIES passing through Seattle, Wash., either going to their fields, or returning to the home land, will be glad to learn that the Washington Hotel in that city will furnish them rooms rent free, provided the number does not exceed four at any one time. This does not include meals. The hotel and its proposition are indorsed by the Evangelical Ministers' Federation and the Ministerial Association. Any who may plan to take advantage of this offer are requested to write in advance to Rev. Fred E. Taylor, 3922 Whitman Ave., Seattle, Wash.



FOR SALE for the benefit of four missionaries' children; two beautiful unmounted leopard skins. Address the BAPTIST MISSIONARY MAGAZINE, Box 41, Boston, Mass.

FOR SALE: Boxes of curios from the East, including stones from Calvary, olive leaves, fragments of idols, etc., — a legacy. Price 25 cents each, proceeds to be devoted to the support of a native preacher in India. Address Rev. W. E. Witter, Ford Building, Boston, Mass.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

Form of Legacy

I also give and bequeath, to The American Baptist Missionary Union dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

Form of a Devise of Real Estate

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The Bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN MARCH, 1906 — IN PART

Note. — For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $2 722 61

Rumford Falls ch.	$20 67
Charleston, Nathan Hunt	10 00
Bath, 1st ch.	14 28
Saco, Main St. S. S.	5 00
Saco ch.	18 00
Saco, Main St. C. E.	2 50
Portland, Free St. ch.	160 76
Portland, Free St. S. S.	34 43
Portland, 1st ch., Woman's Burman Circle, for Burman work	30 00
Portland, 1st ch.	211 19
Portland, 1st C. E.	88 17
Sanford Farther Lights	4 25
Warren C. E.	4 00
Warren S. S.	4 20
Warren ch.	19 21
Bangor, M. Giddings	100 00
Bangor, 2d ch.	58 31
Bangor, 1st ch.	22 00
Hudson ch.	10 00
Westbrook C. E.	2 50
Bowdoinham ch.	1 00
W. Rockport ch.	9 00
Yarmouth, 1st ch.	55 00
Millinocket ch.	30 71
Millinocket C. E.	4 61
Millinocket S. S.	6 81
Kennebunk Village B. U.	1 00
Kennebunkport Village ch.	90 00
Caribou C. E.	4 17
Caribou Jr. C. E.	2 00
Caribou ch.	37 76
Caribou S. S.	2 39
Owls' Head ch. & S. S.	5 15
Ash Point Branch of Owl's Head ch.	4 00
Hodgdon, 1st ch.	5 00
Yarmouth S. S.	20 00
Oakland ch.	4 50
Cape Neddick ch.	6 85
Sedgwick ch.	10 10
Cherryfield, 1st ch.	3 00
St. George, 1st ch.	5 00
St. George, 1st C. E.	1 00
Wayne ch.	3 60
Springvale ch.	15 12
Springvale S. S.	3 11
Ft. Fairfield, J. F. Hopkinson	10 00
Fairfield ch.	45 60
Fairfield S. S.	$4 69
Fairfield C. E.	3 75
Houlton, T. C. S. Berry, for wk. at Hensada, c. J. E. Cummings	50 00
Houlton, 1st ch.	38 00
Augusta, 1st ch.	20 00
Damariscotta, 1st ch.	117 00
Buckfield ch.	6 25
Foxcroft, Peoples ch.	21 06
Dover & Foxcroft ch.	3 67
Cary ch.	2 50
Harrison ch.	2 00
E. Corinth ch.	5 85
Brewer, 1st ch.	8 40
Brewer, 1st C. E.	3 00
Brewer, 1st S. S.	4 01
Brewer, 1st Mission Circle	5 65
Biddeford, 1st ch.	8 35
Skowhegan, Mrs. H. S. Coburn	100 00
Skowhegan, Miss L. H. Coburn	100 00
Lebanon & N. Berwick S. S.	1 02
N. Berwick ch.	3 00
N. Berwick C. E.	3 50
S. Berwick ch.	120 00
Jay ch.	8 00
Jay ch., Misses Whittier & Nash, for Loikaw sta.	10 00
E. Dixfield ch.	12 20
E. Sumner ch.	7 60
Paris, 1st ch., in memory of Mrs. Miranda P. King	10 00
N. Paris ch. & S. S.	7 25
Tenant's Harbor ch.	6 00
Waterville, Dr. & Mrs. Chas. L. White	40 00
Waterville, 1st ch.	70 26
Manset ch.	2 50
Camden, Chestnut St. ch.	6 59
Hebron ch.	12 30
Rockland, 1st ch.	40 00
Isleboro ch.	3 00
Brunswick, W. W. Nearing	25 00
Sanford ch.	60 00
Togus, H. S. Burrage	20 00
Baring ch. & soc.	1 00
Monson ch.	2 75
Milo ch.	10 88
Dexter ch.	10 96
Hartland ch.	$1 41
Blue Hill ch.	2 90
E. Blue Hill ch.	1 12
Ellsworth ch.	7 00
Brooklin ch.	19 00
Brooklin Y. P.	11 00
N. Sedgwick ch.	4 28
Manset ch.	1 75
Lamoine ch.	4 40
Skowhegan, 1st ch.	21 81
N. Vassalboro ch.	3 25
Lewiston ch.	90 69
Turner, W. H. Clark	2 00
Parkman ch.	4 50
Parkman S. S., t. wk. in Japan	1 00
Buxton Centre ch.	12 60
N. Windsor ch.	3 00
Passadumkeag ch.	18 00
Passadumkeag S. S.	3 50
Anson, E. E. Morse	25 00
Anson ch.	4 00
Norridgewock, Miss S. E. Taylor	5 00
Hallowell ch.	8 00
Houlton, L. B. Merritt	25 00
Old Town ch.	5 00
Wayne Y. P.	2 00
Bowdoinham ch.	3 50
Freeport ch.	23 55
Freeport Y. P.	5 00
Topsham ch.	24 51
Brunswick ch.	8 45
Auburn, Court St. ch.	113 00
Rockland, Alzina L. Crie, in memory of father	5 00
Friendship, Hattie M. Gilley	1 00
Friendship, Melvin Lawry	1 00
S. Waterboro ch.	11 00
Livermore, 1st ch.	3 00
Calais, 2d Y. P.	28 00
Mohegan, Mrs. Laura Petersen, t. wk. in Burma, c. Dr. Bunker	1 00
Waldoboro ch.	3 50

NEW HAMPSHIRE, $964 64

Antrim, Chas. H. Abbott	$1 00
Antrim ch.	35 72
Milford, 1st ch., W. F. French	2 00
Berlin ch.	4 00

.....	$1 00
.....	2 00
.....	3 00
People's	
.....	117 71
ferri-	
.....	50 00
st ch....	38 38
st S. S.,	
Juniors.	2 32
& Mrs.	
at.....	5 00
asant St.	
.....	19 00
.....	9 00
.....	8 85
ch., t. s.	
all.....	40 00
. E. Jrs.	1 00
n Hill ch.	22 77
wn Hill	
.....	3 66
Cordelia	
.....	5 00
ch.....	6 00
ch.....	26 84
, 1st ch.	44 00
ch.....	4 00
ch.....	5 00
.....	8 21
.....	2 00
Wayside	
.....	5 00
Clara M.	
.....	12 00
.....	16 00
h.....	42 40
.....	1 50
ch.....	22 80
C. E.....	2 80
ch.....	15 63
C. A.	
.....	1 00
Maria L.	
.....	1 00
ch.....	2 00
.....	25 50
.....	3 80
1st ch...	61 45
h.....	3 75
h.....	3 50
.....	40 55
E.....	4 45
h.....	3 34
.....	14 00
ch.....	13 00
.....	6 05
a S. Mc-	
.....	2 00
coll. at	
.....	1 56
.....	9 77
h.....	8 00
V. Caul-	
.....	1 00
w. ch....	2 75
.....	8 00
al Ave.	
.....	21 12
al Ave.	
.....	7 00
al Ave.	
.....	3 00
ch.....	35 70
P.....	3 43
.....	45 22
.....	6 25
age ch...	6 35
age Y. P.	4 51
.....	20 00
.....	10 00
ONT, $1 419 38	
Centre	
A. Con-	
.....	$20 00
entre ch.	25 50
ntre ch.,	
Pyke....	1 00
Wallingford, 1st ch....	$7 45
N. Troy ch.....	9 10
N. Troy B. U.....	1 00
Jay ch.....	5 00
Montgomery Center, Mr. & Mrs. Geo. W. Wright.....	3 00
Whiting ch.....	6 00
Townsend S. S.....	3 50
Townsend ch.....	2 75
Newport ch.....	11 40
Fairfax B. U., for W. China.....	12 50
Fairfax ch.....	13 35
Grafton ch., Mrs. L. M. Clarke.....	4 00
Derby ch.....	5 00
E. Hubbardton ch.....	16 00
W. Cornwall ch.....	3 00
St. Johnsbury, 1st ch.	35 08
Brattleboro, 1st ch....	143 77
Brattleboro, Abby E. Fuller.....	20 00
Bennington, Emma W. Yale.....	150 00
Bennington, 1st ch., of wh. $100 is for salary C. A. Converse.....	291 37
Bennington S. S.....	18 96
N. Bennington ch.....	35 00
Fair Haven W. M. Soc., t. sal. C. A. Converse.....	15 00
Westford C. E., t. s. J. C. Robbins.....	5 00
Brandon ch.....	15 00
Georgia Plain, 1st ch.	15 00
Essex, 1st ch.....	6 57
Windsor ch.....	7 65
Randolph, 1st ch.....	20 00
Ludlow ch.....	100 00
Websterville Mission of E. Barry ch.....	6 00
Rutland ch.....	75 00
E. Swanton ch.....	2 65
S. Londonderry ch....	8 00
S. Londonderry S. S..	1 00
Mt. Holly ch.....	6 00
Cavendish ch.....	9 25
Cavendish S. S.....	3 75
Cavendish ch., Golden League Band.....	12 00
Panton ch.....	15 00
Bellows Falls, 1st ch..	27 66
Stamford, 1st ch.....	15 00
Passumpsic ch.....	3 00
Passumpsic S. S.....	4 00
Johnson S. S.....	9 20
Morrisville, Mrs. Grace M. Gilbert, t. wk. in Chin Hills, c. A. E. Carson.....	35 00
Hinesburg ch.....	9 00
Johnson ch.....	3 80
Montgomery ch.....	4 50
Richford ch.....	12 00
Guilford ch.....	7 69
Guilford Y. P.....	4 31
Fair Haven ch.....	42 41
Poultney ch.....	31 60
E. Hardwick ch.....	12 00
Saxton's River ch.....	2 68
Saxton's River, Miss Lazell	1 00
Saxton's River, Mr. T. Hoit	5 00
Barre ch.....	22 93
MASSACHUSETTS, $27 781 50	
Somerville, 1st ch.....	$59 41
Somerville, Perkins St. B. U.....	5 00
Somerville, Perkins St. ch.....	23 32
Somerville, S. Newton Cutler.....	75 00
Somerville, Winter Hill ch.....	133 26
Lawrence, Joseph H. Safford.....	3 00
Lawrence, A. H. Howe	$1 00
Lawrence, 2d ch.....	112 00
Hyde Park ch.....	14 72
Worcester, 1st Sw. ch.....	83 00
Worcester, Lincoln Sq. ch.....	48 04
Worcester, Lincoln Sq. Y. P.....	10 35
Worcester, Harlem St. Sw. ch.....	29 36
Worcester, Harlem St. Sw. Y. P.....	5 27
Worcester, Pleasant St. ch.....	70 61
Worcester, Dewey St. ch.....	18 05
Worcester, South ch...	10 05
Worcester, 1st ch.....	203 47
Worcester, 1st Chinese S. S., for wk. in China.....	4 35
Worcester, John St. ch., Ladies' Society.	5 00
Wakefield, 1st ch., Mrs. H. S. Brown..	1 00
Wakefield, 1st ch., Frank L. Sullivan..	10 00
Wakefield, a friend...	1 00
Lexington, a friend...	1 00
N. Bellingham ch....	10 30
N. Bellingham C. E..	4 53
Westboro, F. F. Chapin & wife, for Japanese famine...	15 00
Westboro, 1st ch.....	26 33
Cambridge, 1st S. S...	59 05
Cambridge, 1st ch.....	57 00
Cambridge, 1st ch., for famine relief, Japan	100 00
Cambridge, 1st ch.....	200 00
Cambridge, a friend, thank offering.....	1 000 00
Cambridge, 1st Sw. W. F. M. Soc.....	80 00
Cambridge, Broadway ch.	39 47
Cambridge, North Ave. ch.....	140 51
Cambridge, Immanuel ch.....	10 64
Cambridge, Inman Sq. Jr. Y. P., for wk. of A. J. Weeks.....	50
Cambridge, Inman Sq. ch., for do.....	5 25
Cambridge, Inman Sq. S. S., infant class, for do.....	1 00
Cambridge, Sarah P. Fuller.....	500 00
Cambridge, Old Cambridge ch.....	435 92
W. Newton S. S.....	26 83
W. Newton, 1st ch....	85 96
Newton, Mrs. G. S. Harwood.....	100 00
Newton Centre, Newton Theological Institution.....	24 50
Newton Centre, Newton Theological Institution Jr. class, for wk. in Africa...	25 00
Newton Center, Mrs. L. Jewett.....	5 00
Newton, 1st ch., a member.....	10 00
Watertown, 1st ch., H. J. Powell, t. const. H. L. M.....	10 00
Watertown S. S., Miss Norcross' class.....	1 00
Watertown, 1st ch....	300 00
Jamaica Plain, Miss F. C. Fountain.....	2 50
Jamaica Plain, Center St. ch.....	35 29
Whitman, 1st ch.....	44 70
Shutesbury ch.....	5 00

Amesbury, Market St. ch. $57 00
Norwood ch. 16 00
Norwood C. E. 3 50
N. Adams, a friend. 1 00
N. Adams, 1st ch. 217 56
N. Adams, P. S. Burlingame 50 00
N. Adams, V. A. Whitaker 50 00
Holyoke, 2d ch. 210 45
Pittsfield, Jas. M. Hall 10 00
Pittsfield C. E. 16 00
Pittsfield, Morningside ch. 37 48
Pittsfield, Morningside C. E. 23 21
Pittsfield, Morningside Curtis class 18 31
Pittsfield, Morningside S. S., Mrs. Dorr's class 5 00
Pittsfield, Morningside Jr. C. E. 1 00
Westwood, Jane Wallace, t. s. n. p. Mantima, c. P. Frederickson 10 00
Roslindale ch. 160 75
Springfield, a friend. 10 00
Springfield, E. F. Foster 12 00
Springfield, Highland ch. 113 76
Springfield, G. W. Tapley 100 00
Springfield, State St. ch. 138 52
Springfield, State St. B. U. 15 00
Springfield, 1st ch. 50 92
W. Springfield, 1st ch. 5 48
Springfield, M. A. Maynard 50 00
Springfield, Park Ave. Memorial ch. 6 30
Chelsea, 1st B. U., for Kengtung sta. 6 25
Chelsea, 1st ch. 128 08
Chelsea, Mrs. P. R. Mason 5 00
Brewster ch. 10 00
Arlington, 1st ch. 102 07
W. Bridgewater ch. 11 00
Gloucester, a friend. 1 00
Gloucester, Chapel St. ch. 12 32
Gloucester, Chapel St. Mission Band, for Kifwa orphanage. 10 00
Roslindale, 1st S. S., t. s. n. p. Tsao Kan Kin, c. J. S. Adams 25 00
Taunton, a friend. 1 00
Taunton, Winthrop St. S. S., Prim. dept. 12 00
Taunton, Winthrop St. ch. 265 31
E. Brookfield, three Christian friends. 1 00
Melrose, 1st S. S. 9 67
Melrose, 1st ch. 149 81
Melrose B. U. 15 00
Hampden ch. 41 00
Framingham, 1st ch. 5 00
Dorchester, Immanuel ch. 17 70
Dorchester, Temple ch. 80 53
Dorchester, Temple ch., G. B. Rowbotham 100 00
Dorchester, Temple ch., Henry C. Mabie 50 00
Dorchester, Temple C. E., for wk. of J. S. Grant 68 13
Dorchester, Blaney Mem'l ch. 45 00
Boston, Stoughton St. C. E. 40 00
Boston, Stoughton St. ch., H. J. Powell, t. const. H. L. M. $5 00
Boston, Stoughton St. S. S. 12 32
Boston, 1st ch., J. Francis Loring 15 00
Boston, 1st ch. 1 828 26
Boston, a friend. 1 00
Boston, 1st S. S. 72 00
Boston, Clarendon St. C. E., t. s. Hpo Theng, c. L. W. Cronkhite 26 00
Boston, Clarendon St. ch., C. E. Harrell 500 00
Boston, D. J. Brown 1 00
Boston, E. D. Mac-Laurin 25 00
Boston, Bethany ch. 196 00
Boston, Dudley St. C. E., for Mr. Ma, c. J. S. Adams 77 00
Boston, Dudley St. ch. 536 56
Boston, Warren Ave. ch. 128 16
Boston, Ruggles St. ch. 166 30
Boston, South ch. 30 00
E. Boston, Central Sq. ch. 75 00
Boston, Tremont Temple ch. 325 00
Boston, H. L. Tibbetts 500 00
Boston, Frederic S. Osgood 10 00
Everett, Glendale B. U. 1 25
Everett, 1st ch. 51 87
Revere, 1st ch. 16 01
Franklin Park ch. 1 25
Chelmsford, Central C. E. 1 75
Plymouth, 1st ch. 25 00
Woburn, 1st ch. 100 46
W. Boylston, L. A. Lesure 1 00
W. Acton ch. 18 50
Medford, 1st ch. 111 15
Medford, 1st S. S. 15 00
Swansea ch. 7 00
Lowell, Branch St. C. E. 15 00
Lowell, Branch St. S. S. 29 20
Lowell, 1st ch. 250 00
Greenfield, 1st ch. 12 00
Andover ch. 32 00
Andover C. E., for Phil. Ids. 42 25
Fitchburg, 1st ch., a friend, for Podili 10 00
Fitchburg, 1st ch. 47 00
Fitchburg, Highland ch. 13 55
Attleboro, 1st ch. 12 50
N. Attleboro, 1st ch., for wk. of A. A. Forshee 17 10
Bolton ch. 11 78
Winthrop, 1st ch. 20 63
Mansfield, Mr. & Mrs. S. F. French 25 00
Lynn, 1st ch. 50 00
Lynn, Washington St. ch., a member 5 00
Lynn, East ch. 28 39
Dighton, 1st S. S., for Capt. Bickel's wk. 6 00
Dighton, 1st ch. 2 50
Brockton Sw. ch., t. s. Malay 15 00
Brockton, Messiah ch. 10 00
Brockton, 1st ch. 83 00
Framingham, 1st ch. 72 75
Framingham, 1st S. S. 10 00
Waltham, 1st ch., Geo. H. Cass & wife, for Maw Oo, c. Dr. Bunker 7 00
Waltham, 1st B. U. 27 00
Needham, 1st C. E., t. s. Mg. Aung Min, c. H. W. B. Joorman $20 00
Needham, 1st ch. 61 55
Needham, a friend. 1 10
"M" 50 00
Foxboro, 1st S. S. 5 00
Foxboro, 1st ch. 20 35
Kingston ch. 23 00
Fall River, 3d C. E. 2 50
Fall River, 1st ch. 425 00
Charlestown, Bunker Hill C. E., for Haka sta. 25 00
Salem, Central ch. 20 55
Salem, Central ch., a friend 25 00
Salem, 1st ch. 1 100 00
Mattapan Y. P. 16 30
Mattapan S. S., Prim. dept., for the Gospel Ship 6 00
Mattapan Y. P., for Podili 20 00
Raynham S. S. 9 20
Raynham ch., for wk. in Phil., c. A. A. Forshee 14 17
Raynham B. U., for do 11 83
Rockland ch. 8 60
Rockland, 1st C. E. 9 00
Fayville ch. 5 25
Carver ch. 5 00
Wenham B. U., for Phil. Ids. 5 00
Williamstown, 1st ch. 20 75
N. Leverett ch. 18 25
Still River ch. 14 00
Ashland ch. 10 00
N. Scituate ch. 20 39
Greenville ch. 12 00
Athol, 1st ch. 10 00
Athol, 1st C. E. 3 50
Braintree ch. 15 10
Brookline ch. 209 84
N. Egremont C. E. 5 00
Beverly, 1st ch. 24 00
Beverly Farms ch. 10 00
Haverhill, 1st ch. 42 91
Haverhill, Portland St. ch. 132 00
Sterling ch. 8 50
Pocasset ch. 3 50
Colerain, 1st ch. 8 80
Cheshire, 1st ch. 3 15
Cheshire, Dwight Spencer 105 00
Shelburne Falls Jr. Miss. Band 1 50
Shelburne Falls, 1st ch. 59 35
Medway, W. W. Wakeman 2 00
N. Grafton Soc. 20 00
Grafton, 1st ch. 20 00
Bellingham ch. 5 00
Bellingham, a friend 5 00
Bellingham, C. E. 2 50
Winchester, 1st ch. 15 00
Winchester, 1st B. U., t. s. n. p. c. Dr. Bunker 12 00
Russell ch. 2 18
Malden, 1st S. S. 2 00
Malden, 1st ch. 25 25
Ware, Miss L. A. Tucker 2 50
Gay Head, Indian ch. 14 50
Millbury ch. 15 02
Marlboro, 1st ch. 194 58
Marlboro, 1st S. S. 9 92
Marlboro, 1st C. E. 6 50
Brockton, North ch. 23 95
Montello ch. 5 00
Middleboro, 1st ch. 4 50
Middleboro, Central ch. 76 86
Winchendon, 1st ch. 87 04
Clinton, 1st ch. 80 01
Clinton, 1st C. E. 13 31

.....	$16 50
Sybil O.	
id.....	6 00
l. S.....	2 00
1st ch.....	101 14
1st ch., for	
bins.....	314 73
ch.....	62 00
.....	4 00
1st ch....	36 80
1st ch.....	35 50
t ch.....	10 00
r ch.....	16 02
.....	4 50
1st B. U...	10 00
.....	19 75
C. E., t. s.	
hee.....	10 00
t ch.....	52 11
1st ch.....	62 80
North S. S.	10 00
lls, 1st ch.,	
tcher.....	1 00
lls, 1st ch.	46 55
alls Train-	
ol, Baraca	
for Bansa	
.....	15 00
t ch.....	8 00
t ch.....	21 00
t S. S.....	5 00
.....	4 00
.....	16 00
h.....	12 45
.....	1 80
Ezra H.	
.....	10 000 00
., t. wk. at	
; c. Dr.	
.....	40 00
ch.....	15 00
Central	
.....	10 00
rthen St.	
tion plan.	3 00
Y. P., t. s.	
omas.....	28 50
. P., t. wk.	
Manteke..	100 00
h.....	17 62
. P.....	10 00
h.....	4 33
ch.....	10 00
.....	10 00
ille Y. P.,	
a sta.....	30 00
arren Ave.	
wk. of Rev.	
Clark....	25 00
h.....	27 38
Stoughton	
.....	375 00
P.....	5 00
A. Field..	5 00
. M. S.....	8 00
uggles St.	
ish Branch	19 61
uggles St.	
ish Branch	
).....	6 00
.....	15 00
st ch., J. T.	
.....	30 00
H. Bigger..	5 00
H. Bigger,	
W. F. Bea-	
.....	5 00
l ch.....	2 10
a ch.....	10 00
a, 1st ch...	4 20
; ch.....	25 00
; Y. P....	2 00
t St. ch....	58 78
and.....	10 00
a blind girl	25
t, Geo. A.	
.....	2 50
n, E. Ruth	
.....	10 00
a friend...	5 00
Worcester, Finnish ch.	$7 50
Worcester, Finish S. S.	2 00
Worcester, Finnish Y. P.	2 00
S. Yarmouth ch.....	2 00
Cottage City, Mrs. J. G. Norton.....	1 00
Cottage City, Mrs. Maria D. Smith....	1 00
Cottage City, Mr. & Mrs. W. H. Davis..	1 00
Cottage City, Mr. & Mrs. F. W. Smith..	1 00
Wendell, M. A. Clark..	1 00
W. Royalston ch.....	5 00
Fall River, 2d ch., Mrs. J. M. Osborn.....	1 00
Taunton ch.....	2 50
Sheldonville W. M. Circle.....	2 00
Worcester, Dewey St. Y. P., t. wk. at Rangoon.....	13 88
RHODE ISLAND, $2 361 22	
Phenix C. E.....	$6 25
Pawtucket, J. J. Jenks	5 00
Pawtucket, 1st ch.....	98 13
Pawtucket, Thos. A. Hall.....	5 00
Pawtucket, Pleasant View ch.....	15 00
Pawtucket, Woodlawn ch.....	42 00
Lonsdale, C. L. Magoon.....	1 00
Lonsdale, 1st ch.....	33 47
Providence, Sarah C. Durfee, for famine relief, Japan.....	10 00
Providence, Fourth S. S.....	16 50
Providence, Calvary S. S.....	25 00
Providence, Pearl St. ch.....	71 52
Providence, Pearl St. S. S., $25 of wh. is for Gospel Ship.....	55 00
Providence, Pearl St. C. E.....	12 00
Providence, 1st ch....	193 73
Providence, 1st C. E..	10 88
Providence, 1st ch., Geo. G. Wilson....	25 00
Providence, Cranston St. Ch., Lyman B. Tefft.....	50 00
Providence, Cranston St. S. S.....	347 42
Providence, Broadway ch.....	148 31
Providence, Broadway ch., Miss. League...	30 00
Providence, Broadway Y. P., t. s. Aung Baw, c. F. H. Eveleth.....	28 00
Providence, Stewart St. S. S.....	20 62
Providence, a friend..	10 00
E. Providence, 2d ch..	22 42
Providence, Jefferson St. S. S.....	21 32
Providence, Jefferson St. ch.....	50 00
Providence, Mt. Pleasant S. S.....	15 78
Providence, Roger Williams ch.....	41 70
Providence, a friend..	5 00
Providence, H. M. King.....	25 00
Woonsocket, 1st ch....	200 00
Warren ch.....	109 75
Warren, 1st C. E., t. s. native preacher.....	25 00
Warwick, a friend....	3 75
Newport, Central ch..	$39 69
Newport, 1st C. E., for Capis.....	6 25
Newport, F. S. Barker	5 00
Newport, 2d ch.....	29 47
Bristol, 1st ch.....	14 70
A friend.....	50 00
A friend.....	50 00
Wickford, 1st ch.....	50 00
Tiverton, Central ch..	45 00
Tiverton, Central B. U. for Shaohsing sta.	6 25
N. Tiverton, Temple ch.....	17 80
Westerly, Calvary ch..	30 00
Perryville ch.....	7 31
Narragansett ch.....	5 00
Jamestown, Central C. E., for Yachow..	12 00
E. Greenwich, 1st ch..	8 80
Natick ch.....	10 00
Hope Valley, 1st ch...	42 00
Hope Valley C. E.....	12 50
Providence, Branch Ave. ch.....	25 00
Providence, Stewart St. ch.....	51 50
Providence, Mt. Pleasant ch.....	5 00
Phenix ch.....	20 00
Norwood ch.....	7 40
Wakefield ch.....	21 00
Wickford S. S.....	10 00
CONNECTICUT, $4 010 22	
Hartford, Mem'l C. E.	$50 00
Hartford, Mem'l ch., $6.25 of wh. is for Phil. Ids.....	12 00
Hartford, Mem'l S. S.	10 00
Hartford, 1st ch., t. s. Dr. Bunker.....	250 00
Hartford, Suffield St. C. E., for Yachow..	12 50
Hartford, Olivet ch....	10 00
Hartford, South C. E.	25 00
Hartford, Asylum Ave. ch.....	172 88
Hartford, Mr. & Mrs. J. L. Howard.....	300 00
Hartford, Mary L. Howard	25 00
New Britain, W. F. Walker	1 00
New Britain, 1st ch., t. s. R. Wellwood...	175 10
Bozrah, 1st ch., for famine relief, Japan.	13 25
N. Lyme, E. P. Merrifield	6 79
Canton ch.....	4 00
Brooklyn, a friend....	1 00
Deep River ch.....	59 65
Waterbury, 1st C. E., for Nellore sta.....	24 00
Montowese S. S.....	5 72
Putnam ch.....	46 61
Meriden 1st ch.....	137 88
Shelton, 1st ch.....	5 83
Bridgeport, Marshall E. Morris	10 00
Bridgeport, 1st ch....	204 00
Quaker Hill, 2d Waterford ch.....	5 00
Stamford, Susan E. Hoyt	100 00
Stamford, 1st ch.....	154 54
Stamford, Mrs. Marschall.....	1 00
Stamford, Albert Marschall.....	1 00
Stamford, Karl Marschall.....	1 00
Norwich, Central ch. .	110 00
Jewett City S. S., for Gospel Ship.....	8 99
Jewett City ch.....	3 00
Stonington ch.....	67 00
N. Stonington, 3d ch. .	8 00

S. Windsor ch. $6 17
New Haven, Howard Ave. ch. 20 00
Wallingford, 1st ch. 196 69
Wallingford, 1st S. S. 48 76
Torrington, Calvary ch. 5 69
Groton, 1st S. S. 5 00
Groton Heights ch. 15 00
E. Cornwall ch. 2 00
Noank ch. 52 00
Noank S. S. 50 00
Central Thompson ch. 100 10
Branford ch. 6 00
Willimantic, Mrs. C. N. Martin 1 00
Willimantic, 1st ch. 54 00
Eastford ch. 5 00
Cromwell ch. & S. S. 25 00
Ansonia, 1st ch. 109 48
Suffield, 2d ch. 466 54
Meriden, Main St. S. S., t. wk. Capt. Bickel 50 00
Meriden, Main St. Y. P. 7 00
S. Norwalk ch. 12 00
Mystic, Union ch. 108 06
S. Willington, Union S. S. 2 50
Danielson ch. 30 82
Willington, F. Pratt 2 00
Jewett City ch. 67 03
N. Stonington, 1st c 15 00
S. Norwalk ch. 256 41
Southington ch. 59 35
Southington S. S. 15 00
Meriden, Main St 100 50
Plantsville ch. 12 60
Cheshire ch. 1 50
New Haven, Calva Y. P., for Cap Bickel's wk. 5 00
Hartford, a friend, t. s. Dr. Dearing 4 00
New Britain, 1st ch., E. M. Wooste in memory of Woodruff, t. s. for c. S. E. Moon 40 00
Hartford, Sw. ch. 17 02
E. Lyme ch. 5 00
E. Lyme S. S. 9 26

NEW YORK, $152 597 34

Penn Yan, 1st W. F. M. Soc., for Japanese famine $5 50
Penn Yan, Frank G. Riddell, $3 of which is for do. 5 00
Penn Yan, Myrta A. Denniston 5 00
Batavia, Frances J. Huntley, for famine relief in Japan 100 00
Central Square ch. 5 00
Central Square, Mr. & Mrs. D. D. Owen 2 00
Parksville, F. H. King, for famine relief, Japan 50
Binghamton, E. P. Brigham 1 00
Binghamton, 1st S. S. 19 20
Delhi ch. 35 31
Castile B. U. 2 94
Albion S. S. 3 25
Albion, 1st ch. 222 75
Albion, Wm. E. Barker 10 00
Albion, Wm. E. Barker & J. E. Barker, for famine relief, Japan 5 00
Mt. Vision, a friend 5 00
Lake Placid C. E., for famine relief, Japan. 2 50
Lake Placid Jr. C. E., for do. 2 00
Carmel, George E. Sunderlin, for do. $5 00
Eaton, Mrs. Sarah E. Walker, for famine relief, Japan 1 00
Franklinville, 1st ch. 60 00
Adams C. E., for Banza Manteke 25 00
Adams Basin ch., for Bacolod 36 20
Barker, R. W. Noble 40 00
Syracuse, Delaware St. ch., for famine relief, Japan 21 00
New York, Mrs. E. E. Lusk 500 00
New York, W. 33d St. ch., t. sal. C. S. Keen 200 00
New York, Fifth Ave. ch., for Ningpo sta. 25 00
New York, Mrs. L. G. Betts 1 00
New York, Memorial ch. 250 00
New York, a friend 5 000 00
New York, John D. Rockefeller 125 000 00
New York, W. L. Bartlett, for Phil. Ids. 3 00
New York, Ralph L. Cutter, t. s. Dr. & Mrs. Huntley 200 00
New York, W. R. Goodman 50 00
New York, A. L. Lesher 50 00
New York, Helen F. Clark 2 00
New York, Alexander Ave. S. S.; $25 for Banza Manteke, and $25 for Sandoway 50 00
Great Valley, 1st ch. 3 65
Albany, Tabernacle S. S., for share in India 25 00
Albany, Emmanuel ch. 535 00
Albany, 1st S. S., Primary dept., for wk. in Japan 10 00
Albany, 1st ch.; $52.84 for Banza Manteke, and $1 for Japan famine 53 84
Albany, 1st ch. 25 00
Interlaken, Emily F. Barry & sister 1 00
Interlaken C. E., for wk. at Impur 6 25
Bethany, 1st ch. 19 90
Frewsburg, L. Watson, for famine relief, Japan 1 00
Saratoga Springs, E. R. Waterbury, for famine relief, Japan. 5 00
Saratoga Springs, 1st ch., $15 for Waterbury hospital 116 72
Saratoga, Regent St. ch., c. F. W. Stait 61 50
Bath ch. 29 00
Bath S. S. 1 48
Bath B. U. 2 00
Geneva, 1st ch. 63 77
Altamont, C. F. Seabury 18 00
Hamburgh, 1st ch. 36 80
Rushford, a friend 30 00
Rushford, 1st ch. 18 67
Oneida, Miss Emma Beekman 5 00
Fleming, 1st ch. 16 00
Eden ch. 6 00
W. Portland C. E., Ida M. Fllis, for Jaro sta. 10 00
Buffalo, 1st ch. 155 64
Buffalo, "Grateful" 50 00
Buffalo, Reid Mem'l ch. $17 83
Buffalo, Maple St. S. S., Sunbeam class, for Podili sta. 6 25
Buffalo, Cedar St. ch., for wk. at Shaohsing 29 45
Buffalo, Prospect Ave. ch. & Y. P., t. s. A. E. Carson 293 86
Five Mile ch. 8 25
Five Mile S. S. 1 50
Townsend ch. 5 40
Monterey ch. 4 45
Chili ch. 26 17
Brockport ch. 20 34
Rochester, University Ave. ch. 15 00
Rochester, University Ave. S. S. 13 09
Rochester, 1st ch. 1 202 16
Rochester, Parsells Ave. ch. 28 60
Rochester, North ch., Walter C. Mason 10 0
Rochester, 1st ch., a member 25 0
Rochester, Bronson Ave. ch. 40
Rochester, Bronson Ave. C. E., for wk, c. W. C. Mason 25
Rochester, Lake Ave. ch., t. s. S. D. Bawden 800
Rochester, 2d ch., t. s. C. B. Tenny 132
Rochester, 2d ch., Mrs. T. Harwood Pattison 10
Rochester Theological Seminary students 55
Montour Falls, Spencer Fisher 5
Hoosick Falls, 1st C. E. 2
Lake Keuka ch. 28
Franklin ch. 12
Naples, 1st ch. 38
Millerton, North East ch. 2
W. Henrietta S. S., for Capt. Bickel's wk. 5
Fort Edward, Mrs. Henry Tafft 15
Fort Edward, Village C. E., for wk. in Phil. Ids. 6
W. Oneonta, 1st ch. 25
Humphrey ch. 4
Humphrey S. S. 1
Brooklyn, Central ch. 6
Brooklyn, 1st ch. 57
Brooklyn, Bedford Heights ch. 2
Hancock, H. C. Leach 5
Newark, Mr. & Mrs. Henry Hyman, for n. p. fund at Capiz. 5
Perry, 1st C. E., for Sadiya, c. L. W. B. Jackman 4
Perry, 1st C. E., for wk., c. G. R. Dye 1
Perry, 1st C. E., for Banza Manteke, c. E. T. Welles 4
Perry, 1st S. S. 2
Carlton ch. 4
Manlius ch. 5
Manlius C. E. 3
Sterling ch. 10
Troy, Fifth Ave. S. S., t. s. missionary in Assam 100
Troy, A. Louise Gurley 200
Troy, Millis Mem'l ch. 31
Troy, Millis Mem'l S. S. 7
Troy, Millis Mem'l S. S. Prim. dept. 2

Tabernacle S. S.	$18 48
sville, 1st ch...	11 00
h.....	27 28
urg ch.....	1 00
urg, Jr. B. U...	1 07
urg B. U.	2 00
n Spa, 1st ch...	25 00
n Spa, S. S.....	10 00
ich, Bottskill	1 00
ter, 2d ch.....	21 58
ter, 2d C. E....	6 50
ter, Mrs. Geo. Wright, for the Ids.....	50
o ch.....	15 70
ille ch.....	3 30
., for L. W. B. nan.....	37 28
tor ch.....	20 00
1st ch.....	61 60
rs. T. E. Saxby iends, in mem- of Mrs. Jennie ier.....	2 00
al ch.....	310 75
al B. U.....	11 25
nibal ch.....	20 00
on, Colgate nary, t. s. C. W.	103 25
on, Colgate Col- for do.....	94 89
on, Colgate emy, for do....	35 90
ers, Bethany , Infant class, ie Gospel Ship, s, Warburton ch.....	6 10
rg, C. E. for a Manteke.....	204 00
r, 1st ch.....	25 00
r, 1st S. S.....	7 15
r ch.....	8 32
s ch.....	40 50
t, 1st ch.....	1 50
t, 1st S. S.....	87 00
t, 1st B. U.....	10 00
t, 1st L. M.	10 00
e ch.....	4 64
e S. S.....	2 50
1st ch.....	92 95
1st S. S.....	11 07
h, Central ch...	30 51
ch.....	12 08
g, Moulton l ch.....	42 11
g, Moulton	15 00
g, Moulton	2 00
ky, 1st ch.....	2 90
a, 1st ch.....	62 84
son, 1st ch., rphan in India, Huisinga.....	3 00
n ch.....	22 40
nd Hill C. E., ura sta.....	6 25
1st ch.....	94 49
ille, 1st ch.....	16 00
, 1st ch.....	38 82
ld C. E., for in Capis sta., ...	10 00
a ch.....	12 65
S. S.....	10 00
hip S. S.....	6 00
ille ch.....	60 00
Center ch.....	4 75
Village ch.....	22 00
le ch.....	42 00
liver ch.....	12 50
ch.....	21 00
e ch.....	47 00
e S. S.....	5 00
e Y. P.....	3 00
lphia ch.....	10 00
Port Leyden ch.....	$1 00
Smithville ch.....	3 00
Watertown, 1st S. S., for Ongole School..	10 00
Binghamton, Conklin Ave. ch.....	70 10
Binghamton, Conklin Ave. S. S.....	2 70
Binghamton, Conklin Ave. Y. P.....	7 50
Binghamton, Main St. ch.....	72 00
Lestershire ch.....	20 00
Lestershire Y. P., t. s. n. p., c. Dr. Boggs..	30 00
Maine ch.....	14 00
Vestal Center ch. & Society.....	8 00
W. Danby ch.....	4 70
Buffalo, Michigan St. ch.....	2 00
E. Aurora ch.....	22 03
Holland ch.....	12 33
Bethel ch.....	2 50
Salamanca ch.....	24 50
Salamanca S. S.....	2 50
Salamanca Y. P.....	1 25
Auburn, Emmanuel ch.....	21 63
Auburn, 1st ch.....	33 90
Sennett ch.....	22 34
Union Springs ch.....	10 80
Fredonia S. S.....	17 00
North East ch.....	21 00
Westfield S. S.....	5 00
Athens S. S.....	7 50
Big Flats ch.....	4 30
Corning, North ch.....	5 00
Elmira, 1st ch.....	60 00
Elmira, 1st S. S.....	25 00
Hornellsville, South Side ch.....	13 00
Horseheads ch.....	9 00
Waverly ch., of wh. $6 is for W. O. Valentine's school.....	70 43
Wellsburg ch. & S. S..	11 25
Norwich, 1st ch.....	20 00
Oxford ch.....	46 50
Plymouth ch.....	5 00
S. New Berlin Y. P...	7 75
Cincinnatus Y. P.....	2 50
Cortland, a friend....	3 00
Dryden, father and daughter.....	5 00
Homer ch., for famine relief.....	26 25
McLean ch.....	3 35
Deposit Y. P.....	3 00
Hancock ch.....	50
Masonville ch.....	10 00
W. Colesville S. S.....	2 50
Amenia Y. P.....	2 00
Pawling, Central ch...	26 00
Pawling, 1st ch.....	10 00
Gilbertsville ch., of wh. $1 is for school wk..	22 00
Oneonta ch.....	58 73
Sandy Hill & Wellsburg Y. P.....	10 00
Sidney Center ch.....	4 50
Treadwell ch..	2 00
Akron S. S.....	5 00
Batavia ch.....	122 35
Batavia S. S.....	30 46
Batavia S. S., for Bible reader, Japan.	13 71
Castile ch.....	25 00
Elba ch.....	20 00
Elba S. S.....	10 00
Bennington ch.....	4 20
Hermitage ch.....	5 36
Hermitage S. S.....	1 51
Hermitage Y. P.....	1 40
Hermitage, a friend...	1 00
La Grange Y. P., for Loikaw sta.....	50 00
La Grange S. S.....	4 01
Oakfield & Alabama ch.....	1 75
Warsaw ch.....	$14 65
W. Middlebury ch....	7 53
W. Middlebury S. S...	3 50
Middletown ch.....	15 45
Middletown Y. P.....	2 00
Kingston, 1st Y. P....	7 00
Kingston, 1st S. S....	20 00
Newburg, 1st ch.....	99 81
Ossining ch.....	106 85
Peekskill ch.....	50 00
Rhinebeck ch.....	181 00
Rhinebeck S. S.....	12 00
Saugerties ch.....	16 65
Unionville ch. & S. S.	3 00
Warwick ch.....	59 01
Warwick, a friend....	100 00
Albany, Memorial ch.	125 76
Athens ch.....	4 70
E. Chatham Y. P.....	1 75
Hoosick ch.....	5 50
Hoosick Falls ch.....	73 24
Mechanicsville ch.....	20 00
New Baltimore S. S...	3 75
Schenectady, 1st ch...	35 00
Schenectady, Tabernacle ch.....	12 25
Schodack Y. P.....	3 00
Troy, 2d ch.....	77 62
Indian Lake ch.....	3 51
Livonia ch.....	15 00
Mt. Morris, a friend...	1 00
S. Livonia S. S.....	3 00
Blue Point S. S.....	1 00
Brooklyn, Borough P ch.....	78 00
Brooklyn, Bushwick Av. ch.....	5 00
Brooklyn, Central E. D. S.....	25 00
Brooklyn, East End ch.....	10 00
Brooklyn, Emmanuel ch.....	527 00
Brooklyn, Emmanuel S. S., for boys' wk. on Congo.....	15 00
Brooklyn, 1st E. D. ch.	99 44
Brooklyn, Lenox Road ch.	47 31
Brooklyn, Marcy Ave. ch.....	752 47
Brooklyn, Pilgrim ch..	27 40
Brooklyn, Sixth Ave. ch.....	38 39
Brooklyn, Strong Place ch.....	537 25
Brooklyn, Sw. ch.....	10 00
Brooklyn, Temple ch.	5 00
Brooklyn, Union Greenpoint S. S.....	13 40
Brooklyn, Washington Ave. ch.....	200 00
Brooklyn, West End ch.....	60 72
E. Marion ch.....	183 14
E. Marion S. S.....	25 00
E. Marion Y. P.....	6 31
Elmhurst ch.....	1 45
Flushing ch.....	54 42
Oyster Bay ch.....	16 50
Patchouge ch.....	10 00
Woodside ch.....	25 00
Brooklyn, Sw. Y. P...	4 25
Canastota ch.....	15 20
Canastota S. S.....	16 65
Canastota Y. P.....	3 15
Cazenovia Village ch..	40 55
Cazenovia Village S. S.	5 00
Fenner S. S.....	3 00
Hamilton ch.....	273 00
Hamilton S. S.....	14 46
Lebanon ch.....	9 14
Randallsville ch.....	68 85
Randallsville Y. P....	4 20
Frankfort ch.....	13 65
Little Falls ch.....	21 33
Webster ch.....	20 00
Parma, 2d ch.....	50 87
Parma, 2d S. S.....	5 97
Pittsford ch.....	27 70

Rochester, Niagara St. ch.	$18 00
Rochester, Park Ave. ch.	43 77
Akron ch.	22 05
Akron ch., for famine relief	32 50
Lockport ch.	72 00
W. Somerset Y. P.	5 00
Boonville ch.	6 50
Boonville S. S.	4 09
Cassville ch.	20 05
Clinton ch.	5 00
N. Gage ch.	7 00
Oneida ch.	25 32
Oneida Y. P.	2 00
Oneida S. S.	11 00
S. Trenton ch.	10 70
S. Trenton S. S.	2 40
Utica, East ch.	6 70
Elbridge ch.	122 49
Elbridge Y. P., for Ongole sta.	29 03
Marcellus ch.	8 50
Marcellus S. S.	6 50
Syracuse, Calvary ch.	74 54
Syracuse, Central ch.	97 17
Syracuse, Delaware St. ch.	73 83
Syracuse, Tabernacle ch.	43 00
Bethel ch.	35 00
Clifton Springs ch.	8 14
Alabama ch.	50 17
Alabama Y. P.	5 00
Gaines & Murray Y. P.	5 00
Gaines & Murray S. S.	5 00
Altmar ch.	2 25
Oswego, West ch.	26 77
Pulaski ch.	10 00
Sandy Creek ch.	10 00
Sandy Creek Y. P.	2 00
Sandy Creek S. S.	2 00
Burlington ch.	5 35
Burlington Flats ch.	6 48
Cooperstown ch.	58 56
Edmeston ch.	11 35
Edmeston Y. P., t. s. n. p. at Shaohsing sta.	40 00
Morris ch., for wk. in Japan	5 00
Morris Y. P.	2 00
Springfield ch.	13 00
Hawerville ch.	5 00
Amsterdam ch.	98 50
Amsterdam, Y. P., $50 of wh. is for wk. of A. V. B. Crumb	65 00
Amsterdam S. S.	28 62
Clifton Park Center ch.	12 51
Gloversville ch.	206 85
Johnstown ch.	34 80
Enfield, a friend	1 00
Kendaia ch.	10 40
Kendaia Y. P.	25 00
Interlaken S. S.	2 00
Mecklenburg ch.	2 00
Trumansburg ch.	15 00
Newfield ch.	9 71
Newfield S. S.	2 39
Newfield Y. P.	1 25
Chappaqua ch.	2 25
Mariners Harbor ch.	6 32
New Brighton ch.	22 00
New York, Alexander Ave. ch.	50 00
New York, Alexander Ave. ch., a friend	500 00
New York, Amity ch.	60 52
New York, Amity ch., in memoriam	50 00
New York, Ascension Y. P.	25 00
New York, Ascension Y. P., t. s. n. p. c. J., S. Adams	25 00
New York, Ascension S. S.	7 50
New York, Calvary S. S.	$250 00
New York, Calvary Y. P., for Gilmore fund	500 00
New York, Calvary ch. a friend, for do.	25 00
New York, Calvary ch., a friend	150 00
New York, Central ch.	144 38
New York, Central Park ch.	7 23
New York, Creston Ave. Y. P.	5 00
New York, Harlem Y. P.	25 00
New York, Fifth Ave. ch.	716 60
New York, 1st ch.	450 00
New York, Hope ch.	50 00
New York, Hope Y. P. for the Phil. Ids.	37 00
New York, Lexington Ave. ch.	25 00
New York, Lexington Ave. S. S.	15 00
New York, Epiphany ch.	1 57
New York, Madison Ave. ch.	1 481 57
New York, Mt. Morris ch.	55 00
New York, Norwegian ch.	33 73
New York, Second Ave. ch.	102 02
New York, Sixteenth Y. P.	3 39
Tottenville ch.	16 81
Tremont Y. P., for Chowyang sta.	5 00
White Plains ch.	4 00
Williamsbridge S. S.	5 00
Yonkers, Nepperhan Ave. ch.	70 00
E. Poestenkill S. S.	1 00
Nassau, 1st ch.	2 00
Avoca ch.	9 73
Howard ch.	5 00
Wayne Village ch.	15 55
Fort Covington ch.	8 70
Madrid ch.	2 40
Nicholville, a friend, in memory of mother	2 00
Ogdensburg ch.	57 45
Oswegatchie ch.	15 00
Bedford, Station Antioch S. S.	50
Croton Falls ch.	34 66
Kent, 2d ch.	10 00
Mahopac Falls, a friend	10 00
Bottskill ch.	151 00
Salem ch.	7 72
Sandy Hill ch.	100 00
Salem Y. P.	2 75
Whitehall ch.	15 00
Clyde ch.	4 20
Clyde S. S.	1 86
Marion ch.	8 80
Wolcott ch.	50 00
Wolcott Y. P.	5 00
Harpersfield & Stanford ch.	17 25
Jefferson & Gilboa ch.	12 00
Leesville ch.	12 26
Westford ch.	1 00
Penn Yan ch.	27 04
Mrs. Gurley	500 00
Baptist Home for Aged	4 50
E. Trott	20 00
Miss H. N. Cole	2 00
Miss Emma Latham Beebe	50 00
NEW JERSEY, $6 636 13	
E. Orange, 1st B. U.	$30 00
E. Orange, Mrs. M. H. Bristow	1 00
E. Orange, 1st ch. of the Oranges	$307 10
E. Orange Y. P.	10 17
Orange, H. T. Randall, t. s. n. p., Bunder Luke, c. J. M. Baker	50 00
Asbury Park, 1st ch.	14 07
Hopewell, Calvary ch., for Ningpo sta., c. E. E. Jones	17 60
Hopewell, Calvary C. E., t. s. E. E. Jones	3 60
Jersey City, Parmly Mem'l S. S.	20 00
Matawan, 1st ch.	9 35
New Brunswick, Livingston Ave. ch.	60 40
Englewood, Jessie S. Himes, for Yachow	20 00
Milburn ch.	5 00
Summit, 1st ch.	145 00
Wyoming, Mr. & Mrs. C. R. Vincent, for working capital of industrial department at Tura, c, W. C. Mason	25 00
Plainfield, Park Ave. C. E., for Mone Orphanage, c. Mrs. A. H. Henderson	10 00
Holmdel ch.	75 00
Long Branch ch.	124 00
Orient ch.	2 00
Point Pleasant ch.	11 66
Bloomfield ch.	435 82
Bloomfield, a friend	400 00
Brookdale ch.	35 00
Millington ch.	47 55
Millington S. S.	5 00
Millington Y. P.	10 00
Montclair ch.	7 66
Montclair S. S.	25 74
N. Orange ch.	1 300 42
Elizabeth, East ch.	15 00
Jersey City, Bergen ch.	96 18
Jersey City, North ch.	58 13
Mt. Bethel ch.	4 20
Newark, Clinton Ave. ch.	89 69
Newark, Clinton Ave. S. S.	20 00
Newark, East ch.	8 50
Newark, Emmanuel ch.	16 65
Newark, Fairmount ch.	21 74
Newark, Mt. Pleasant ch.	34 61
Newark, Peddie Mem'l ch.	400 00
Newark, Peddie Mem'l S. S.	31 75
Newark, South ch.	250 00
Plainfield, 1st ch.	875 00
Plainfield, Park Ave. ch.	59 30
S. Plainfield ch.	3 00
Scotch Plains ch.	16 75
Scotch Plains S. S.	10 00
Scotch Plains Y. P.	5 00
Arlington, 1st ch.	18 75
Bayonne, Bergen ch.	20 00
Bayonne, 1st ch.	15 90
Butler ch.	10 00
Butler S. S.	2 00
Hackensack, Calvary ch.	49 00
Hackensack, 1st ch.	128 00
Hoboken, 2d ch.	3 80
Jersey City, Parmly Mem'l ch.	57 50
New Durham ch.	2 25
Newton ch.	22 00
Paterson, 1st S. S., for Waters' fund	145 15

(*Continued in July number*)

Special Topic

Medical Missions and s s s Assam



From painting by Doré

THE GOOD SAMARITAN



Photo by A. E. Carson

FIRST BAPTISM AT HAKA, BURMA

For description see page 293

THE BAPTIST
MISSIONARY MAGAZINE
Vol. 86 JULY, 1906 No. 7

A NEW FINANCIAL PROGRAM

AT the annual meeting of the Missionary Union, the following recommendations of a special finance committee were adopted as the program for the current year:

I. That special efforts be made to impress upon our denomination the absolute necessity for much larger contributions from churches, young people's societies, Sunday schools and individuals, for the current work on our foreign fields:

1. Not less than $450,000 to continue the work already established.

2. Forty-three thousand dollars to cancel the debt incurred in the last two years.

3. Thirty-two thousand dollars to avoid a new deficiency. This is the approximate sum added to the debt the past year. It will be seen from this item and the preceding that the total *increase* necessary is about $75,000.

4. In addition, at least $100,000 to provide for advance work, the need for which is great, especially in Japan, China and Russia.

II. That besides the above, the friends of foreign missions be asked to subscribe to the special fund for education in the East a sum not less than $500,000, this fund to remain open to gifts in any of three forms:

1. For endowment, the income alone to be used each year.

2. For the purchase of lands and erection and furnishing of buildings for educational uses.

3. For the establishment of a reserve fund, the entire amount of which shall be available for advance in educational work during a period of ten years from date of receipt.

III. That the pastors of our churches aid by their efforts and great influence in the earnest attempt to develop greatly an intelligent interest in the work of world evangelization.

THE action mentioned above is but one of many strong features which characterized the Anniversaries. The meetings of the Publication Society and the Home Mission Society were replete with interest. Very fittingly the needs of the California churches were given a leading place in the sessions of the Home Mission Society, the other societies heartily cooperating in plans for relief. A significant and perhaps far-reaching action was the unanimous adoption of the report of the committee on relations with Free Baptists, which recommended interchange of ministers and members and cooperation in effort, and expressed hope for organic union in due time. Mention should be made of the scholarly sermon before the societies by Dr. W. C. Bitting. The meetings were characterized by enthusiasm and hopefulness.



W. W. KEEN, M.D., LL.D. PRESIDENT | S. W. WOODWARD VICE-PRESIDENT | I. W. CARPENTER VICE-PRESIDENT | W. D. CHAMBEI RECORDING SECI

NEW GENERAL OFFICERS OF THE MISSIONARY UNION

THE ANNUAL MEETING

By Rev. M. A. LEVY

MEDFORD, MASS.

BEGINNING with the meetings of the Publication and Home Mission societies the Anniversaries of 1906, held in Dayton, Ohio, May 16–22, came to a climax in the largely attended and enthusiastic meeting of the Missionary Union.

The way for the formal sessions of our society was paved by the six morning prayer meetings held in the First Presbyterian Church under the auspices of the Association of American Baptist Foreign Missionaries. The spirit of these hours permeated the larger meetings which began on Monday afternoon.

The ninety-second annual meeting of the Union was called to order by Vice-president W. W. Keen, M.D., of Philadelphia. His address on "The Service of Missions to Science and Literature" will long be recalled for its comprehensive survey of what we call the by-products of missions. It will be printed for general circulation. Resolutions were adopted urging the President and Congress to act in view of conditions on the Congo. In the regretted absence of Dr. Barbour, due to illness, the annual report was presented by Dr. Mabie and the financial report by the treasurer, Mr. Chas. W. Perkins. The closing hour was devoted to a memorial of the late President of the Union, William A. Munroe, and included a worthy tribute by Professor G. E. Horr, D.D., of Newton Theological Institution.

At the Monday evening session I Campbell White, secretary of the I Presbyterian Men's Movement, g stirring address on "Men and Miss He was followed by Dr. Mabie wit Comparative Stereopticon Exhibit Educational Equipment of Americar sionary Societies." This exhibit thought-provoking in its revelation meagerness of our educational equi in mission lands, and was an ex preparation for the discussion of Tu morning, when in addition to thre dresses on "Types of Work in M Lands," by Rev. D. Gilmore of B Rev. J. S. Timpany, M.D., and Rev. Huizinga of South India, the report Committee on the Educational Endo Fund was presented by Mr. S. W. ward of Washington, D. C. It was to modify the plan of receiving subscri as indicated on the preceding page.

The afternoon session began with ference on mission study. "In the S School" was presented by Mr. Vickrey of the Young People's Missi Movement and Secretary Haggard "In Special Groups" by Rev. M. A. of Massachusetts. Rev. M. C. spoke of his work among "The Ga Assam" and at the conclusion intro Jo Bang, a young Garo now studyi Denison University. Rev. W. B. Pa

he Union on "The Christian
f Japan," and was followed by
demar Uxküll, who described
of religious liberty in Russia.
aroused great enthusiasm, and
were adopted to send a repre-
Russia to investigate conditions
sian Baptist Churches and also
Stundists, to correspond with
thren concerning a plan to train
nd evangelists, and to receive
work in Russia.
ıal session two strong addresses
ɔn "The Awakening of China"
A. McKinney and Rev. Jacob
Both spoke from observation
and emphasized the strategic character of the present evangelistic and educational opportunity. The missionaries at home on furlough were presented and then Dr. Mabie introduced those under appointment. As one by one they arose and told the story of their call to the foreign ministry the service became most impressive. When the last had given his testimony the congregation was fittingly led in prayer by Rev. H. F. Colby, D.D., pastor of the entertaining church during a period of thirty-five years. The services very appropriately closed with the singing of Dr. S. F. Smith's hymn, "Yes, My Native Land, I Love Thee."

ɔGRESS OF THE KINGDOM

nt below a brief summary of the Annual Report of the Union, which is this year of special inasmuch as it is the triennial number. Henceforth it is planned to issue the complete report ıree years, publishing one less comprehensive in character in the intervening years. Our sumly with the reports of the Executive Committee and the missionaries.

HE COMMITTEE VIEW THE WORK

ıf the most inspiring facts in the ɔry of the past year's work is the e accession to the churches in ds. Last year 10,637 baptisms ed, outside of those in Europe. he number has grown to 15,621, e greatest ingathering of any history of the Union. The total additions, including those in 22,586.

EDUCATIONAL FUND

ıgelistic work has been empha- tion has been receiving increas- ɪn. The Committee plan large our schools: $500,000 is asked lowment fund, and an equal ; the next ten years for specific nt in our schools and seminaries.

SCHOOLS AND YOUNG PEOPLE

of the Committee shows a deep ɔf the missionary opportunity in y school. In addition to the ; on the international lessons published in the MAGAZINE and *Around the World*, which are meeting with great favor, plans are under way for other special missionary lessons.

Continued attention has been paid to mission study classes among young people, and the result is an increase of more than 100 per cent. in the number of Baptist classes enrolled. Besides the work among the young people, notice is called to the need of plans for study by older people, particularly the men.

THE CONGO OUTRAGE

Turning from the work at home to the foreign fields, the continued atrocities on the Congo claim the attention of the Committee. Notice is called to two significant forms of testimony lending support to the reports that have come to us. The Missionary Union has appealed to our government for action, on the ground of the large investment we have made in the Congo State. This section of the report concludes:

The situation is a challenge to our Christianity, testing the genuineness of its human sympathy and its right to recognition as a force for righteousness in the earth.

NEW PEOPLES REACHED BY THE GOSPEL

The remarkable ingatherings in the Kengtung field still continue. The wild hill tribes of West China are being touched by the gospel. Yachow and Kengtung are reaching out to clasp hands. The significant relations between our work for the peoples of eastern Burma and that for the Karens and the Chinese is grasped in the report in a statesmanlike way:

What relation shall these tribes hold to the future of China? What part shall they bear in the final world conquest? Indications are not wanting also of strategic relations of the mountain tribes of Assam to the great world movement. It is evident that our first rating of peoples and lands may not be infallible. It may be, that through the turnings and overturnings of divine Providence, peoples now obscure shall be given large share in promoting the final establishing of our Lord's earthly dominion.

THE SITUATION IN CHINA

This is viewed with a broad and keen vision. The possibilities of that great people are clearly noted and the duty of America to give just treatment to Chinese coming to this country is strongly stated. The appeal of the situation to Christian missions is echoed by the Committee, and th possibilities in the East are brough us in forceful language.

MEN AND MONEY

The number of men and women appointment, considerably larger th of last year, is a matter of very g couragement. Seldom have so ma qualified men and women been sen those who will go this year. But t only a handful, with four or five t many places to fill. A thousand n sionaries are called for from Ameri year. Are we Baptists furnishi quota?

And what of the gifts in mone begin a new year with a debt. So tions of the country show advance churches have given the fifty pe increase; but the rank and file o not enlarging our giving, despite th ing needs. A new year gives us opportunity.

It is a ringing message which c us from the Executive Commi well as from the faithful District taries, full of gladness for the blessi achievements of the past, of hopeful the future, and of strong resoluti wise planning for larger endeavor.

BURMA

THE work in Burma shows many encouraging signs, both in the older stations and in those more recently established. The Rangoon Baptist College has large plans. Advance to full collegiate grade has been authorized, and will be consummated as soon as possible. A new building is to be erected in memory of Dr. Cushing, largely through native contributions. The theological seminaries report a successful year, although the small number of Burman students is a sore disappointment to those who see the great need for preachers among this people. Chins and Karens are being called to work for Burmans, thus helping to unify these races. Definite prayer is being offered for at least ten Burman young men each year as candidates for the Christian ministry.

LOSSES AND DISAPPOINTMENT

Plague has visited some of the during the year, threatening to br some of the schools and reducing th ber of pupils by death or by fear disease. Unprecedented floods i districts have caused a failure of cr consequent suffering. Death has i the ranks of the workers, five of t sionaries having been called home, also several faithful preachers and t A few of the native workers have unfaithful. There have been othe and many disappointments, but the word of discouragement or of def is a note of rejoicing and of victor rises from all over the field. The tell of hard work, careful seed sow joyful reaping.

AT KENGTUNG

The movement among the hill tribes around Kengtung, instead of being spent, is increasing in intensity and broadening in influence. Read Mr. Young's account of a mass meeting held some time ago:

Representatives had come in from all over this state and some from China. We expected to hold only a few days' meeting, but the crowds commenced coming and they continued to come until the middle of May. Instead of holding a brief mass meeting, we held a protracted meeting lasting five months. The people came from one to thirty days' journey from all sections.

And here is a story from a new people:

A delegation came to us from the Wa country. I sent three men back with them, who after a stay of six weeks brought back most encouraging reports. The open door there from all accounts is one of the most remarkable in the history of modern missions. The people simply plead with us to come to them at once. I sent another delegation and they brought back far more cheering news than the men who made the visit in the early months of the year. The possibilities are almost unlimited.

The workers at Kengtung have a vision of coming days. Listen to Dr. Gibbens:

As we look into the future we see the hills of Kengtung State dotted here and there with Christian villages, each having its own chapel, school and small dispensary, and toward this happy consummation we are striving daily.



Photo by H. I. Marshall

PASTOR AND HEAD MASTER, THARRAWADDY, BURMA

AWAKENING TO THE TRUTH

Many encouraging incidents are told of the awakening of the people to the truth. Here is one:

In a little village tucked away in the pocket of a valley, one day I squatted on the bamboo veranda in conversation with an old man whom we had never met before. So far as I know I was the first who had preached in his village or perhaps had spoken to him personally of Christ. Yet he professed to be following Christ. He was worshiping idols because he thought that it was pleasing to God. On hearing that he was wrong he promised to do so no more.

This is another:

One of our Haka boys, about fourteen years of age, has accepted Christ as his Saviour. Many stumbling blocks have been placed in his way by Chins, natives of India and Buddhists, but he has made marked progress in things pertaining to the Kingdom. He is the first-fruits among the Hakas.

Here is the conversion of a whole village at one time:

The entire village [Shodauco], numbering about fifty souls, has given up the use of strong drink, spirit worship and working on the Sabbath, and all the people have accepted Christ. They have asked for baptism and wish to be organized into a church. Saya Pai Law, who has charge of the district, thinks it wise for them to wait a little until they have a better knowledge of the Christian doctrines. This is the first instance I have known in which a whole village, old and young, men and women, made a Christian profession at one time.

ASSAM

THE word in Assam is "Forward!" The brethren have been reaching out to many new fields. One of the most interesting features of the work in this connection is the reopening of Sadiya, in the extreme northeastern part of the province, of which mention was made in the MAGAZINE last month. One of the attractive points in this new work is the possibility it offers of entrance into Tibet at some future time. Mr. Jackman tells interestingly of the many things that have

required his attention in these opening days: sawing lumber, receiving callers, studying the new language, and holding veranda meetings. Another new mission station opened is Jorhat, where preachers are to be trained for their work. The picture which the missionary draws is a bright one, despite the darker touches:

An open piece of grass land with nothing but shrubs to break the monotony. . . . Called to Gauhati by telegram because of the illness of Mrs. Boggs. . . . Absent about ten weeks. . . . The joy of entering our new home. . . . Much cause for joyful thanksgiving and hope. . . . I thank the dear Father for the strong constitution . . . ; for the new house . . . ; for the three . . . whom he has permitted me to baptize; for the favorable reception ; for the bow of promise which spans the heavens.



Photo by W. Pettigrew

KOOKI WOMAN, MANIPUR, ASSAM

ASSAMESE COMING TO CHRIST

Among the more encouraging letters are some describing the Assamese work. This has been disheartening in the past, as apparently little impression has been made on this people by the gospel. But the report this year tells us of the baptism of twenty-seven Assamese converts in one station. An interesting feature of this work is a school, where we are told there are Christians, Hindus and Mohammedans. At another station there has been marked progress in literary work for Assamese, a monthly periodical in that language being published, whose name, translated, means "light." The missionaries to the Assamese are few in number. Perhaps the small results are in part accounted for by this fact.

STORIES OF SCHOOL WORK

Stories, full of interest and significance, are told us of the schools. Listen to this:

The village school opens very early in the morning. . . . If you are not an early riser you may find that school has closed before you have had your morning meal. If you inquire the reason, the teacher will tell you that his pupils are nearly all cowherds and he must adapt his hours to their occupation. Even as he is speaking you may see the little brown bodies scampering in the direction of the herd of cows. This gives the teacher the remainder of the day to himself, and if he is a good man, he will find ample time for evangelistic work.

From another part of the country comes the following:

The boys have received biblical instruction one hour every day, and an interesting part of the lesson has been the memorizing of a text of scripture. . . . I have given them verses to memorize which are full of gospel teaching and necessary for evangelists to know. Some of the boys go out every Lord's Day to the nearby villages to sing and speak for Jesus.

SIGNS OF PROMISE

Signs of promise are reported from all parts of the field. A great change is evident in the attitude of the Angami Nagas, large numbers inquiring concerning Christianity and some giving up their heathen worship. From Gauhati comes the word that many young men in offices, college and high school are studying the Bible in English; and we are told that among the Brahmans Hinduism seems to be losing its hold. At Tura there is increasing interest and activity among the young men. The Garos "are awakening from the death stupor of heathenism." From Impur the missionary writes that the field presents new opportunities more rapidly than they can be improved. Several Ao and Lhota Naga villages are calling for teachers, and similar calls are coming from across the border. A special concert of prayer is reported from Nowgong, where the churches are uniting in petition for the salvation of the heathen people. The Mitis are giving close attention to the gospel and are searching the Scriptures. So among all the many peoples of Assam there are signs of the coming of the Kingdom. Not less here than in Burma and elsewhere is the power of Christ being manifested. "The morning light is breaking."

SOUTH INDIA

: reports from the workers among
ıe Telugus are full of interest.
'he old story of famine is repeated
, with sad tales of suffering on the
he people and interruption of the
the mission. Mr. Heinrichs ex-
' Oh that relief would come to
om these constantly recurring
Truly the solution of the self-
problem can nowhere be more
than in India."

ıRGE WORK OF THE SCHOOLS

nal work continues to have a large
our South India Mission. The
d last year of giving the students
eological seminary practical work
angelistic tour was repeated this
ı great success. President Hein-
es an interesting account of this
more detailed narrative is given by
;s elsewhere in this number of the
E. Another new plan tried with
was a summer Bible school, at
fty-five chosen workers gathered
ee weeks' course of study. Simi-
ols were held at Podili and

things are expected from the
l school at Ongole. Plans are
rmed for large work and wide
influence through this form of practical Christianity. The village schools, likewise, are accomplishing a far-reaching work. In one field plans are on foot for raising the grade of the schools and reorganizing them so as to reach better the 1,500 or more children in the Christian community. Another station reports night schools, some of the boys working part of the day and attending school the remainder of the day and evening.

THE BREAKING DOWN OF CASTE

One of the most significant movements in South India is the increased interest in Christianity among the Sudras and other caste people. We read of a village school which the missionary visited, finding a number of bright caste boys studying the story of the birth of Jesus, with a low-caste Christian as teacher. The same worker writes of twenty Sudras, men and women, who, Nicodemus-like, came to his tent at night and said they were believing in Jesus as Saviour. And here is a note of interest among the Malas:

> Our most ardent opposers, the Malas, as well as others, came under conviction of sin, so that during the week that followed from three to seven a day found peace and joy in the Holy Ghost.

Another missionary writes, " In one of



H. Curtis

BAPTIST MISSION CHAPEL, ONGOLE, SOUTH INDIA

our schools two thirds of the pupils are Sudras." And still another:

Last Sunday a Sudra man of the shepherd caste was baptized, and several others of the same caste have come to believe that Christ is the only Saviour.

WORK IN THE CHURCHES

The reports from the missionaries are full of interesting news of the work in the churches. One mark of progress is the development of systematic giving. In one field "every pastor, preacher, school-teacher, Bible woman and colporteur . . . has faithfully given his or her tenth." In another district the teachers give a tenth of grants received from the government, and the preachers give the same proportion of their allowance from the church fund of the mission. In some of the fields "Lord's Tenth" societies have been organized. Full members give a tenth of their income, associate less than a tenth.

Efforts toward self-support and self-government have been prominent in some stations. One missionary writes of the subdividing of the large station c over 3,000 members into smaller The Christians of two or three nei villages were grouped into one They voted to organize local requested their letters from the church, chose deacons, and elected Each new church received from th church a Bible and hymn book, the missionary a communion set.

We cannot mention all the ir methods employed by the tireless in their efforts to bring the people The following is typical:

We are fortunate in having among our Chi brothers who formerly were strolling sing an accompaniment of the crudest instrun begin their weird chant, supported by a preachers and other Christians. The cr temptation and fall, the giving of the law inability to keep it, are sung, with expla the preachers. When the life of Christ is singing gradually diminishes as the stor and the gospel is preached. At about the missionary has his turn, and it is no ignorant audience he addresses, but one influence of the story of redemption.

SIAM

WE have a full report from Dr. Adamsen, who with Mrs. Adamsen represents the Missionary Union at our one station in Siam. The work there is largely medical, although there are two Chinese churches and two for the Peguans, who are related to the Talains of Burma. Dr. Adamsen writes of a Chinese church where crowds assemble in such numbers as to tax the capacity of the chapel, and where the singing is a feature of the services.

The missionary's time has been occupied principally by the making of smallpox vaccine and rinderpest serum and the wide distribution of medicine. Over 200,000 persons have been vaccinated du year by Dr. Adamsen and a collea the death-rate from smallpox h greatly diminished. Small pac medicine put up in a cheap form h distributed by the hundreds of tl all over the kingdom.

To the question we have often asked in villages, "What did you do before thi was made?" the usual reply is, "Mast to die."

The introduction of modern fa chinery, the training of nurses, projected work for lepers are other ing parts of the work at Bangkok.

CHINA

IN the midst of troubled conditions in some parts of the Chinese Empire we are glad to read of comparative quiet in all the fields of the Union in that country. The lawless element has occasionally made trouble, but cau been exercised and the work formly prospered. The boycott, has injured trade, has not seriously the work.

A NEW LIFE

lt to keep pace with progress in
he reports of last year are out
ow. Mr. Bradshaw, of West
es a picture of the transforma-
h is in

nal leaders
ıe past are
endous ef-
g made to
me. Mili-
schools are
ied; street
lice appear
schoolboys
eign dress,
n style and
ys.

: of Mr.
dicates a
roblem
new pas-
Western
esents:



Photo by H. J. Openshaw

MR. TAYLOR AND SCHOOLBOYS, YACHOW, WEST CHINA

erchant of Shanghai wrote recently:
ligent young Chinese students cannot
·ledge without moral stamina is not to
Those who have studied abroad,
Japan, are filled with radical political
n religion they have absorbed nothing
h is materialistic and infidel. If these
e the molders of China's future, that
indeed. May American Christians see
r duty to give at least the children of
nese a liberal Christian education.

· spirit is showing itself in many
ıppears in the mission schools.
writes from Swatow:

ıers are anxious to try any plans that
to benefit the school. Only a few
· handed me a long, careful statement
curriculum, not only for the academy,
e village schools, which had taken them
aings to elaborate.

:pirit is evident in the churches.
ıce is in the air. At one station
langer of a division among the
the subject. Happily this was
d the prospect is that all will
leal proposed by the mission-
: freedom from the control of
but the attainment of the full
nanhood in Christ."
:ionaries are keeping pace with
e in efforts for advancement.

A new station has been opened in West China, Ningyuenfu, and Mr. Wellwood gives an account in his report of a journey thither with Mrs. Wellwood. It took them a month to go from Suifu. The road was exceedingly difficult, leading over a mountain pass 9,000 feet above sea level. The letter tells of the unpleasant and unhealthful quarters occupied while they were in Ningyuenfu, of a visit by thieves, of the murder of some Christians by Roman Catholics, and of a class attended by fifty inquirers from many villages.

PROGRESS IN LIFE AND WORK

The inner life of the Christians has not been neglected. Mr. Jones speaks of efforts to impress on the schoolboys the need of daily communion with God. Three boys and the teacher kept the "morning watch" a week as an experiment. The plan attracted them so much that they enlisted others until twenty-four adopted the practise of spending thirty minutes daily in prayer and Bible study.

Active work, also, enlists hearty cooperation. A touch of church life familiar to us in America is given in the report of a weekly sewing society, organized among the women by Mrs. Millard, to work for a new church building.

PERSECUTIONS

In spite of the new interest in Christianity and in things foreign, the Church in China

has not been entirely free from persecutions. In one place the Christians were barricaded in their chapel for days against a mob of several hundred. At another the preacher was attacked by a mob, thrown down and kicked nearly to death, being saved only by the self-sacrifice of other Christians, who threw themselves upon the unconscious man and received the blows on their own bodies. In still another outstation, where the converts have suffered perhaps more than in all the other stations of the mission, nine have openly confessed their allegiance to Christ.

MEDICAL WORK

Medical work has a large place in the China missions. Dr. Worley tells of a man who came to the hospital for relief from wounds received in a clan fight. It was an obstinate case, but finally the patient was entirely cured. "The bodily illness led to spiritual healing." The man became a Christian, and while in the hospital could often be heard reading his Bible and singing hymns. After his return home he became an active Christian worker. In East China Dr. Eubank pithily summarizes the situation thus:

Dirt, dampness, darkness and devils are the foes we are to combat in our medical work.

Two new hospitals have been built in West China, and one is being erected in Hanyang. The difficulties in securing suitable sites for mission buildings is well illustrated by Dr. Huntley's story of his efforts to buy land for his hospital.

Large and statesmanlike plans characterize the work in China, as in other mission lands. Opportunities crowd upon the missionaries. The workers are too few for the immense problem, but their indomitable purpose and strong faith will yet make China Christian.

JAPAN

THE opportunities afforded by the war have still continued. Some of the missionaries report most interesting experiences in work among the soldiers. Mr. Scott writes of meeting the train-loads of soldiers passing through Osaka, speaking to them of Christ and distributing tracts and Scripture portions among them. The crowded hospitals gave large opportunity also.

The rows of cots, with the wan faces and crippled limbs, came to us again and again in our dreams and sometimes we would almost hesitate to go to the hospitals again, but the thought of the courtesy of



Photo by J. L. Dearing

NEW THEOLOGICAL HALL AND GROUP OF WORKERS, YOKOHAMA, JAPAN

these boys and the respectful manner in which they received our words and our gifts of tracts, was sure to prevail.

In Tokyo also the work among the soldiers has been full of encouragement. Mr. Brand tells of a man who came to him after a meeting and said, "I have heard you before." On being asked where, he replied, "In the hospital." He then told how he had become a Christian as a result of what he had heard from the missionary when there.

The war served also to reveal the real feeling of the people towards the missionaries. This is indicated by the account of the action of men living in the vicinity of a chapel in Tokyo, nearly all non-Christians, who, when a mob threatened its destruction, called a meeting and organized a defense, so that four persons stood guard day and night until all danger was past.

SEMINARY AND ACADEMY

Educational interests are receiving great attention in Japan, and the reports speak of far-reaching plans. At the theological seminary lectures by prominent Japanese thinkers have been a special feature of the year's work. Our seminary leads all others in Japan in the amount of evangelistic work done by the students, during term time as well as in vacations. Certain unique features, as a special winter session, are attracting men from other denominations.

Duncan Academy rejoices in the official recognition it has received from the government. This has given the school a better status. It has also received the privilege of postponement of conscription for its students. Plans are under way looking to the raising of the school to college grade. Professor Clement gives an interesting account of the celebration of the tenth anniversary of the academy.

CAPTAIN BICKEL AND THE "FUKUIN MARU"

The report of work on the Inland Sea is, as always, intensely interesting. A review of the work of the five years since the "Fukuin Maru" first began its voyages gives some idea of what has been accomplished. The skipper has been ill a part of the year, but has continued at work and now rejoices, as we do with him, in renewed health. A great event of the year has been the fitting of the ship with engines.

"We are glad you have those engines, for now you can come to us more often," say friendly island folk. "I thank the friends at home from the depths of my heart for those engines," says the missionary-skipper's good wife, whose service of bearing and forbearing is one of the unwritten pages of mission life. And to the missionary-skipper himself, who gets all the credit and does only part of the work, the engines have come as a wonderful tonic.

The story of Kamada San, his rise from pack peddler to theological student, is an illustration of the work. A touching incident which the captain relates is the funeral service of the child of one of the evangelists, and how it was used to remove the prejudices of the people. Speaking of this place and of the preacher, Captain Bickel says:

This center was opened three years ago under terrible opposition from the priests, yet on this day the mayor's son was baptized, while the children of one of the opposing priests have during the year come to the evangelist for instruction, so greatly has sentiment changed through the faithful labors of this faithful man.

The report gives evidence of the far-reaching influence of the work. A girl in a Methodist school learns to love God through visits of the ship to her island home. A family attending an American Board mission first hears the gospel from the "Fukuin Maru." A young student joins a church of the Church Missionary Society, who was led to God by one of the ship's evangelists. It is a large work and Captain Bickel enters vigorously into it.

NOTES FROM THE WORK

The reports are full of important and interesting items. We mention but a few of them. Famine relief in north Japan has taken a large share of the time of Mr. Axling, who has served as the Baptist member of the foreign relief committee. Opportunities for breaking the bread of life came with material help. In southwestern Hondo Shimonoseki has been occupied as a separate station. Mr. Hill describes the city, speaking of the shameful license that makes the place one of special need. Away to the north, in Otaru, the city's boom gives unusual opportunity. A new chapel

has been rented and a new house has brought renewed strength to the missionaries. Persecution has come to some of the disciples. From Morioka comes the following story:

Some time ago four young women accepted Christ and asked to be baptized. They knew that it meant bitter suffering, but . . . with faces shining . . . they obeyed their Lord. When they reached their homes they were met with volleys of abuse. Two were refused entrance, but . . . were afterward received, although . . . they have since been guarded day and night lest they should attend the Their Bibles and song books were torn to s burned. . . . The other two were disch their employer, and one, in addition to whipped by her father. Yet their faith waver.

The reports all indicate that the aries in Japan are alive to the s importance of that nation. Japan won for Jesus Christ. Let us h brethren in the task.

AFRICA



Photo by C. Mabie

DR. LESLIE STARTING FOR HIS NEW STATION

IN the midst of depressing surroundings and with many things to dishearten, our missionaries in Africa have toiled vigorously and faithfully during the year, and are able to report over 1,100 baptisms. These letters are full of enthusiasm and hope. Here are some of their words. Mr. Moon: "Glad for this one year's opportunity in this dark land." Mr. Hall: "I am pleased to report progress." Mr. Richards: "We cannot but thank God for what has been done." Mr. Hill: "We praise God for health, protection and answered prayers." Mr. Frederickson: "The work is full of promise and the outlook hopeful." Mr. Billington: "We praise God for his great goodness to the little church during our absence. Our eager desire is to be back."

A THRILLING TALE

One of the forward steps undertaken during the year was the definite location of a new station in Portuguese territory. It will be recalled that last year Dr. Leslie conducted an exploration in search of a site. His report this year gives an acc another expedition. Who says th sions is an uninteresting subject i this report. Some one has said tl one of the most interesting tales sionary exploration and adventur found. It reads like a novel. On ing the whole caravan is lost in a de At another time they are sudder rounded by armed men barring tl curious to know the business of s expedition, they are soon listening old gospel story for the first time. threaten war against one another eagerness to have the station in the tory. A house is erected with floo of crushed ant-hills. One of these also serves as an oven. The journe ward takes "twelve hard, hungry They miss the relief expedition and without provisions or barter. A per settlement is to be made soon.

DIFFICULTIES IN THE WAY

The political misrule which has res the atrocities of the rubber count

ected our work directly, as our mis-
lo not extend to that district. But
obstacles there have been. One of
is the refusal of the government to
sales of land to Protestant missions.
has affected the work at Kifwa,
a change in site has for some time
ought on account of the unhealthful-
f the present location. We are glad
old that a desirable piece of property
e secured from a Portuguese free-
. Some stations report opposition
Roman Catholic priests. Mr. Rich-
lls of an encounter he had with one
ad tried by threats and by force to
l the people to become Catholics:

ed that all who wished should be allowed to
he Catholic services and those who wished to
with us would be permitted to do so. At
the Catholic gong rang out, but no one went
service. We rang the bell and the people
cking to us. We stayed some days and no
onized the priest, who finally left the village.

s same obstacle Mr. Hall writes
antly: "Under the persecution of
riests our people are developing
h."

eculiar obstacle to the work of some
stations is the dreaded disease known as sleeping sickness. Mr. Moody writes that fully ten per cent. of the teachers die each year; and Mr. Clark appeals for our united prayer that a remedy may be discovered.

AN ENCOURAGING SIGN

One of the characteristics of work on the Congo is the activity of many of the converts. Mr. Frederickson says: "The most encouraging feature of the work is the great interest the young people take in spreading the news of salvation." At Bwemba two native evangelists have had the oversight of the work in the absence of the missionary, and so successfully that many have come from outstations and other villages for instruction in the way of salvation. From Ikoko Mr. Clark writes that the work of evangelizing has been carried on as never before by the members, all being expected to help. He tells of some who have faced the possibility of death at the hands of cannibals, to whom they had gone with the gospel of Jesus.

The Congo workers are few in number and have a gigantic task. We can aid them in prayer.

THE PHILIPPINES

ISSION work in the Philippine Islands is unique in many re-
, the ingatherings in
sections being marvel-
oth in numbers and in
arly fruition of effort.
900 baptisms are re-
, 822 of which were at
oneer station, Jaro. The
s, or small villages, have
l peculiarly accessible, as
riggs tells us in his report.



Photo by C. W. Briggs

BOYS OF INDUSTRIAL SCHOOL AT WORK, JARO, P. I.

SSFUL LITERARY WORK

ial interest attaches to
erary work of Mr. Lund.
ports that during the year he has
l the Panayan New Testament,
ng six months in Japan to bring
w edition through the press. Besides our own mission, the Presbyterians and the Aglipayans are to use this version. Tracts have been translated into Panayan and Cebuan, a beginning has been made on

the Old Testament in Panayan and plans are under way for a children's illustrated paper published in several dialects, and for translation into a third branch of the Visayan tongue. The Union is fortunate in having so able and energetic a man as Mr. Lund to develop this exceedingly important work.

SCHOOL AND OTHER WORK

The school work in the Philippine Mission is exceptionally interesting. A form of effort not in the government scheme is an industrial school, opened during the year at Jaro with over 100 boys in attendance. Some difficulty was anticipated in inducing the boys to work; but the results have been surprising. The boys are eager to learn trades, such as soap making, shoemaking, engineering, etc.; but farming, carpentry, and tailoring are all that have been offered so far. The boys are learning to work. Mr. Valentine, the principal, formerly of Burma, tells of the first month's instruction:

> It was not nice work, nor play work, but anything that came to hand, from driving a plane to cleaning a stable or digging a ditch, and there was no discrimination of persons, each in turn taking his due share.

Some other special lines of work are indicated in the reports of the missio Mr. Briggs tells of the good results plished with a tent furnished by in America. It was erected in turn broad plazas in front of each of t large Roman Catholic churches district, and through this means numbers heard the gospel. Mr. F reports excellent work by colporteur go two and two on long tours plan the missionary, each keeping a record of the sermons preached, book etc. Not having many paid helper Maxfield has secured volunteer ag the different towns in his field, often teachers, who distribute literature the people. At Capiz special attenti been given to building the fine chap scribed last month. Mr. Lund has pr frequently to the upper class Filipin has had the opportunity of meeting bishop Aglipay, the head of the Catholic or Aglipayan movement Thomas tells how medical work is ing down prejudice and opposition. *taos*," he says, "went away mur benedictions, with a box of pills hand and a sheet of Scripture texts other. The gift of pills warms the and gives the texts a chance."

EUROPE

THE work of the Missionary Union in Europe, except in Spain, is conducted by local committees. The reports indicate largely increased opportunities and a great ingathering. In France and in Russia freedom for development has been made possible, by the separation of Church and State in the former, and in the latter by the decree of the czar giving religious freedom.

France. The letters of the French leaders give inspiring examples of faith and progress. Mr. Saillens writes of hundreds of conversions in revival meetings. In one Swiss town 400 decisions were recorded in a meeting of 1,000 young people, and the same day 2,500 crowded to hear the gospel, and many decided for Christ. From another church Mr. Cadot reports:

> The attendance increases constantly; the galleries built last year are no longer large enough on special occasions; prayer meetings are well attende have been conversions.

Germany. In Germany the work about the theological seminary at burg. Mr. Fetzer writes of its fifth anniversary. The publication at Cassel reports the printing and buting of Bibles, tracts, sermons, re papers, almanacs for the army and etc. The work of the German Com includes that in southeastern E Especially encouraging are the report Hungary. The government has gi ficial recognition to Baptists as a re denomination. The law requires a logical education for pastors, an brethren there are planning to secur with the acquired efficiency.

Sweden. Dr. Broady mentions the loss to the theological seminary in the of Dr. Drake. A young man fro

f Upsala has taken his place. g item is the reflex influence aptist churches are exercising church, which is being stirred y. Prayer meetings are held, ols and young people's so- ing established, and the work hurches is being imitated.

Spain no Protestant street llowed nor can a church build- ed. Reports come Marin and Mr. Ang- of progress despite



H, NORRKÖPING, EDEN

N AND CHOIR N, NORWAY



ficulties. Mr. with his sister is at Sabadell, flock of nine. He writes of ngs that are very profitable. at Barcelona reports that a nas been appointed by the Catalonia, to advance the King- that province.

l Finland. Baron Uxküll, who of the Missionary Union in this tes of work in Russia, and of s which the new decree of edom gives our Baptist cause.

ly the government's attitude has in the fact that in the town of Odessa Greek Orthodox Church building has ussian Stundist Baptists for their wor- ship. I myself had the privilege of preaching the gospel in this church last September.

The new liberty has helped the work in Finland also, but has brought obstacles as well, in the increased boldness of unbelievers.

Denmark. Baptists are strong in Denmark, with about 4,000 members. Mr. Broholm's report gives an interesting account of revival services at one church with hundreds in attendance. A feature of the work at other places was the use of the stereopticon. Mr. Broholm tells of a significant revival movement in which Methodists, Baptists and Congregationalists have united — a result of the revival in Wales.

Norway. From this far Northland come reports of the good work in the churches by fishermen preachers. A number of these, when on shore because of storm or other reason, hold services, being very good preachers. In another district a baker does good work. Mr. Ohrn writes that this man " has traveled winter and summer in an open boat among the islands preaching the Word. Ill with consumption, his only sorrow is that he has done so little for his Lord." At Sandsvar, in the south, a farmer carries on the work well. The report is very hopeful. " Better days are ahead. The field is ripe for the harvest and we are praying to God to send us laborers."

MEDICINE AND MISSIONS

By Rev. J. S. TIMPANY, M.D.

HANAMAKONDA, SOUTH INDIA

IN this age of effort for the speedy evangelization of the entire world, we are likely to forget the full meaning of the Great Commission.

What is the object of medical mission work? First and last, it should be to carry the gospel of Christ to hearts and homes which cannot otherwise be reached. Christ fulfilled to the letter his commission in not only preaching the gospel, but also relieving bodily suffering. For this two-fold work Christ was separated, and as he was, so are we, his servants, to be in the world.

Miss Bose of Barhwal very clearly described the object of this work at Keswick nearly three years ago. She represented it as the kindergarten system of teaching Christianity. It was like the raised type for the blind, like the sign language for the deaf. Love, and a desire to help suffering humanity, is the world's standard in judging true Christianity.

It is a common occurrence for the missionary doctor to be addressed as God, and to be lauded before an interested crowd for some pain relieved or operation performed, or the prospect of life restored to one who had been dangerously ill. How often has the writer had such experiences, affording him rare opportunities of pointing such blind souls to the Great Healer of the world's woes! In times of sickness the people turn much more readily to one whom they have learned to know and love as their friend. How many times I have verified in my own experience the statements made long ago by Mr. Douglas of Cavers: "The character of a physician has always been highly honored in the East, and would give easy admission to familiar intercourse with all classes and creeds. He who is a physician is pardoned for being a Christian, religious and national prejudices disappear before him, and all hearts and harems are opened." Is it to be wondered at that a Mohammedan *moulvie*, after his son had been cured in a
said to the missionary: "Formerl
saw a Christian, I used to wish t
throat; now, I know how good m

HEALING AND THE GREAT COM

There are those who say, "
governments concerned look af
sick, our duty is to teach and pr
gospel." But has not the su
Christianity obscured to a large e
fact that the healing of the sick ha
been and still is the duty of the
laid upon her by the direct comma
Lord? It is a part of his commis
occupied a large place in his pul
istry. In the early days, the Ch
take upon itself the duty of giving
relief. Why then have we so forg
responsibility? Simply because ou
ments have become influenced for
Christianity, and are undertaking,
extent, the relief of their sick;
instead of assisting them, are pla
whole responsibility upon them,
of our Christian duty. Has it no
been a striking fact in history th
where the influences of Christian
been felt, there love and sympat
been shown for the sick and s
Are not all the present governmer
tals and dispensaries the outc
Christianity? Who, then, will
medical missions are not bearing
History gives us many instances
nations use medical science to
their interests. Should it not also
by the Church of Christ? Have
failed to use this means in se
advance the kingdom of the gre
of Kings?

It has been proved beyond a do
medical missions are of first impo
pioneer work, and that the medi
sionary can find a welcome wher
cannot go. I shall cite only a few i

In North India, the Church Mi

ade three unsuccessful attempts Cashmir, but each time had to because of the violence of the Then they decided to try a medi-n. In 1865 a doctor was sent, welcomed by the people and nd within the first six months he ooo cases. No one now ques-visdom of such a step, in view of and far-reaching influence of the ried on by Drs. Arthur and ve and their associates. The



of those Christian felt not only t northern India, among the wild tribes, and into ia.

read the short Kamil (Abdul written by Rev. rris Jessup, D.D., will see what a place medical s in all the effort ssion. Study also the influence ndon Missionary Society's med-in Travancore, where they treat nearly 150,000 patients and per-e than 6,000 operations. The Missionary Society, the Arcot, ira and various other missions, ng on extensive medical work in India, with good results.

nearer our own district. Review of Dr. Kugler and her associates erican Lutheran Mission, Guntur, has a very valuable plant and work. The Indian Government ppreciative of her work that she ntly decorated with the Kaiser-dal.



Photo by J. S. Timpany

HOSPITAL BUILDINGS, HANAMAKONDA, SOUTH INDIA; DR. TIMPANY MISS WAGNER AND HOSPITAL STAFF

In a recent conversation with the chairman of the Wesleyan Synod of the Deccan, India, where the Missionary Union also has extensive work, the writer was informed that it is the purpose of their mission to place a doctor in each of their Deccan stations. The American Methodist mission, with which rests the honor of having sent the first woman doctor to India, over thirty years ago, also pursues, so far as possible, the same policy, in its Deccan work. It might be noted that the greater part of the Deccan constitutes the Mohammedan state of Hyderabad.

The writer recently attended, as a delegate of the Missionary Union, the World's Conference of Missions to Moslem Lands, held in Cairo. All present bore valuable testimony to the importance of medical missions in opening doors in Mohammedan lands. The president of the conference, an experienced missionary from Arabia, said, "Medical missions is the key to Moslem lands, and women's work the key to the homes." A president of a mission college in Persia said: "Medical missions is the golden key that opens Moslem and all non-Christian lands to the Gospel." Another, a veteran of over forty years' service in Turkey, stated that the board he represented had recently established medical work in Turkey; but it had proved of inestimable value in their work, and they now have hospitals in almost all their principal stations.

PERSONAL EXPERIENCE

My own experience shows many instances where medical work has helped in overcoming prejudice, opening hearts and homes, and securing for us many advantages.

It is not my purpose to dwell upon the needs of the different mission fields, for all need medical workers, but I shall confine myself to India.

While rejoicing under its good and generous British rule, India still suffers greatly from the lack of competent medical aid. Not many years ago, Sir William Moore, surgeon to the viceroy, said that the Government system of medical help did not reach more than 5 per cent. of the population. It was, he said, confined to the towns, while 97 per cent. of the population were villagers. Recently Dr. Simpson, health officer of Calcutta, instituted an investigation, and found that more than 62 per cent. of the population of that city die without any treatment during their last sickness. Truly these are convincing figures of the need of medical mission work of the highest order. There is ample room for very many more medical missionaries if that vast multitude, nearly four and one-half times the population of the United States, is to be reached and influenced. In January last, we had in India 180 women doctors, and 121 men doctors, a total of 301. During the last ten years, the number of medical missionaries has been doubled, and the work has been more than doubled, the number of mission hospitals having increased from 32 to 90.

Medical missionaries are not all agreed on the plan of medical work to pursue, but central hospitals, with branch dispensaries, and itinerating work ar followed. Therefore, to secure results, there must be well trai skilled physicians and nurses, an assistants, and also well equipped h It is useless to load a doctor wit work, and with scant assistance i or helpers, expect him to carry o cessful medical work.

I fear many people think that illiterate villagers should have only diseases. But disease is not a res persons. A medical missionary prepared for anything. He is th his own resources as no physici America. Many years ago, Dr. Thomsen wrote: "There are so fancy that a medical missionary is rious, indefinite compound of p physic. They say that surely it need so much devotion to be a missionary, as to be an ordinary mi since what is wanting in piety may up by a few extra pills or powders, we may be content with a little fessional skill, if it is atoned for touching prayers." I maintain tha not fulfil our duty, until we do can to heal the sick, as well as p them. Healing the sick does not c simply giving a few pills or powder

Some will say, "But it is exp Nothing well done can be cheap Medical work is not more e than other departments of missio Further, well equipped medical way a st peal pub secu fron w h not flue othe of effo first tio cei the of pita



Photo by J. S. Grant

WOMAN'S HOSPITAL, NINGPO, EAST CHINA

Mohammedan friend. When we
leges do we think of the expense
do we ask ourselves the question,
pay? Do they yield good results?
ace the medical work on the same
sis, and compare the two agencies,
osecuted in an equally energetic
et us set apart those among us
conduct medical work, and give
r prayerful, moral and financial
and await the results.

g my recent visit to Egypt, it was
lege to visit a number of Presby-
ission stations, and in each we
finite medical work being carried
Assiut, where there are nearly
ericans engaged in mission work,
l a large hospital, with two Ameri-
tors and eleven lady nurses. So
ll is the work that they are now
or another doctor and promise to
alary from the income of the insti-
We were astonished to see the
edical work has in Egypt, in the
nission work. A walk through the
f that hospital of 135 beds showed
n place those doctors and nurses
he hearts of the people.

ps to some the medical work may
ar to show large results in conver-
m its direct influence. But who
mate the silent influence for good
rcising, wherever it is carried on.
ssions in Moslem lands especially
r it a very prominent place. One
ry stated at the Cairo Conference
re than half of the women baptized
mission last year were converted
the direct influence of their hospi-
his proves that well conducted
missions are fruitful in conversions.
has already been said regarding
ngelistic influence of medical mis-
rk. Let me direct the reader's
n for a few moments to some facts
r report of last year's work. Dur-
year, patients were received from
rent villages and 68 different castes
es, while 772 homes were visited.
eans nearly one new village and
an two homes reached and influ-
r good every day of the year. This
e by the doctor in his hospital,
his being obliged to travel much;
and with the nearly 10,000 patients actually treated, how many more relatives and friends were also reached by the gospel! It is easy to see how much effort, travel, hardship and expense it would mean for a touring missionary to reach that number in a given time. The doctor finds an ever-increasing number of the people seeking him, instead of his seeking them.

IN OUR TELUGU MISSION

Now what is our mission in India doing in medical work, and what should it do? First, let me state from observation that there is scarcely a station in our mission, where the missionaries do not do some medical work, giving simple powders and mixtures to the best of their knowledge. Is this not a strong, silent testimony to the value of medical work? This is still more evident in the Deccan, where we are under a Mohammedan government. In each of our stations there, medical work is conducted either by qualified doctors, or by missionaries' wives who are trained nurses.

The following are the hospitals in our Telugu Mission:

1. Nellore, opened some years ago after a discouraging history due to frequent removals of the doctors, is now the only hospital with a resident physician.

2. Palmur, Deccan, first opened as a dispensary and later as a hospital, has done good work until a few months ago, when, after a long service, Miss Graham resigned and left the work. Since then the hospital has been closed, as no one has yet been found to take her place.

3. Nalgonda, Deccan, owing to the failure of Dr. Breed's health, is now closed, and efforts are now being made to secure another doctor.

4. Hanamakonda, Deccan, opened by the writer over three years ago, built and carried on largely with money locally secured, has made many friends for itself, but owing to the doctor's home-going the wards are closed and the work greatly reduced.

5. Udayagiri, a hospital recently opened, is now closed, owing to the furlough of Dr. Stait, the missionary's wife.

Besides the above five hospitals, recog-

nized by our society, there is a dispensary doing good work at Ramapatam.

Is this not deplorable, and should it not call forth the earnest consideration of our boards? We could not think of closing Ongole College, or Ramapatam seminary, when the furloughs are due for those in charge, because it would be disastrous to the work. Is it not also disastrous to close our mission hospitals? If we can make a more systematic effort to anticipate these needs, and place our medical institutions on a sound basis, then, and only then, shall we realize the success from them, that is attained by other work. Let us, therefore, strive to emulate more fully our divine Master and fulfil his commission; and not only preach the gospel, but also give a larger place to the healing of the sick.

SACRIFICES OF MISSIONARIES

By W. W. KEEN, M.D., LL.D.

PHILADELPHIA, PA.

BESIDE the minor sacrifices which our missionaries make in the cause of Christ, there are four major sacrifices which I am sure many of us in this country fail to appreciate:

First, the climate. Until some years ago when I spent practically a year in a tropical climate, I did not appreciate how utterly enervating and wearing this could be. It must be remembered, too, that I was traveling in the tropics in the so-called winter time. Rarely was I clad in anything else than white duck, with the thinnest underclothing, a pith helmet on my head and over all an umbrella. To this a fan and some handkerchiefs were necessary additions. What summer was I could only imagine. When I returned to this country the chief physical blessing which I appreciated was the cold weather with its bracing, tonic atmosphere. I am sure were I to live in the East for any length of time, I should become as lazy and inefficient as any native.

The second major sacrifice is dependent to a large extent upon the climate: namely, that of health. Few Anglo-Indians return from any prolonged residence in India without "livers." Even if they are abstemious, which I regret to say is not the rule, they come back with either an enlarged liver or with some of the many infectious diseases of the East, which, happily, are unknown in this country. Many and many a missionary has sacrificed his life instead of only his health.

Third, one of the severest privations is the utter isolation which the missionaries, excepting those in the principal centers, must necessarily experience. I saw in Rangoon one who told me that at his remote station in over a year (or was it two years?) he had not seen a single white face or exchanged a word in his native English tongue. His communication with the outer world was once a year and it took some six weeks to reach civilization from his regular station. If any one of my readers will imagine himself thus shut off from all intercourse with his fellow human creatures of his own race and tongue, in a climate which most of the time resembles a Philadelphia August and often with a persistently higher temperature than Philadelphia, and then will surround himself with all the annoyances from insect life, from serpents and in the jungle from wild beasts, I think he would feel that his isolation under such circumstances was a hardship of the most serious character.

This is particularly true of the medical missionary who must keep abreast of the times by means of medical journals, which in such a station as the one I mention he would receive all together once a year. If he wanted a consultation in a case of great perplexity and difficulty, the patient would either be dead or well long before he could

his nearest brother

ber well a pupil of
vent as one of our
s to the East, who
physician but him-
than some two or
red miles, carried
vho was suffering
re attack of appen-
many a weary mile
her, expecting that
ılmost would be her
t such isolation one of the se-
s that one can undergo?
th trial, it seems to me, is the
l. No one living in the East,
the civil service of Great Bri-
nissionary work, or any other
can keep his children about
uously. If he does, a little
the graveyard tells the sequel.
ı of Anglo-Indians and of mis-
ust be separated from them for
s with possible occasional visits
ıe missionaries home or of the
the East. In the case of our
s, it is impossible, for financial
easons, that the children should
ırents and consequently they see
en only once in seven years or
ı they are on furlough. Put this
and see how you would like to
children taken from you at so
ge and to see them about once
ars, unless, perchance, you fall
ad to come home earlier. If
en are ill, the chances are you
v it for weeks or even months.
you cannot come home for the



Photo by F. J. White

NEW HOSPITAL, NINGPO, EAST CHINA

last tender offices to those you so dearly love.

Sometimes it seems to me that this is so serious a matter, not only for the missionaries, but for the children who are deprived of all parental care except at such long intervals, that I am almost tempted to believe that the Roman Catholic rule of celibacy might even be adopted with advantage by other churches, though, of course, it has its own serious disadvantages.

Such are some of the great and unavoidable trials of every missionary who goes to the East. That they are major ones, I think all of us will admit. That the medical missionaries suffer peculiarly is also certainly true. Never have I seen a band of more devoted, self-sacrificing, earnest Christian men and women than the missionaries whom I saw in country after country from Japan to Egypt.

[Dr. Keen is the new President of the Missionary Union. His noteworthy address at the annual meeting at Dayton on "The Service of Missions to Science and Society" has been printed in pamphlet form and can be secured from the Literature Department. — EDITOR.]

OUR ASSAM MISSION

By Rev. M. C. MASON

TURA, ASSAM

ASSAM, when viewed in the light of modern commercialism, is not as yet especially conspicuous. But its value to future commerce is more and more apparent, and it seems destined to be not only richly productive, but a great highway for the commerce of Tibet, western China, and the vast central areas of Asia.

When viewed in the light of history, although dates and leaders are still in the mists, we see the tracks of tribes and nations, traces of battlegrounds of races, and the marchings of Aryan hosts from the west across the great plains of India over the valleys of Assam. Mongolian hordes following one upon another have poured through the Himalayan passes from the north, and over the hills from the east and south; race upon race and tribe upon tribe have there for ages ebbed and flowed; they have blended into each other, until where the great lands of China, India, Tibet, and Burma dovetail into each other, the meeting of the nations has made the most polyglot part of the world a soil for the production of a noble manhood, which if Christianized will under British Indian influence weld together and mold into one these great nations.



THE AUTHOR

But when viewed in its relation to the kingdom of our Lord, our interest deepens. Our mission begun for Mongolians, was after five years turned to people of the plains. For thirty-five years but a flickering light was held at three widely separated stations. For, if we allow time for learning the language, there was an average of less than one man per station during this time for preaching, teaching, translat ing stations, building and ot Among the most pitiable pictu experience, is that of strugglin missionaries, with no hope of ments, trying to arouse hopes a faith and courage in each other t hold on, toil on, in the face strength and sympathy. H been for mar vine guidance ing, how th have weaken God plucked lads from the planted them tant mission gave them th birth, watered the gospel, wa with his own transplanted in their own they have gro fruit and scat of different every part of This mov the part of led our churches, after thirty-eig neglect, to send three new men t new stations, and to stand besi lonely men then in the country. seventeen years, however, rolled found us after about fifty-five history with but eight families single women, at six widely stations, working in six different

Our beloved Secretary, Dr. during his service of scarcely e realizing Assam's condition an position, labored to supply the that from 1890 to 1898 our force was nearly trebled, eight n were opened and over 5,300 ne baptized. Since then other hel sent, two new stations have be

and another 5,400 converts have been gathered in. Yet two stations have been dropped and our missionary force is hardly as strong as eight years ago.

As to the present and the prospective, I can scarcely do better than to quote from the recorded statements of our Secretaries, since their words written in former years are equally true of the present. Dr. Duncan after speaking of "the persistency of the toiling missionaries with native assistants bearing the precious message of salvation," and of their being "pervaded to a remarkable degree with the one steadfast purpose of giving the gospel to Assam," adds: "As a consequence the fruit has been encouraging and abundant. No field of the Union can show more gratifying results for the number of laborers."



Photo by Mrs. C. E. Burdette
TWO IMMIGRANT ORPHANS, GAUHATI, ASSAM

As in no other field, Assam is "in the hands of our own denomination and a peculiar responsibility attaches to the society on this account." The Roman Catholics, even, have never entered our territory, and the field is still regarded by other societies as belonging to the Missionary Union. An Australian paper recently commenting upon this subject, says: "The advance of the English into Tibet and their prospective preeminence in that hitherto closed land, vastly emphasizes the importance of the American Baptist Mission in Assam." Indeed, as says Dr. Barbour, "The Lord has been exceedingly patient with us as Baptists, regarding our attitude to this work, and the situation demands our immediate attention and full quotas of missionaries should be provided."

As to the future, we may still, with Dr. Duncan, say of these Mongolian hill people, "Nowhere throughout our wide field is there richer promise of a plentiful harvest. These peoples are as yet untouched by the vices of godless European civilization, nor have they felt the blighting influence of Hinduism. Children of nature, hardy, manly, independent, they are ready, even in many instances hungry, for preachers and teachers to show them the way of the Lord and to care for their children. It is a time of opportunity just now. We may reap most abundantly if only we will send forth the reapers."

The missionaries for a generation have not ceased to call for reenforcements, and yet work for the Assamese is still exceedingly small, so small that as I have observed the molding of the mind of this people toward Christianity, I have sometimes wondered whence this molding came. The fields among the people of the plains are ripening, and never was the call for labor for these, as well as for the Mongolian races of the hills, louder than today. Is it possible that the Baptists of America have not the men to go? While our missionaries are asking for fifteen families, only one is this year sent.

Will not our readers unite with us in our prayers and efforts to secure more missionaries?

NOTED MISSIONARIES AND EVENTS

V. JOHN KENNETH MACKENZIE

The Beloved Physician

ANY consideration of the influences which have brought about the momentous changes in China today must include the work of medical missionaries; and of these probably no one has had a more far-reaching influence than John Kenneth Mackenzie. Medical missions were no new thing in China when he began his work, but providentially being called to minister to those in high places, he secured a prestige which years of practise could not otherwise have given him.

The incident is a classic one. Dr. Mackenzie having been transferred from Hankow to Tientsin found himself among a people intensely anti-foreign and he himself without necessary funds for his work. He appealed to the viceroy, the great Li Hung Chang, for aid, but weeks passed with no response. The missionaries prayed earnestly for help. It came in an unexpected manner. Lady Li became very ill, and in his extremity the viceroy summoned the foreign physicians, a proceeding hitherto unknown in the Chinese court.

By the blessing of God the patient recovered and the gratitude of his excellency knew no bounds. Through further acquaintance with the work of the physicians he became convinced of the great possibilities in foreign medicine and determined to give to the cause his influence and support. Thus were the tables turned. The fame of the doctors spread far and wide, and multitudes sought relief.

But Dr. Mackenzie was first of all a missionary. Few men have kept more constantly before them the spiritual good of those with whom they came in contact. He often said, "After all, our great work lies in bringing home the love of God to our patients." In this he was eminently successful, because of his own constant communion with his Lord.

An important element in his success was his firm belief in the people he had come to serve. Said he, "The more I know of the Chinese, especially of their educated men, the more I feel that there is a mine of wealth here." His love for the Bible, too, was a source of daily strength. He found in it the secret to constant joy even though isolated from the privileges of public religious services in a Christian land, as his words to a young missionary indicate: "You fear that in leaving England you will lose much religious teaching. I do trust it will not be so. I am learning that public religious services are after all but imperfect methods of giving religious instruction, — I mean heart instruction. The greatest help I find in the Christian life is in the prayerful study of the Bible."

Measured by years his life was short. Before he reached its meridian his work was done, but the results of his Christlike service no man can measure.

NEXT MONTH: THE DOSHISHA, NEESIMA'S MONUMENT

A SEMINARY ON TOUR

By W. B. BOGGS, D.D.

RAMAPATAM, SOUTH INDIA

the Ramapatam Theological Seminary an experiment has recently been ried in which the theoretical and the ical in ministerial training have been iccessfully combined and illustrated we want to give our friends an ac- : of it. In October, 1904, the first ipt of this kind was made here, as ted by Mr. Heinrichs in the MISSION-MAGAZINE for January, 1905. That gelistic tour proved so deeply inter- ; and profitable that it was decided epeat it. Several months ago Mr. richs, Mr. and Mrs. W. B. Boggs, Seminary native teachers, and sixty nts of the three most advanced classes, d out on a similar tour. We first to the village of Munnetekota, about een miles from Ramapatam, part of way by train, the other conveyance an ox cart. At this place we pitched amp and were joined by Preacher niel, and after a day or two by Mr. Boggess of Kundukur. We organized by dividing the force into six preaching bands, each being in charge of a missionary or a seminary teacher or preacher.

The daily course was as follows: — all rose with the dawn, and after the early breakfast at 6.30, all assembled at the largest of the three tents, where a short Bible lesson was given and God's blessing sought on the work before us. The day's appointments were made, including the villages to be visited and the companies to visit them; and then setting out we walked to the appointed places, usually from one to three miles from camp, returning about 11 A.M. Sometimes we had to cross a river, and the illustration will show how we got across. It was well that the water was shallow. Mrs. Boggs walked with us to several villages accompanied by Mary, a Bible woman, wife of Preacher Daniel; and while we were preaching in the streets they often sought



r W. B. Boggs

PREACHING IN VILLAGE STREET, SOUTH INDIA

out the women in their houses and spoke to them there.

We generally preached to the Hindus first, in the central part of the village, often near the village idol house. The people, with the exception of the Brahmans (the Pharisees of India), almost invariably gave an attentive hearing to the gospel message, willingly assenting to its truth, but showing at the same time their sordid worldly views of religion by asking frequently, "If we should believe and accept this which you preach how would our stomachs be filled?" The Brahmans in several places, as is their wont, opposed and cavilled, endeavoring to defend idolatry and caste. When met with unanswerable arguments they generally had recourse to the vanquished disputant's ordinary weapon, clamorous noise. In each village we also went to the palems (separate collections of huts) of the Christians and the poor non-caste heathen. It is people of these classes, almost exclusively, who have thus far become Christians, but though poor and despised, there are among them not a few who give convincing evidence that they have become children of God. In several of the Christian palems we had evening meetings specially designed for the instruction and edification of Christians. In most places they have no building for meetings, so we met in the open air; but the moonlight was brilliant night after night, and everything was favorable for such meeti several of the camping places v that there were applicants for waiting to offer themselves, an were brought to a decision to follc while we were there. Forty-one were baptized during the to very pleasant experience was days' visit to Gudlur, where a ch organized last October, We rejoi and thanked God to see this band tians going on so satisfactorily u lead of their young pastor, D. I We have good hope that anothe like this can be organized before lo village of Munnetekota.

The tour extended over elev the tents were pitched in five places; twenty-eight villages wer and the gospel preached usually i parts of each village, so that large of people heard the central t Christianity; and many gospel t leaflets were distributed. The found that aggressive evangelisn kind is by no means easy work, the gospel campaign to be effici be strenuous. On the evening of we all returned to Ramapatam, that we had been permitted to e this direct gospel work, and that seen such signal tokens of the div and blessing. And now we are at work again in the narrower, tl less necessary, sphere of the cla

A CHRISTIAN COLLEGE NEEI

By Professor J. F. SMITH

RANGOON, BURMA

THIS paragraph from the *Rangoon Gazette*, the leading daily of the city, is correct in every particular, so far as I can learn. Readers should notice that the institution named is *not* Rangoon Baptist College, but one that differs from our college in several ways. See March number, p. 106.

The opening meeting of the Buddhist Association recently formed in the Rangoon College was held at the College on Saturday, July 29. Th of the College presided and introduced to Bhikku Ananda Meteyya, who gave an his members, taking as his subject "Th Needs of Burma."

Rangoon College is a full-fledg with a four years' course leadi A.B. degree. It is a college in the sense of the term and not, like th College, an institution which

ade of work from the kinder-
o the college. It is a state in-
and thereby debarred from
religion. It has never opened
to the Young Men's Christian
on, which has entered so many
and universities in all parts of
l.

years ago a Christian philanthro-
ngland sent to Rangoon College
r of copies of the New Testament
ɔution among the students. These
ɛipal promptly forwarded to Dr.
with the remark that Rangoon
being a Government school,
: distribute " sectarian literature."
f this recent welcome to a Buddhist
ıdist it would seem that non-
means simply non-Christian;
ıda Meteyya is a Scotchman
McGregor, who has turned
priest and is the head and
the so-called Buddhist revival in

on College is the only institution
ɔrovince in which students may
the A.B. degree. At the present
young men who have completed
se of study at Rangoon Baptist
are pursuing the A.B. course at
College. Four of these are
ıs who would prefer to study in a
Christian school. The fifth
ile at the Baptist College, intel-
convinced of the truth of Chris-
ıut, on account
position of Bud-
atives, was un-
to yield to the
He is now sec-
f the Buddhist
referred to in
graph quoted

ve not soon ex-
realization of
hing's hopes and
d an answer to
ɛrs in the estab-
by American
of a full-grown
uinely Christian
or the youth of
?

The Passing of an Honored Servant

IN the passing away of Hon. James L. Howard of Hartford, Conn., May 1, 1906, one of the truest and noblest of Christian gentlemen has been removed from our midst. The American Baptist Missionary Union shares with all our varied denominational interests in the sense of great loss. Mr. Howard was one of those broad-minded laymen who, in spite of large and manifold business cares, take time to familiarize themselves with all the large interests of the Church. He generously gave of both his means and his counsel to further the cause of Christ throughout the entire world. He was for a number of years a member of the Board of Managers of the Missionary Union and from 1894 to 1897 served as its chairman. We shrink from contemplating the rapidity with which such leaders as our brother have been removed from our midst during the last few years, but we look to younger men inspired by their example to step in and take the places of those who have passed on to a higher service.

A Royal Testimony

THE gaekwar of Baroda, who has been visiting this country, is reported to have expressed strong commendation of the work of American missionaries in India, particularly in hospitals and schools.



Photo by A. C. Rice

READING ROOM, RANGOON BAPTIST COLLEGE

The Cairo Conference



ONE of the most unique and interesting conferences of recent years was held in Cairo, Egypt, April 4 to 10, in the interest of Mohammedan missions in all lands. Though the first of the kind, it was attended by over sixty delegates from Egypt, India, Arabia, Syria, Turkey, Persia and other moslem lands, representing twenty-seven different missionary societies.

The meetings were held in a private house, and the spirit and harmony of the gatherings were most remarkable. The deep spiritual tone of all the prayers and discussions was very noticeable, and as the needs of the vast districts of Africa and Asia were faithfully placed before us by experienced missionaries from those fields, we were brought to shame by the thought that so little has been done.

From the missionaries from all these lands came stirring appeals for reenforcements, and especially was emphasis laid on the value of medical work to open the way for the gospel. One speaker told of the way being closed for public preaching and gave as the important branches of mission work in moslem lands, first, Bible distribution, second, medical work, third, educational work.

The proceedings are to be embodied in a special report, for the editing of which an able committee as been appointed. It was the unanimous opinion of all present that never before have the churches had such a clear statement of the needs as will be strikingly set forth in this report. There is no doubt that when it appears it will receive the serious and prayerful consideration of all Christian churches, and should place the whole problem of the giving of the gospel to moslem lands in a clearer light, so that we can no more plead ignorance on this great question. Besides the report, printed appeals have been issued for general circulation, one by the conference as a whole, and another by the women delegates. — J. S. TIMPANY, M.D., Hanamakonda, South India.

A Wonderful Gathering

THE North Lakhimpur association met at Doolohat, a small Christian village, March 8–11. From beginning to end, every one seemed to have the fullest liberty; and although at times the meetings seemed to take charge of themselves, there was no confusion. During the discussion of the topic, "What heathen customs must be given up in becoming a Christian?" the audience was swayed like ripe wheat in a thunder storm. Strong men and women sobbed out their sins, and pleaded for an immediate renunciation of every custom that offends God and hinders his work. There was deep conviction of sin and at times prolonged weeping. A schoolboy confessed that parents and grandparents are in the habit of teaching their children, even when very young, the most filthy expressions; "but," he sobbed out, "I did not know it was wrong till I heard an address on the subject at the station school." Here again there was much deep searching of heart. If you think it strange that these sins prevail among Christians, remember the almost unfathomable depths of depravity from which the people are emerging.

Though there was much emotion, the intellect and will were also moved. The churches are undertaking to carry the gospel to the small heathen villages by which they are surrounded; the association has assumed the pay of one of our mission preachers at ten rupees a month; in this district, where there is not a girl who can read or write, a girls' school is sure, as a result of these meetings. We look for a great harvest in this out-of-the-way corner of Assam. — JOSEPH PAUL, N. Lakhimpur.

FIRST OR SECOND PLACE

WITH unexampled prosperity prevalent in every part of the country will there be a corresponding increase in contributions for the Lord's work? There ought to be, but the statement appears in a financial report from the Northwest, that "a noticeable change [in trade] over past years is that buyers are heavy purchasers of luxuries — jewelry, furs and fancy furniture, sales being unprecedented." Doubtless multitudes of Christian people are among the purchasers of these luxuries. Ought not some of the money, at least, to go for the salvation of those who are without God? — *The Examiner.*

'OM THE WORLD WIDE FIELD

BURMA

First Baptism at Haka

ending a photograph* of the first baptism in Haka, not the first in Hills, but the first here in this This boy was one of the very lled in the Haka school and one with whom I had discussions as them a salary to come to school. ed the leader in all those unrea- lemands as well as in the sorties ıgles on bird-shooting excursions, teacher would find that his whole ıd taken a holiday without the of asking leave. Before I went had begun to be more amenable ghtful, and just before my return onverted, and one week after my ere we all (Dr. and Mrs. East, son and myself) repaired to our : in the pine grove, where in the of our teachers and a mixed crowd Burman, Gurkha and Moham- ılookers, I was permitted to bury sm this first-fruits among this The picture was taken just before ıim as to his faith and his face was as the sun that glinted the limpid f the pool, where, we earnestly l, that many scores of these dear ple may witness that they have had s made clean in His blessed blood. ıas been already proved, for when into the village alone the people ı him and revile him, but he says, id so to Jesus," and is not deterred ıessing. Already he is being held r honor and we look to him to ny, many souls to the dear Master. ARSON, Haka, Burma, March 28,

piece.

Strenuous Service

life since reaching here has been ıost as strenuous as it was while on

In a little less than three months preached 47 times; attended 112 services; have made 331 social ness calls in Mandalay, and have entertain 152 callers in our own In special meetings we have had five conversions among the adults, and at a school prayer service twenty-four of our boys and girls gave themselves to Jesus Christ.

There is a call to organize our Eurasian congregation at Maymyo into a separate church. I expect to go up there soon to attend to this matter. The Burmese part of our work is full of promise and needs more vigorous attention. We ought to have a separate missionary for Burmese work in North Mandalay.— C. L. DAVENPORT, Mandalay.

Faithful Service

I PRAISE the dear Father for the grace that enables the pupils to go forth into service for him even to distant fields, and to endure ridicule and opposition often amounting to persecution. It gives us encouragement as we hear of the good work done by the young women who have gone out, and as we see the progress made by them while in the school. — MRS. MARY M. ROSE, Rangoon.

ASSAM

New Villages Opened by the School

OUR school opened the first of the month with an attendance of about ninety and we can easily have many more if we can take care of them. Nearly the whole Lungsa school came in a body asking for admission and the majority of their parents promise to support their children. Several Lhota boys are in the highest class, and one Sema Naga has a fine start, having been here two years now. A few days ago two Mozung boys were brought here by their fathers from across the border and are beginning to learn to speak and read Ao.

In the villages the work seems to prosper, though there are no immediate prospects of any great number of baptisms. I am arranging to send a man to teach in Mongjen villages on Jankikong, and yesterday a man was in from Lower Juju with the news that they had had a village council, and decided that if they are to keep up with the times they have got to accept Christianity and have a school. This does not



Photo by W. Pettigrew

TANGKHUL NAGA CHRISTIANS, MANIPUR, ASSAM

of course mean that the whole village will be immediately converted but it does mean an opening for Christian work in a strategic place, for, with the exception of Lungsa, Juju has more trade and more influence across the border than any other Ao village. — W. F. Dowd, Impur, February 17, 1906.

Singing in the Fields

LAST January I had the privilege of baptizing five converts at a Mikir settlement. Christianity seems to have taken hold of the whole village, so that it is now common to hear the people both in their fields and at home singing Christian songs. — O. L. Swanson, Golaghat.

SOUTH INDIA

Medical Missions Winning Friends

DR. TIMPANY reports the securing of a good site for a dispensary in one of the outstations of his field, the gift of the head-man of the village. It is significantly located, between a Mohammedan mosque and a Hindu temple.

A Revival in South India

FOR several years our mission united in asking for a general revival. The Lord has heard our prayer, only not in the way *we* would like. In one place the revival has manifested itself in awakened interest where a new church had recently been established. In another, Madira, gifts have increased, there is a better and more regular church attendance, and a new zeal for the erection of chapels. At Darsi the Christians have responded to efforts for marriage reforms. At Podili more give the tenth of their income to the Lord. At Secunderabad there is no contention as formerly among the Christians and in a number of places the spirit of prayer is on the increase. J. Heinrichs, Ramapatam.

Quickening Among the Workers

THERE is a quickening throughout the whole field. Our Ongole town church is being slowly molded into shape and by the blessing of God we expect a very strong church. We have practically a revival already among our workers out in the field and in the Ongole town church. There have been many confessions of sin. I believe that the lives of many people have been changed for the better. — J. M. Baker, Ongole.

"Two Beautiful Sights" in India

SECRETARY HALLIWELL of the United Society of Christian Endeavor, writing in a recent number of the *Christian Endeavor World*, of "Five Thousand Miles in India" tells of many interesting and inspiring scenes, closing his letter with reference to his visit to the American Baptist Telugu Mission in Nellore and Ongole. Visiting Nellore during a cholera epidemic, when people, mostly non-Christians were dying on every hand, he witnessed two "beautiful sights," which he describes in the following words:

> One was the going out two by two of the Christian Endeavor members (young women of the high school) to nurse Hindu and Mohammedan cholera patients, and the other was the baptism at one time in the waters together of a Brahman widow and a Mala woman — representatives of the highest caste, and

: the lowest.* Both these incidents were sights travelling across a continent to witness. Re- ·er, you who read this, that the Indian dreads ıg so much as cholera — and no wonder! — and ese Christian Endeavor comrades, for no other ı than love of their Saviour and pity for their sisters, went down into the very heart of the ·a region and nursed Mohammedan women, ł them in many cases back to life, and spoke :m, when they were well enough to hear it, of ·eat Healer of the soul. For myself I have no tion in ranking these Indian sisters amongst roines of our time.

the narrative of this incident in April MAGA- p. 152].

CHINA

ıe Bible in the Government Schools

ɔ we go to press a message from Rev. J. S. Adams, of Hanyang, Central .a, brings the significant news that ıg Chih Tung, the eminent viceroy of an and Hupeh provinces, has ordered New Testament to be used as a text- . in the government schools under his rol. We await further details with : interest.

A Seventy Miles Tour

OU will be glad that all is quiet in our field. Mr. Capen and I returned from a two weeks' trip ex- ing nearly seventy miles inland, and d the people unexceptionally friendly. gospel never had a readier hearing. and women stood, many for a half , and not a few for a full hour listening igently to the doctrine and asking tions of genuine interest. The new ation is everywhere in the air. At point we were asked by the village s for the loan of the chapel for a year he school the magistrate has called on to open. One of their arguments that they would stop on Sunday and would have church services just the :. Of course, it was out of the question ·ant their request. Especially did we the people friendly at Phouleng city e our new work was opened in Novem-

It was a great pleasure and a help ıve Mr. Capen's company on this trip. ıad good talks about present problems, our great hopes for the future of the : in Tiechiu if only we can have a few more strong reenforcements. — GEORGE H. WATERS, Swatow, China, February 23, 1906.

Planning for Better Work

THE pastor of the church here, Mr. Nyie, was recently ordained. He has had five years of testing, and the church and missionaries were ready to ask that an ordination council be called. He is one of our six ordained preachers in East China; we are praying that others may be raised up.

During China New Year holidays Dr. Eubank and I enjoyed a trip to South China, visiting Ningpo, Foochow, Amoy, Swatow, Hongkong and Canton. We were inquiring into mission methods with a view to doing more successful work here. It proved to be really a tour of missionary instruction, and we profited by it. — J. V. LATIMER, Huchow.

Getting into the Work

MY boys' school is full to crowding. I have thirty-six students, all of whom pay for their education. Mr. Openshaw is off in the country and the station work falls on me. I rejoice that I am at last of some service in Yachow. — JOSEPH TAYLOR, Yachow.

JAPAN

Students Eager to Hear

REV. FRED MERRIFIELD of Tokyo, Japan, is meeting with much encouragement in his work among the students of that great educational center. They are showing many signs of real heart hunger and will sit for hours asking searching questions about "this living Christianity." Not long since, three Christian Japanese students brought a Chinese student to call. The latter's interest may open the way to many other Chinese students who are now in Japan. It is a day of marvelous opportunity and our equipment in Tokyo should be speedily strengthened. Missionaries are looking forward to having a central evangelistic hall which will enable them to get a much stronger hold in the heart of the city.

AFRICA

First Mission Work

I AM now returning from Ikoko, where I have been assisting Mr. Metzger in repairing the "Henry Reed." Last Sunday six were baptized. I am well pleased with my designation to the new field on the Kwango, for which I will start with Dr. Leslie in July. I am glad that God in his providence has brought me to this country and granted me the privilege of working among this degraded people. — J. O. GOTAAS, Cuillo.

THE PHILIPPINES

Practical Knowledge

THIS year sewing has been taught the boys in the industrial school, Jaro, and now each can make his own clothes. Many of the boys have been baptized. The school organization, the suggestion of the principal, Mr. Valentine, is teaching them the principles of justice and giving them instruction in proper self-government. — From report of the board of trustees.



Photo by C. W. Briggs

REV. W. O. VALENTINE AND HELPERS

EUROPE

One in Christ

A SIGNIFICANT illustration of Christian brotherhood is found in the Baptist church in Neupest, Bulgaria. Here Germans and Magyars meet in the same chapel, sometimes having separate services in their own languages, sometimes meeting together and using both languages without the least friction or dissatisfaction. Mr. Fetzer, who writes of this incident, says it is probably the only instance of the kind in the country.

Progress in Church and Sunday School

WE have established the system of weekly contributions, and though I do not think the brethren yet do all they can, they are beginning to *like* to do something. Our Sunday school grows more interesting each week. We were able to keep the children all through Lent season, and this means a great deal. Some of the older members have organized a class for the study of the life of Jesus. — M. C. MARIN, Sabadell, Spain.

FROM OUR EXCHANGES

INDIA FOR CHRIST: A Hindu said to a missionary, "Though a Hindu, my sympathies are all with Christianity. I daily read that best of books — the Bible. I try to make it the guide of my life; and I believe that the religion of the future for India will be Christianity. It has a hold upon us today as a people far greater than those outside Hinduism think or dream. If there is anything I can do to help your evangelist I shall be only too glad to do it, for the sake of his Lord and Master, whom I adore." — *The Missionary Intelligencer.*

THE DOSHISHA UP TO DATE: A recent report concerning the Doshisha shows that, with but few exceptions, the 950 graduates of the institution have been Christian men, and have remained true to the high ideals of Christian service. Eighty are now preaching, 161 are teaching, 221 are engaged in business, 156 are pursuing advanced studies, 27 are officials, and 16 are editors. About 5,000 students have been connected with this institution, which has had no small part in shaping the life of Japan. — *Missionary Herald.*

BAPTIST CHURCH UNION IN CANADA: Committees have recently been appointed by the foreign mission boards of Ontario and the Maritime Provinces, respectively, to consider the question of organic union between these two closely related societies.

ONLY a living church can permanently be a strong missionary church, for only a living church can so feel the value of its blessings as to be impelled to offer them to the world.—Rev. W. N. CLARKE, D.D.

EDITORIAL

Patriotism and Monument

eader of the words in a recent edi- concerning " patriots in bronze and ı flesh " reminds us that there is ıly as much reason for erecting monu- to the heroic warriors of the Cross ıonored warriors in our nation's con- Surely they are worthy; and we ɔeen considering what would be the fitting memorial. Certainly there is g more appropriate to the nature sions and more desired by the mis- y himself, than to make his work s large a success as possible. He has his life for it; his life would be hon- ıy carrying it on, bringing it to the , ripest fruitage. As he rests from bors his works will follow him. onument is in renewed men and ı, communities and nations. Let ce it as worthy and glorious as possi- our prayers and gifts for the work.

ifornia r

hare in the universal feeling of thy and concern for the California ıes in the calamity which has over- them. Most of our missionaries from the Pacific Coast go by way Francisco, and that city and Oak- ccupy a peculiar place in the work Union. A bright feature of the ɜ event is the hopefulness and energy vhich the churches and citizens are up the work again, and planning ger and better effort. We earnestly k a hearty response to the call of the Mission Society for funds for the litation of the work in the stricken By special vote of the Missionary in the annual meeting at Dayton strict Secretaries of the Union were ted to assist in presenting this ant matter to the churches.

le Corps and Affection

t Lankester, M.D., able secre- f the Church Missionary Society of n, recently said that their society ld several thousand copies of " In ıry Square," the story of their work. This is a volume of real interest and value; but the large sale was not only because of this or of deep general interest in missions, but also because of sincere devotion to their own society. It is an instance of the British loyalty to a loved organization.

The MAGAZINE always urges the supreme importance of loyalty to Jesus Christ and his kingdom as a whole, and only, seconddarily, devotion to our own denomination, church and missionary society as means to the greater end. " Patriotism of the Kingdom " is more than denominational pride; but the right interest in our denomination, or in our society or church is certainly more than mere pride. It should be a healthful, whole-hearted esprit de corps and family affection.

Just as we need a local habitation for a home, one home being better than four; just as our love is individualized, for our own wives, children and friends; just as this focalized affection is something more than a general benevolence — so in religious attachments there is a call for definiteness. There are many boasting of a general interest in the whole work who have so little practical interest in any specific work or organization that their sentiment is empty and having no practical value. No dollars, or work, or genuine prayers result from mere vaporizing emotions. It takes definite principle and effort to bear fruit to the glory of the Father.

We rejoice in the growing interest of Baptists in our denominational missionary work; in the devotion to the cause of the Missionary Union by so many thousands; in the deep mutual interest of the missionaries and the constituency of the Union, and of the constituency and those chosen to direct the work. Brethren, we are one family, believing in, trusting in, loving and devoted to each other; but may our devotion have larger living results this coming year, in dollars for Christ, new men in him.

Lincoln and Honesty

Frederick Trevor Hill, in his life of " Lincoln, the Lawyer," recently run in

the *Century* calls our attention, to the following facts that illustrate the quality of his stewardship; it is elemental honesty:

No man ever believed in his calling more thoroughly than Lincoln, and he had no patience with the much-mouthed charge that honesty was not compatible with its practise. He once wrote: "Let no young man choosing the law for a calling yield to that popular belief. Resolve to be honest, at all events. If, in your judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation rather than one in the choosing of which you do, in advance, consent to be a knave."

In other words, to be a man, a full, genuine, that is Christian man, is more than to fill a profession, even with apparent honor and seeming success; but the present-day application of this principle to us, as a personal question, is: Are we honest stewards in making money, in saving it and using it? Are we doing all as in the light, before the eye of God, rejoicing in the privilege of using each hour and each talent as stewards of divine grace? How great an honor is it to work for and with God in ministering to those in need of the Father's infinite mercy and love! When we gain even half of a true consciousness of what Jesus meant when he sent us into the world, making our life a mission; when we get close to Jesus Christ in our own experience of these relations, and find that our meat and drink is to do the will of God and to accomplish his work, the missionary treasuries will be filled to overflowing.

An Advanced Ministry

The missionary or minister at home need never fear that he is preaching an antiquated gospel. The words of Christ will never be out of date. The *Michigan Christian Herald* speaks a wise word:

It is not so necessary that the preacher should be abreast of the times as it is that he should be abreast of the gospel, which is still, as it always has been, far in advance of the age. Its doctrines and precepts, when they are rightly apprehended and voiced, are, even in these forward times, the freshest and most progressive truths that men can hear.

We need to know the gospel as a living power to experience this truth in daily living and then we can apply it to actual, vital problems, terms of life in any form. Jesus sets the example in his method and spirit of dealing with actual men.

Our motto should ever be "Forward to Christ." We sometimes hear the words "back to Christ." As a matter of fact, both in his teaching and in his work of salvation, Jesus Christ is always ahead of his followers. Before Paul or Augustine, before Luther or Wesley, he went as leader. He went to India before Carey, to China before Morrison, to Burma before Judson. The best we can do is to try to keep as near to him as we can, to walk and work with him. In our teaching and preaching, in building up new lives and new homes, we are co-workers with him. This fellowship gives the assurance of success, as well as makes possible the glad joy in daily toil. The consciousness of safety and the gladness of companionship may be as real to us as to Livingstone, and we may take his motto, "Anywhere, provided it be forward"; sure that going forward will be with Christ.

Free Medical Missionary Training

In this issue we call attention once more to the opportunity for free medical training afforded by the International Medical Missionary College to deserving students who are contemplating foreign mission service. We learned only the other day of a bright young man, a student in a leading medical school, whose heart turns toward the mission field and who would fain turn his steps thither, but who is meeting with great financial difficulty in securing his medical education. Doubtless there are many such of whom we have not heard, and this may explain in part the great scarcity of medical men applying for missionary appointment. Never were they more scarce than now. Among the new male appointees of the Missionary Union there is not a single physician, although there are most urgent calls from the field. We are convinced that the medical college named above meets a great need. It should appeal to men looking toward medical mission service and deserves liberal support by those of means. The president is G. D. Dowkontt, M.D., 104 Edgewood Avenue, Atlanta, Ga.

,LOWSHIP AND INTERCESSION

[E PRAYER CYCLE, JULY 6 TO AUGUST 4

.S FOR THANKSGIVING

:vival in India; particularly in the ngole.
est in spiritual things among the Tokyo, Japan.
st among the Burmans.

?ICS FOR UNITED PRAYER

Secretaries and Committees in plan- or coming fall.
ces on Christian work in session dur- th.
or a growing appreciation at home of eled opportunities abroad.

MEDICAL MISSIONS:

t our new hospitals in Yachow and ; help in the erection of new building

which to build and equip other hos- r needed.
all our women physicians and trained

ing People's Union assembled at r 12–15.
n of medical work in South India.
al missionaries for important posts.
ontier medical work in Burma and

ere medical work is closed while re absent on furlough.
k in Philippines; the health of our everywhere.

18. The Moulmein leper asylum and kindred missions.
19. Conference on Missions in the Sunday School at Silver Bay; a wider enlistment of Sunday schools in mission study.
20. Young People's Missionary Conference at Silver Bay, July 20–29.
21. That students in American medical schools may fairly consider the need in foreign lands.
22. (Sunday) Women's Missionary Societies in session at Northfield.

MISSIONS IN ASSAM:

23. Reenforcements greatly needed for Assam.
24. Enlarged equipment for industrial work in Assam.
25. Dr. Crozier, Dr. Loope and medical work in Assam.
26. A doctor for Sadiya; that the new missionaries there may rapidly gain the hearts of the people.
27. Preachers' Training School, Jorhat.
28. Tura Boys' School.
29. (Sunday) The Impur Training School.
30. Mr. Pettigrew and work at Ukhrul, especially for an open door among the Manipuris.
31. All native helpers in Assam.

AUGUST

1. Spread of revival spirit in India.
2. Rev. C. L. Davenport and work among Eurasians at Mandalay, Burma.
3. Christian work among students, Tokyo, Japan.
4. Reenforcements for work among Burmans.

, I HAVE A BUSY WORLD AROUND ME; EYE, EAR, AND THOUGHT WILL BE) FOR ALL MY WORK TO BE DONE IN THAT BUSY WORLD. NOW, ERE I ENTER)ULD COMMIT EYE, EAR, AND THOUGHT TO THEE. DO THOU BLESS THEM EIR WORK THINE, THAT AS THROUGH THY NATURAL LAWS MY HEART BEATS D FLOWS WITHOUT ANY THOUGHT OF MINE FOR THEM, SO MY SPIRITUAL LIFE I ITS COURSE AT THOSE TIMES WHEN MY MIND CANNOT CONSCIOUSLY TURN COMMIT EACH PARTICULAR THOUGHT TO THY SERVICE. HEAR MY PRAYER, EMER'S SAKE. — *Daily prayer of the late Dr. Arnold, of Rugby.*

MERCIFUL SAVIOUR AND REDEEMER, WHO WOULDEST NOT THAT ANY SHOULD BUT THAT ALL MEN SHOULD BE SAVED AND COME TO THE KNOWLEDGE OF FULFIL THY GRACIOUS PROMISE TO BE PRESENT WITH THOSE WHO ARE GONE Y NAME TO PREACH THE GOSPEL OF SALVATION IN DISTANT LANDS (ESPE-). BE WITH THEM IN ALL PERILS BY LAND OR BY WATER, IN SICKNESS , IN WEARINESS AND PAINFULNESS, IN DISAPPOINTMENT AND PERSECUTION. EACE AND SURE CONFIDENCE IN THEE. POUR OUT UPON THEM ABUNDANTLY PIRIT, AND PROSPER MIGHTILY THE WORK OF THEIR HANDS; SEND UNTO)ING TO THEIR NEED, FAITHFUL AND TRUE FELLOW-LABORERS, AND GIVE INCREASE HERE, AND A BLESSED REWARD HEREAFTER, FOR THE SAKE OF OUR LORD AND SAVIOUR. AMEN.

The Latent Resources of the Laymen

IN many cases what was formerly thrown away in manufacturing has now become a by-product of great value. The same thing is true in the spiritual world.

1. The first of these latent resources is the power now wasted through the lack of great ideals. All deeds begin in a person's thoughts. Young men and women in our colleges should cultivate in their thoughts a great missionary purpose. If they did this, there would be a dynamic generated that would be resistless in its power to conquer the world.

2. Our time. How much does the average layman give of his time to missionary work; and yet it is the record of the unfolding of God's plans. If young men once get this conception they will study missions as they do now the literature of their own business. After we have used this latent resource of time in mission study, then we want to put it to work for others.

3. Business training. It is an important unused power which many men should use in service on committees, local and national. We need in such committees the hard training of the business man.

4. Social influence. Tremendous power for good may be exerted upon young men by their associates in the home and around the dinner table. Who but God can ever measure the wonderful power that we call personality?

5. The most obvious latent resource is the money possessed by Christian people which ought to be available in far larger amounts for missionary work. The securing of a sum is entirely practicable, to make it possible to reach the whole world with the gospel in twenty-five years.

6. Union work. Many of us are too individualistic. The increase of power through cooperation is everywhere recognized in the business world. The football team that wins is not the one that has some brilliant individual players, but the one that can do the best "team work."

7. Let us not wait too long for others. Too many young people are always getting ready to do something but never beginning. The way to develop our latent resources is to put to work what we l thing we ought to do persona waiting for any one, namely, systematic plan of giving. De fatal.

8. Finally, the greatest late is ourselves. We have recen many cities of our country, in to bring about better municipal what has been called a ' campaign." Why not have si paign in missions? It would the progress of the Kingdom years and would be contagious the world.

[May we not add also, praye used resource.] — SAMUEL LL.D., of Boston, *Preside American Board of Commis Foreign Missions.*

Will Barnabas Sell His I

MISSIONARY work is the o of the Christian Church.

The ultimate in Christian Christian service.

The function of discipleship the mind of Christ.

At the back of all true missio prise is first, Christ; second, then the Church. I have no for any missionary enterprise no with the Church.

If you can't be a missionary who works for you, you can't i

What did Barnabas sell his For a missionary donation. changed his investment fron church work. What dividen get from his new investment? ' a good man, full of the Holy of faith." If for one twelve wealth of the Church were d the purposes of the Church, see the conversion of the Barnabas won't sell his land. generosity is never measured l gives, but by what he has left.

Jesus must reach the utterm the earth, and this through h Church. Until this hour ther

h that have not been reached; are waiting. Why? Is Christ No: his body is not per- s disposal to do his work. He :he peoples are waiting, because not ready to be his instrument. issionary passion is not love but love of Christ.

ld is waiting for witnesess, for station of the children of God. e broken lights in all religions, l flashes of the original glory. has never comprehended nor d, nor wholly put out the light. :ians withhold this light because alking in the misty twilight of ; religion?

)el is a living force in us, not our own pardon and uplifting, :eks, for barbarians; and until world has heard the evangel, 1 is shamefully in debt. "I " — G. CAMPBELL MORGAN.

:y Churches and Missions

ousands of Baptist churches in ıral districts are a great power omination. Nearly all of our and missionaries come from :ir contributions to missions remendously in the aggregate. ıot get along without them, and ıing about them is that their ın be vastly increased.

may feel, because he has only urches, that he cannot count for much in the new day that is dawning for foreign missions. It is a mistake. "It is not a question of the location of the pastor or of his special ability. Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church." From the ministry of such a pastor in the country church will come much of the very best material for workers at the front, and much of the means to sustain them. Let no country pastor feel discouraged. He has a glorious field of opportunity.

Even small churches can do more than they often think for missions. A country church in North Carolina gave two dollars two years ago for foreign missions. A new pastor came, full of missionary zeal. Last year they gave $28. This year they have gone up to about $100. They didn't know they could do it; but it was easy when they went about it in the right way.

Think a moment. If thirty members in a church would give the small sum of one penny a day for missions, that would mean for the year $108, more than enough to support a native preacher in China. If 150 members would give a penny a day, it would mean $540, the average salary of a foreign missionary. Even country churches can easily have their representatives on the foreign field, and the average gift need not be very large. Then it often happens that there are men in country churches who could make large gifts, if they could only be led to see their duty. *The Foreign Mission Journal* (Southern Baptist Convention), April, 1906.

STED PROGRAM: MEDICINE AND THE KINGDOM

READINGS: MATT. 8: 1-17; and ır Scripture.

'F THE SANCTIONS FOR MEDICAL MIS- 'S:
e Example of Christ. P. 280.
e Great Commission. P. 280.

'ALUE OF MEDICAL WORK:
e Example of Governments. P. 280.
ıneering. Pp. 280, 282.
3. Health of the Workers. Pp. 284, 285.
4. Objections Answered. Pp. 282, 283.
5. Testimonies. Pp. 281, 282.

IV. MEDICAL WORK ON OUR OWN FIELDS. P. 267 ff.

V. SACRIFICES OF MEDICAL MISSIONARIES. Pp. 284, 285.

VI. A BELOVED PHYSICIAN. P. 288.

VII. PRAYER: OFFERING.

c: Japan and Gleanings. SEPTEMBER TOPIC: Reflex Benefits of Missions and Burma.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

LESSON II. MATT. 18:21–35. JULY 8

The Duty of Forgiveness

Revenge and Compassion

Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Vs. 21.

OUR Lord's answer to this question, and the story he told to illustrate it, are in strong contrast with the teaching of most of the great world religions about revenge and forgiveness. If a Christian harbors revenge in his heart, or practises it in his life, he must stifle his conscience, and go contrary to the entire teaching of his Master. But if a heathen has received an injury, he goes straight to some of his gods to help him in seeking revenge. The African fetish worshiper drives a nail into the breast of his ugly fetish image, believing that it will pierce the heart of one who has injured him; or he leans over the surface of the river as it flows along, and when he has made the proper incantations he whispers to the spirit of the river, "Do not fail me; when your waters reach the canoe of my enemy, dash it against a rock, or upset his boat and drown him."

Rudyard Kipling, who may be supposed to know something about India, calls it "a land where you can buy a murder charge, including the corpse, all complete, for fifty-four rupees." Why? B one of the most popular deities of I Kali, the goddess of blood. Her are everywhere, by the roadside, i groves, under the wide spreading l tree. She always has one charac cribed to her; she is cruel and reve yet she is worshiped more than all The terrible sect of Thugs, who cul murder as a fine art, were special d of Kali.

Do the heathen need the teachi Jesus? It will do no harm to em such facts as these, as a comment indifference of some who say, "Tl gion of the heathen is good enou them."

LESSON III. LUKE 10:25–37. J

The Good Samaritan

The Real Neighbor

But a certain Samaritan came where he wa had compassion on him, and went to him, a up his wounds. Vs. 33, 34.

WHOLE volumes could be fille instances of the devoted, Samaritan work of our missionaries. believe in the union of medical anc gelistic service.

"Medical mission work is withou one of the greatest factors for good sions, leveling caste, overcoming pre



Photo by F. W. Stait

A WARD IN THE ETTA WATERBURY HOSPITAL, UDAYAGIRI, SOUTH INDIA

and opening doors to homes which would otherwise *never* be reached. I believe in medical work, as being as much an evangelizer as any other part of mission work, when properly carried on." — J. S. Timpany, India.

"The local official sent his big red card to me, asking me to attend the case of a soldier who had been wounded in the lower jaw. I found that the native doctors had taken a hand at finding the shot that the poor fellow had been carrying around for about a week, but without success, though they had stuffed the opening full of dirt and all sorts of things. But we found the bullet, flattened out and ragged, and dressed the wound according to our Western notions. And mind you, the official, before I had taken leave on my first visit, came out to the barracks dressed up in his embroidered gown to see me. I thought the better of him for that act." — C. E. Tompkins, China.

"At one place the natives twice pulled down the tent of our evangelists, burnt the house they built, and threatened to kill all who were of the way. But our men gave the people medicine for ulcers, coughs and fevers, and they got better, and now others want medicine and are willing to listen to the gospel. Thus the medical work helps to break down superstition and remove prejudice." — Henry Richards, Africa.

LESSON IV. LUKE 11: 1–13. JULY 22.

Jesus Teaching How to Pray

A Comparison of Prayers

And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Vs. 2.

ONE of the greatest blessings that the gospel brings to men is the right idea of communion with the one true God. Aside from Christianity, Buddhism is perhaps the highest form of world religion; but the hopelessness of its prayers is pathetic. "According to Buddhist teachings and common belief," says H. P. Cochrane, "Gautama has disappeared, body and soul. Then what are these worshipers doing here on their knees before images which represent no existing being? There is absolutely nothing in their religious conceptions or experience corresponding to the communion between the Christian and his God. These people are seeking to accumulate merit by repeating over and over again a certain formula, or portions of their law: 'Ah-nas-sa, Dok-ka, Ah-nat-ta,' and so on, meaning, 'Transitoriness, Misery, Illusions, Lord, Law, Priest.'" Into this great emptiness put the prayer which our Lord Jesus taught to his disciples, and see how it fills the whole world, and satisfies the need of every human heart.

Contrast again the real prayer which Jesus taught with the mechanical prayers of Tibet and China, where the mystic sentence,

OM MANI PADMI HUM

is put into a wheel, and each revolution of the wheel counts as a prayer. Contrast it with the foolish, cruel and unspeakable worship of Hinduism, where the aid of thirty-three millions of gods is sought for every form of crime and shameful wickedness; contrast it with the imprecations and fear in the worship of spirits and *nats* and in fetishism, and then lift up your heart to God in the prayer which Jesus taught his disciples, the prayer which your mother taught you in childhood, with gratitude to the Heavenly Father, and with a new meaning in the petition:

Thy Kingdom Come.

LESSON V. LUKE 14: 1–14. JULY 29

Jesus Dines with a Pharisee

Making Out the List

But when thou makest a feast, call the poor, the maimed, the lame, and the blind. Vs. 13.

THE gospel feast is for all nations, and for all classes. But the world does not understand this, and so it is one of the chief merits of the teaching of Jesus, that the poor have the gospel preached to them. In the history of missions there have been times when it has been necessary to cross from the list for a time those of high estate, in order to make sure that those of low estate should be included. There is no more striking illustration of this than one of the incidents in the early days of Dr. Clough's work among the Telugus. Dr. and Mrs. Clough had friends among the



Photo by J. Heinrichs

TELUGU BAPTIST CONVENTION 1905, RAMAPATAM, SOUTH INDIA

Brahman caste people whom they hoped to win for Christ. But one day when a company of Madigas came and asked for baptism, the Burmans intimated that if these were received, they must withdraw. In their perplexity Mr. and Mrs. Clough went to the Bible for guidance. Each opened the Bible at random, and the eyes of each fell on the verse, 1 Cor. 1:26, They sought each other and showed each other their open Bibles. They feared to turn away those Madigas, lest they turn away the Christ. The pariahs were baptized, and the Brahmans withdrew. Henceforth it was true of the Ongole Mission, "To the poor the gospel is preached," and yet today the foundations of caste are shaking, and the Brahman and the Madiga shall yet sit together at the table of their Lord.

Lesson VI. Luke 14:15-24. Aug. 5

False Excuses

The Full House

That my house may be filled, Vs. 23.

THE full house is the climax of this parable, not the ridiculous excuses of the few who knew not their great opportunity. The Maker of the feast will not be satisfied until his house is filled, and that is exactly the attitude which all his servants

ought to t
of our m
said to
years ago
was at ho
lough an
speak fro
ence, "It
encouragi
among p
have nev
the gospel
ignorant
trous the
than it is
to people
who hav
ually ref
accept th
for years.
ever took
age out of me like that."

Not everybody may feel like thi
ary, but it will certainly do us a
lift up our eyes and behold the fiel
ing for the harvest, even unto t
the world. Missionaries have m
and disappointments, but it is ve
that one of them becomes p
It is inspiring to read Mr. Bogg
of the formation of the new
missionary society in India, bec
so enthusiastic about it himself; t
it means the millions of India f
There is Mr. Brock, digging aw
underpinning of caste, fully ass
the rickety old falsehood is going
soon, and then will begin the
toward Mount Zion. And even
sionaries who are working where
ress is slow are saying, "You
home, just wait a while; the vic
sure as the promises of God."
fifteen thousand baptisms on
the past year! It is a wonderfu
story to make us who are at hon
a story to cheer the hearts of
plodding workers everywhere,
arouse us from lethargy and
strenuous activity. Brethren,
doxology, and—and then read t
ZINE and the Annual Report
selves, for my space has cor
end.

PERSONAL AND OTHER NOTES

Births

To Rev. and Mrs. A. E. Stephen, Goalpara, Assam, March 29, 1906, a daughter, Ruth Edward.

To Rev. and Mrs. G. W. Lewis, Kieh-yang, South China, April 15, 1906 (Easter Sunday), a daughter, Charlotte Hannah.

To Rev. and Mrs. O. L. Swanson, Golaghat, Assam, May 14, 1906, a son, Paul Lorimer.

Arrivals

D. A. W. Smith, D.D., and wife, from Bassein, Burma, at Boston, May 15.

Mrs. O. J. Morrow, M.D., from Tavoy, Burma, at Boston, May 15.

Rev. J. S. Timpany, M.D., and wife, from Hanamakonda, South India, at New York, May 3.

Mrs. L. M. Breed, M.D., from Nalgonda, South India, with Lillian Boggs, daughter of Mr. W. E. Boggs, at New York, May 16.

Rev. Henry Huizinga and wife, from Ongole, South India, at New York, May 16.

Rev. J. A. Curtis and family, from Donakonda, South India, at New York, May 16.

Miss Anna M. Linker, from Madras, South India, at San Francisco, Cal., May 1.

Miss Frances M. Tencate, from Nellore, South India, at San Francisco, Cal., May 1.

Mrs. Elbert Chute, from Palmur, South India, at Knoxville, Tenn., April 23.

¶ The many friends of Mrs. S. A. D. Boggs of Jorhat, Assam, will be pleased to know that her health is greatly improved.

¶ We regret to say that Miss S. R. Slater, of Mandalay, Burma, has been ordered away from that city by the physicians. It is expected that she will go to Maymyo.

¶ Another bond of union between the Woman's Baptist Foreign Missionary Society and the Missionary Union was forged on June 16, when the former Home Secretary of the Woman's Society, Mrs. N. M. Waterbury, was married to Mr. H. W. Peabody, a member of our Executive Committee. The Magazine offers its hearty congratulations and best wishes for the future.

¶ A large summer residence at Old Orchard, Maine., has been given the American Board, to provide rest and recreation for foreign missionaries at home on furlough. It is to be known as Minnie's Seaside Rest, and is to be open to missionaries of all denominations at a very moderate charge.

¶ The Annual Report will be sent, as last year, to Baptist pastors now receiving the Magazine. Those changing their address for the summer should make an effort to secure their copy from the post office to which it is usually sent, as the expense will prevent our sending duplicate copies, and the report is too valuable to lose.

¶ At a recent meeting of the Executive Committee, Henry M. King, D.D., was elected a member to fill the vacancy caused by the resignation of Rev. H. J. White, who has removed to Tacoma, Washington. Dr. King has accepted, and is gladly welcomed back to the work to which he had previously given so many years of service.

¶ Rev. George Bullen, D.D., one of the members of our Executive Committee and father of Rev. W. B. Bullen, a missionary of the Union at Sendai, Japan, has met with a sad loss in the death of his second son, Joseph E. Mr. Bullen was a graduate of Brown University and of Columbia University Law School, and at the time of his death was engaged in the practise of law in New York City. He was a man of marked ability, and his death is a severe blow to his parents. We extend our deepest sympathy to them in this hour of trial.

¶ FRIENDS of Rev. I. E. Munger, formerly a missionary of the Union at Tura, Assam, will sympathize deeply with him in the loss of his wife, Mrs. Nellie Read Munger. Her sufferings had been very great, but welcome relief came to her May 10, while in the Southland, where she had been for some time on account of the more favorable climate. She was a daughter of Rev. Daniel Read, so well known for many years as a leading Baptist pastor. She was a warmhearted, earnest Christian woman and would gladly have spent her life on the mission field. This, however, she was not permitted to do. In the home land, however, she wrought nobly in proportion to her strength.

¶ REV. H. F. LAFLAMME, of the Canadian Baptist Telugu Mission at Coconada, who is at home on furlough, is agitating a Dominion Convention, to take under its control all denominational interests having a national bearing rather than a provincial. These would include the foreign and home mission work and the publication interests. Baptists are weaker in the Dominion than some of the other denominations, and now that the Presbyterians, Congregationalists and Methodists are likely to join in the United Church of Canada, it would be well for the Baptists to forget provincial distinctions and come into a closer union, especially in the larger interests such as those mentioned.

Obedience to the Visio

BISHOP BRENT of the Islands in his book, "The for God," manifests both lofty i and deepest personal interest in men. He sees in the work of th ary not merely occupation and opportunity for the loftiest, mos ambition in fulfilling a great Christ's sake. The missionary lay hold of that for which God, Jesus, laid hold of him. The the work is the noblest rew following quotation, taken from *look*, well illustrates the spirit th not only the writer of the bool rank and file of our noble missior the spirit that should inspire eve of God, making him prophetic i to men.

What has been termed "respectable i among the clergy is more often due t inner experience than lack of techni I can conceive of no more wretched fat young man to find himself in the minist commissioned to give a vision to others, having had one himself; charged with spiritualizing the commonplace activi fellows, without ever having spiritualiz . . . Elisha made the young man see th chariots of fire because he himself saw There is no instance of an apostle abroad under the compulsion of a bal Each one went as a lover to his betro appointed errand. It was all instinctive They were equally controlled by the con but they had severally personal visions them whither they were needed.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, takir therefor within months after my decease.

FORM OF A DEVISE OF REAL ESTATE

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot the buildings thereon standing (here describe the premises with exactness and particularity) to be held by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorp

ANNUITIES

If you wish to be your own executor, the Missionary Union will receive at any time such sums as to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestion Correspondence upon this matter should be addressed to the Treasurer.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED I 1906 — IN PART

(*Continued from the June number*)

Note.— For the purpose of saving space in this report of donations all titles, such "Rev." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teac "care of"; t. s. for "toward support of"; asso. for association"; H. L. M. for "Honorary Li

:Y (*continued*)

Ave.
..... $19 46
i Ave.
..... 21 51
..... 32 52
, Mary
l..... 25 00
..... 40 43
..... 23 50
ch.... 28 00
ch... 17 70
..... 63 28
friend,
..... 2 50
ission,
..... 6 25
S. S.,
class,
A. H.
..... 6 25
t S. S. 25 00
lmyra
..... 3 92
ch... 10 00
tral
..... 2 89
..... 9 00
for
obbins 210 20
t. s.
..... 7 00
riend,
oins.. 5 00
:h.... 3 70
ch.... 15 00
h..... 21 43
ell... 3 00
). U.,
Kalay 6 50
)., for
c. H.
..... 45 00
, t. s.
..... 95 00
ch.... 57 59
Ave.
Rob-
..... 100 00
st ch. 28 29
..... 3 22

LA, $14 640 20

gden,
relief,
..... $3 00
l A.
..... 50 00
l A.
..... 1 000 00
., for
Japan 8 55
. F.
..... 10 20
). Mc-
..... 2 00
.. A.
..... 5 00
i s s
r.... 5 00
rancis
..... 300 00
.. W.
Hunt-
..... 25 00
S. A.
..... 4 00
lusky
Banza
..... 12 50
Kelly 5 00
h..... 30 00
., for
..... 25 00
la M.
..... 5 00
son.. 4 00
Hun-
..... 3 00

" E. J. H."	$5 00
Washington, 1st ch.	30 00
Washington, M. C. Treat, for salary of five native Japanese	1 000 00
Washington, M. C. Treat, for salary of ten native Chinese helpers	1 300 00
Washington, M. C. Treat, for Bibles for Phil. Ids.	1 700 00
Harrisburg, Tabernacle ch.	66 80
Pittsburg, Mr. & Mrs. Wm. Lincoln, for wk. in Tura, c. W. C. Mason	100 00
Pittsburg, Mr. Kirke, for do.	5 00
Pittsburg, G. K. Stevenson, for do.	10 00
Pittsburg, Mr. Mattern, for do.	5 00
Pittsburg, a friend, for do.	3 50
Pittsburg, Fourth Ave. ch., special	400 00
Pittsburg, Lorenz Ave. ch.	10 00
Pittsburg, Otto Carlson	2 00
Fair Oaks, 1st ch.	7 30
Elizabeth ch., Mrs. Z. Clark Marten, for Dunham bed in hospital, c. G. A. Huntley	25 00
Lewisburg, Mrs. P. M. Watrous	10 00
Lewistown B. U.	1 50
Lewistown, Calvin Greene	50 00
Knoxville Deerfield C. E., for Suifu, c. C. E. Tompkins	7 00
Parsons, Welsh ch.	6 00
Nanticoke, James L. Jones	1 00
Scranton, Penn Ave. ch.	158 00
D. Simpson	125 00
Beaver Falls ch.	12 00
Elwood City ch.	10 45
Sharon, 1st ch.	125 60
New Castle ch.	132 25
Canton ch.	38 78
Alba ch.	3 50
Hallstead C. E., for San Kya Than, c. L. W. Cronkhite	12 50
Warren C. E., for Japan	5 00
Pughtown ch.	13 25
Royersford ch.	5 00
East Nantmeal ch.	6 80
Pughtown ch., E. F. Bertolet	5 00
Peach Blossom ch.	1 45
Hollidaysburg ch.	58 00
Altoona, 1st ch.	59 02
Johnstown ch.	60 30
Logans Valley ch.	30 00
Red Bank ch.	1 50
Clarion C. E.	4 00
Kaylor, Berean ch.	5 00
Barnsboro ch.	10 00
Du Bois ch.	9 00
Du Bois S. S.	3 00
Du Bois B. U.	2 50
Du Bois Jr. B. U.	1 50
Linesville ch.	12 00
Stoneboro ch.	8 25
Georgetown ch.	15 00
Indiana B. U., for Jaro	6 25
Harrisburg, 1st ch.	32 66
Steelton, Central ch.	7 88
Jacob's Creek ch.	10 00
Dawson ch.	3 00
Scottdale ch.	120 00
Scottdale S. S.	$5 00
Scottdale B. U.	5 00
Scottdale, Children's ch.	2 00
Ch. of Evangel, Mrs. McCarter, $10 of wh. is for Dr. Corlies' wk.	85 00
Hatboro ch.	27 40
Hatboro, S. S. t. s. n. p., c. L. W. Cronkhite	30 00
Jenkintown S. S.	3 65
Jenkintown B. U., for Yachow	50 00
Jenkintown ch.	2 60
Manayunk, 1st ch.	24 00
Ch. of Evangel, Mr. Harry S. Hopper	100 00
Philadelphia, Germantown, 1st ch.	45 00
Philadelphia, North Frankford ch.	16 45
Philadelphia, North Frankford S. S., $36 for Banza Manteke, and $35 for Jaro	71 00
Chelton Ave. ch.	15 00
Lansdale, 1st ch.	12 03
Davisville ch.	13 14
Lewisburg ch.	100 00
Lewisburg S. S.	3 80
Williamsport, Erie Ave. ch.	16 00
Bloomsburg ch.	27 98
Williamsport, 1st ch.	60 69
Augusta ch.	5 00
Trevorton B. U.	1 00
Winfield ch.	9 50
Jersey Shore S. S.	10 57
Watsontown ch.	3 20
Danville, 1st B. U.	1 85
Danville, 1st S. S.	4 22
Erie, Calvary ch., $60 of wh. is for n. p., c. L. W. Cronkhite	151 15
Erie, E. Sixth St. ch.	4 33
Warren ch., for Bassein, c. L. W. Cronkhite	36 06
Bellevue ch.	13 33
Freeport ch.	2 50
Pittsburg, Shady Ave. S. S., class No. 1, for Mr. Date, Tokyo	14 00
Mt. Washington B. U.	6 33
Mrs. Julia L. Clark, t. s. n. p., c. J. S. Adams	15 00
Pitcairn ch.	9 05
Midway ch.	36 00
Homestead ch.	26 13
Peters Creek ch.	20 00
Rochester ch.	49 32
Elizabeth ch.	9 00
Sewickley ch.	27 00
New Kensington ch.	12 00
Mars Hill ch.	23 40
Philadelphia, Allegany Ave. ch.	20 50
Philadelphia, Lehigh Ave. ch.	13 00
Philadelphia, Gethsemane S. S.	57 20
Philadelphia, Passyunk ch.	21 60
Philadelphia, Epiphany ch., Dr. Rowland	20 00
Philadelphia, Tioga Temple C. E., for Yachow	6 25
Philadelphia, Bethlehem ch.	78 25
Philadelphia, Bethlehem S. S.	16 60
Philadelphia, Bethlehem ch., for W. China fund	50 00

Philadelphia, New Tabernacle Mission Study Class, for Congo	$3 21
Philadelphia, Roxborough ch.	16 47
Philadelphia, Shiloh ch., for the Congo	15 00
Philadelphia, Germantown, 2d ch., for sal. S. R. Vinton	262 93
Philadelphia, Chestnut Hill ch.	36 80
Philadelphia, Dismond St. ch.	10 55
Philadelphia, S. Broad St. C. E., for Yachow	25 00
Philadelphia, S. Broad St. ch.	14 60
Philadelphia, S. Broad St. S. S.	8 39
Philadelphia, Chester Hope Band	3 00
Philadelphia, Grace ch.	162 82
Philadelphia, Second B. U., for Yachow	10 00
Philadelphia, Alpha ch.	10 00
Philadelphia, Wissahickon ch.	28 10
Philadelphia, Blockley ch.	37 39
Philadelphia, Roxborough S. S.	41 90
Philadelphia, Roxborough, S. S., Class A., t. s. n. p., c. L. W. Cronkhite	77 56
Philadelphia, Blockley C. E., for Yachow	12 00
Philadelphia, Tioga Temple ch.	3 00
Philadelphia, Calvary B. U., for Yachow	25 00
Philadelphia, New Tabernacle ch.	84 25
Philadelphia, H. C. F. of wh. $2 is for Kiating	3 00
Philadelphia, Mrs. H. N. McKinney, for West China Mission	20 00
Philadelphia, Dr. T. A. Gill	5 00
Philadelphia, Robert H. Crozer	2 500 00
Philadelphia, Mrs. S. A. Trevor, in memory of Dr. M. R. Trevor, $500 of wh. is for Rev. W. F. Thomas' sal. & wk.	1 000 00
Philadelphia, A. J. Campbell, for orphan, c. H. Huiszinga	15 00
Lower Dublin ch.	14 35
Upland ch.	50 26
Upland B. U., for Kiating	10 00
Upland S. S., Prim. dept., for Kurnool	50 00
Mahanoy City ch.	10 25
Mahanoy City B. U., for Ningpo	10 00
Girardville, Zion ch., for Kanigiri, c. G. H. Brock	28 00
A memorial	2 00
Ruff Creek, Bethlehem ch.	20 20
Mahanoy City, Welsh ch.	5 00
Wisconisco ch.	4 00
Shenandoah, Welsh ch.	15 00
Pittston, Welsh ch.	20 00
A. J. Still	2 00
Miss E. G. Clutton	10 00
Ridley Park ch.	27 17
Lower Merion ch., S. S. R.	$15 00
Philadelphia, 1st ch.	600 63
Manayunk, Mt. Vernon ch.	25 00
Philadelphia, Olivet ch.	20 00
Scranton, Green Ridge ch.	36 88
Altoona, Calvary ch.	3 00
New Bethlehem ch.	50 00
Uniontown, Great Bethel ch.	13 00
Muncy ch.	40 17
Erie, 1st ch.	51 80
Pittsburg, Shady Ave. ch.	78 00
Oakmont ch.	28 00
Reading, 1st ch.	85 75
Reading, 1st S. S.	6 20
Reading, Berean ch.	23 00
R. H. M. and wife	10 00

VIRGINIA, $15 00

Hampton, Mrs. E. O. Stevens	$10 00
Richmond, Laura F. Parker	5 00

WEST VIRGINIA, $215 77

Broad Run ch.	$4 00
Center Branch ch.	6 05
Mt. Olive ch.	10 00
Logan ch.	4 00
Huntington, L. C. & wife	100 00
North Fork ch.	6 00
Salem ch.	12 50
Olive Branch ch.	10 00
Raven Rock, Walnut Hills ch.	1 01
Breckenridge ch.	11 00
Fairmont, 1st ch.	51 21

DELAWARE, $277 04

Wilmington, 2d ch.	$225 00
Wilmington, 2d C. E.	5 00
Wilmington, Bethany ch.	47 04

DISTRICT OF COLUMBIA, $992 34

Washington, Brookland B. U.	$25 00
Washington, Calvary ch., W. S. Shallenburger	20 00
Washington, Calvary S. S.	135 00
Washington, Grace ch.	70 00
Washington, Metropolitan ch.	26 72
Washington, Centennial S. S.	10 00
Brookland ch.	9 97
Temple ch.	41 00
Washington, 1st ch., t. s. A. C. Darrow	37 10
Washington, 1st S. S., t. s. A. C. Darrow	25 00
Washington, Calvary ch.	250 00
Washington, Temple C. E., for Loikaw	46 80
East Washington Heights ch.	30 00
Washington, Kendall ch.	40 75
Washington, Calvary ch.	250 00
	$1 017 34
Less amount refunded Washington, 2d S. S.	25 00

NORTH CAROLINA, $

Jonesboro, A. P. Thomas, for famine relief, Japan	

SOUTH CAROLINA, $

Allendale S. S., for famine relief, Japan	
Beaufort, F. A. Shepardson	

GEORGIA, $10 0

Atlanta, Mrs. Tom Northen, for furnishing new hospital, c. Dr. East	

ALABAMA, $6 1

Silverhill, Sw. ch.	

TENNESSEE, $12

Nashville, Miss Alice M. Robert	

TEXAS, $11 00

La Porte, Uriah McKay, for famine relief, Japan	
Dallas, C. C. Newton	

INDIAN TERRITORY,

Ardmore ch.	
Muskogee ch.	
Wewoka ch.	
Bacone Indian University	
Wagoner ch.	
Atoka ch.	
Atoka, L. J. Dyke	
Durant ch.	
Fort Gibson ch.	
Webber's Falls ch.	
Roff ch.	
Okmulgee ch.	
Henryetta ch.	

OKLAHOMA, $129

Anadarko, Mr. & Mrs. Wilkin	
Arnett, Mrs. Harriet Jenkins	
Martha ch.	
Davidson ch.	
Billings ch.	
Blackwell, G. A. Creekmore	
Tecumseh ch.	
Bitter Creek ch.	
El Dorado ch.	
Maud ch.	
Moore ch.	
Wellston ch.	
Shawnee ch.	
Mt. Zion ch.	
Headrick ch.	
Bridgeport ch.	
Reed ch.	

WISCONSIN, $1 701

Whitehall, Mr. & Mrs. N. L. Sweet	
Stebs, Mrs. Anna O. Olson, for India	
Stebs, Mrs. Anna O. Olsen, for China	
Stebs, Ole Olsen, for India	
Amherst, Louis Skoglund	
Commonwealth, Aug. Fernquist	
Stebs, Hanna Larson, for India	
Wausaw, Aug. Rehustrom	
Stebs, Ole Olson	

). E., for	$25 00
L. Miller.	2 50
.....	31 18
alls ch...	9 57
.....	88 93
ch.....	157 00
. ch.....	217 97
abernacle	135 71
abernacle odili sta.	25 00
h.....	110 49
ch.....	11 15
t ch.....	310 37
t S. S...	3 23
.....	10 00
.....	53 00
.....	5 02
h.....	5 30
eo. Mull-	2 00
ch.....	5 00
.....	13 40
.....	5 93
.....	4 45
.....	33 12
). U., to share in	9 25
S.....	5 71
.....	6 25
Vash. ch.	4 00
. B. A...	200 00
mon ch..	7 10
.....	7 88
n.....	10 00
.....	5 00
v e ch., l, for or- . Freder-	10 00
.....	10 00
).....	5 00
m. ch...	6 35
.....	10 00
. & Mrs. m.....	25 00
.....	32 00
t ch.....	13 50
.....	38 52
.....	11 00
.....	6 50
.....	2 02

AN, $2 920 60

U., for teke sta.	$15 00
. Votey, relief, ...	1 00
id River	6 73
on Ave.	114 00
on Ave. wk. at W. T.	25 00
Ave. ch.	102 00
d w a r d	600 00
rs. M. R. t. s. l, c. H.	7 50
Portage	39 50
Samuel	10 00
st B. U., nakonda nd t h e aru".....	14 00
Bentley	26 00
Norming-	15 00
owell...	10 00
S. Haven, 1st Jr. Soc., for Bibles and tracts for Japanese, c. G. A. Hughes.....	$2 00
Fowlerville, Carey Centennial ch.....	5 90
Fowlerville, C a r e y Centennial S. S.....	4 50
Muskegon Sewing Soc.	10 00
Rives Junction, 1st ch.	13 40
Jackson, Ganson St. B. U., for Impur sta., c. W. F. Dowd	25 00
Jackson, Walter E. Luts.....	1 50
Benton Harbor, 1st ch.	3 00
Bay City, Broadway ch.....	12 00
Paw Paw, 1st ch.....	18 75
Prescott, Judson ch. .	4 35
Killmaster ch.....	2 55
Lincoln ch.....	3 09
Onaway ch.....	4 00
Detroit, Berean B. U., for Tokyo sta.....	12 50
Detroit, Gratoit Ave. ch.....	13 22
Detroit, Gratoit Ave. S. S..	1 00
Detroit, Gratoit Ave. B. U.....	1 27
Detroit, 18th St. ch...	20 00
Detroit, North ch....	25 20
Detroit, Scotten Ave. ch.....	6 95
Flint, 1st ch.....	64 83
La Peer ch...	30 98
Englishville ch., Mrs. A. E. Walker.....	2 00
Grand Rapids, Scribner St. ch.....	15 00
Belding S. S., Spear Bible class, f o r Ikoko.....	28 00
Alpine & Walker ch...	2 65
Traverse City ch.....	35 00
Kingsley ch...	8 75
Kinderhook ch.....	6 50
Coldwater ch.....	18 15
Brown City ch.... ...	3 00
Crosswell ch.....	6 00
Albion ch.....	56 90
Onondaga ch.....	1 25
Rivers Junction B. U., for wk., c. A. J. Weeks.....	2 00
Norvell ch.....	4 10
South Haven, Edna M. Cook, for share in Kengtung, c. H. C. Gibbens.....	10 00
Battle Creek, D. W. Cronkhite.....	12 50
Plainwell ch.....	165 00
Battle Creek, 1st ch...	77 54
Allegan ch.....	13 70
Allegan B. U.....	1 00
Allegan S. S.....	1 00
Kalamazoo, 1st ch....	251 50
Hudson ch.....	5 31
Hudson S. S.....	3 69
Clinton ch.....	10 30
Weston ch.....	5 00
Adrian, 1st ch.....	71 86
Iron Mountain ch.....	4 22
Iron Mountain S. S...	78
Calumet ch.....	100 00
Cadillac ch....	18 00
Cadillac S. S.....	3 90
Evart ch., for wk. in Phil. Ids., c. A. A. Forshee.....	11 70
Evart B. U., for do....	5 00
Three Oaks ch.....	8 25
New Buffalo ch.....	7 05
Galien ch.....	3 50
Bay City, 1st ch.....	104 30
Bay City, 1st S. S....	10 00
Saginaw, 1st ch.....	55 78
Midland ch.....	20 00
Saginaw, Michigan Ave. ch.....	$110 50
Sturgis B. U.....	5 60
Ovid ch.....	11 57
Owosso ch.....	15 00
Lansing ch.....	90 15
Manistee, Sw. Y. P...	10 00
Ishpeming, Sw. ch....	40 00
Manistique, Sw. ch....	15 00
Walled Lake ch.....	39 00
Parshallville ch.....	5 00
Parshallville S. S.....	1 40
Highland ch.....	7 05
Highland S. S.....	2 50
Highland B. U.....	2 00
Plymouth ch..... ..	10 58
Plymouth S. S.....	4 80
Plymouth B. U.....	2 35
Milford ch.....	5 00
Howell ch.....	16 00
Saline ch.....	6 50
Chelsea ch.....	9 25
Ypsilanti ch.....	57 25
Muskegon Heights ch.	5 00
Hesperia ch.....	3 10
Muskegon, 1st ch....	4 10

ILLINOIS, $6 816 63

Yorkville ch.....	$4 40
Cameron Chapel S. S., Prim. dept.....	1 50
Normal, Mrs. R. A. Scott.....	1 00
Alton, a friend.....	5 00
Chicago, Eri B. Hulbert.....	10 00
C h i c a g o , J. P. Webster.....	5 00
Chicago, a friend.....	225 00
Chicago, a friend.....	450 88
Chicago, Fourth ch., J. A. Reichelt.....	25 00
Chicago, Immanuel ch., branch No. 3 C. E., t. s. n. student, c. H. E. Dudley, special.....	4 00
Chicago, Mrs. J. S. Griffith.....	15 00
Chicago, L. T. Regan.	25 00
Warrensville ch., Lydia M. Mallory.....	5 00
Evanston, 1st ch.....	339 99
Oak Park, Chas. L. Rundell.....	5 00
Joliet, Cora Gaskill...	3 00
Belleville ch.....	44 87
Alton, State St. S. S..	7 70
Alton, 1st S. S.....	17 61
Alton, 1st ch.....	115 50
Samonank ch.....	9 25
Wilton Centre ch.....	5 00
Sandwich ch.....	12 30
Aurora, Marion St. ch.	20 00
Kaneville ch.....	7 50
Marley ch.....	30 00
Joliet, 1st ch.....	72 10
Joliet, 1st B. U.....	2 80
Morris B. U.....	3 00
Aurora, 1st ch.....	86 91
Plainfield, 1st ch.....	12 00
Big Rock ch.....	40 90
Normal ch.....	1 50
Pekin, 1st ch.....	21 90
Pekin, 1st S. S.....	2 00
Pekin, 1st B. U.....	1 10
Bloomington, 1st B. U.	30 76
Minonk ch., Mrs. R. Wallace.....	10 00
Hudson ch.....	16 00
Atlanta ch., E. J. Thomas.....	5 00
Champaign S. S.....	6 00
Pierson ch.....	10 25
Charleston, Rev. J. H. Davis...	5 00
Urbana, 1st ch.....	76 50
Paris, 1st ch..... ..	32 86
Paris, 1st S S.....	5 00

Harmony ch..... $2 25
Kane ch..... 5 75
Franklin, W. P. Hart, t. s. n. p. Machavapa Subbiah..... 25 00
S. Chicago ch..... 11 76
Chicago, Messiah ch... 34 70
Chicago, Mem'l ch..... 190 00
Woodstock ch..... 19 50
Woodstock S. S..... 4 66
Woodstock ch., J. F. Eaker..... 5 00
Woodstock ch., Josephine E. Soudericker 6 00
Clyde ch..... 8 32
Chicago, Humboldt Park ch..... 39 30
Chicago, Humboldt Park S. S..... 10 00
Chicago, Western Ave. ch..... 66 67
Chicago, Western Ave. ch., R. E. Manning 50 00
Morgan Park ch. . . 140 00
Morgan Park, Geo. A. Cressey..... 10 00
Elgin, Immanuel ch... 22 88
Elgin, Immanuel S. S. 3 00
Elgin, 1st ch..... 176 89
Chicago, Windsor Park S. S..... 2 50
Chicago, Millard Ave. ch..... 20 00
Chicago, Centennial ch..... 55 73
Chicago, Pilgrim Temple ch..... 89 41
Chicago, Covenant ch., of wh. $5 is to const. Mrs. C. E. Dracass H. L. M..... 71 50
Chicago, a friend..... 20 00
Chicago, Oak Park ch. 241 20
Chicago, Western Ave. ch., Mr. & Mrs. E. A. Fox..... 10 00
Highland Park ch..... 11 10
Highland Park B. U., t. s. n. p. Carvoori Yellamundi..... 7 00
Highland, Maplewood ch..... 25 00
Highland, Maplewood S. S., for educational work, c. C. B. Antisdel..... 25 00
Wheaton ch..... 69 50
Chicago, Immanuel ch. 114 22
Chicago, Immanuel ch., O. S. Lyford.. 15 00
Chicago, Immanuel S. S..... 66 17
Chicago, Immanuel S. S., John Nuveen, Supt..... 25 00
Chicago, Immanuel S. S., L. L. Henry, Asst. Supt..... 5 00
Chicago, Immanuel S. S., Mrs. J. J. Crouse..... 10 00
Chicago, Immanuel S. S., Bond Bible class..... 1 48
Chicago, Galilee ch., for Impur sta..... 16 80
Chicago, 1st ch..... 68 50
Chicago, 1st ch., Mrs. S. S. Haigh..... 15 00
Chicago, Mrs. C. R. Sands..... 50 00
Chicago, Normal Park ch..... 35 00
Austin, 1st ch..... 100 15
Austin, 1st B. U., for Yachow sta..... 10 00
Austin, 1st S. S..... 100 00
Hebron ch..... 15 25
Chicago, Tabernacle ch..... 62 73
Evanston ch..... $265 00
La Grange ch..... 83 00
La Grange S. S..... 12 00
Hyde Park ch..... 211 58
Chicago, Lexington Ave. ch..... 40 00
Chicago, 2d ch..... 103 15
Chicago, Rodgers Park ch..... 68 60
Chicago, Auburn Park ch..... 3 20
Chicago, Bethany ch.. 42 75
Berwyn, 1st ch..... 50 00
Chicago, Mrs. Galusha Anderson, in memory of "Aunt" Lizzie Aiken..... 100 00
Morrison ch..... 19 25
Morrison S. S..... 1 35
Morrison B. U..... 5 00
Freeport B. U..... 2 72
Carmi ch., for wk. in Phil. Ids..... 12 50
Ewing ch..... 16 00
Grant Park ch..... 11 92
Hoopeston ch..... 22 80
Kankakee B. U..... 14 00
Shiloh ch..... 2 60
Iola ch..... 1 00
Carbondale, 1st ch.... 38 35
Galesburg, 1st ch..... 62 10
Monmouth, 1st ch..... 15 50
Mt. Vernon ch., for Bible woman, c. Mrs. J. McGuire..... 63 00
Paw Paw ch..... 33 00
Marseilles S. S., for Ongole student..... 6 25
Mendota ch..... 14 75
Ottawa, Mrs. M. Merrifield..... 250 00
Streator B. U..... 5 00
Amboy B. U..... 14 25
Amboy S. S..... 1 00
Ottawa, 1st ch..... 30 00
Rockford, State St. ch. 150 07
Rockford, State St. S. S..... 7 74
Rockford, State St. C. E..... 7 00
Sycamore ch..... 21 40
Rochelle ch..... 3 00
Belvidere, 1st ch..... 36 80
Belvidere, South ch... 15 97
Belvidere, South S. S.. 26 57
Marengo ch..... 100 01
Marengo S. S..... 30 51
Roseville S. S., for Utloori Ramiah..... 12 50
Jacksonville, D. D. Holmes..... 9 00
Springfield, S. 7th St. ch..... 13 40
Englewood, Sw. ch.... 50 00
Chicago, 1st Sw. ch., John Berg, for Phillip, Assam..... 3 00
Princeton, Sw. ch..... 1 00
Chicago, Elim Sw. ch. 26 00
Chicago, Elim Sw. S. S. 4 43
Chicago, 1st Sw. ch... 65 42
Chicago, 1st Sw. Miss. Circle, t. s. n. p. in Telugus..... 100 00
Chicago, 1st Sw. ch., Miss. Circle, t. s. n. p. Levia, c. O. L. Swanson..... 36 00
Chicago, 1st Sw. ch., Mission Circle, for Bible woman, India 35 00
Chicago, 1st Sw. ch., Christine Hallgren, t. s. n. p. Baka, c. O. L. Swanson..... 20 00
Chicago, 1st Sw. S. S.. 12 00
Berwyn, Sw. ch., t. s. n. p., c. O. L. Swanson..... 18 00
Berwyn,. Sw. ch., for Haka sta.. c. Dr. East.....
Berwyn, Sw. ch., for wk., c. Ola Hanson.
Berwyn, Sw. Y. P....
Berwyn, Sw. ch., for wk., c. O. L. Swanson.....
Evanston, Sw. ch.....
Moline, Sw. Y. P., for wk., c. O. L. Swanson.....
Moline, Sw. Ladies' Aid, c. O. L. Swanson.....
Moline, Sw. Alpha Soc., for wk., c. O. L. Swanson.....
Lake View Sw. Y. P., t. s. n. p., c. O. L. Swanson.....
Salem, Sw. ch.....
Chicago, 3d Sw. ch....
Rockford, Sw. ch., Ladies' Aid.....
Rockford, Sw. S. S...

INDIANA, $1 846 7

Indianapolis, H. M. Day.....
Indianapolis, Margaret M. Day.....
Indianapolis, F. J. McCarty.....
Indianapolis, 1st ch., Robert J. Hamilton
Indianapolis, 1st B. U., for Podili.....
Valparaiso, Elizabeth M. Greyson.....
Franklin, Frances M. Dean.....
Owensburg ch.....
Indianapolis, College Ave. ch.....
Indianapolis, 31st St. ch.....
Indianapolis, 1st ch...
Indianapolis, 1st S. S.
Elizabeth ch.....
New Hope ch.....
Good Hope ch.....
Fairbanks ch.....
Marshall ch.....
Brown's Valley ch.....
Dana, J. H. Rusmisel.
Tennessee Valley ch..
New Market ch.....
Providence ch.....
Pleasant View ch.....
Anderson ch.....
Mt. Zion ch.....
Young Americs S. S..
Whitestown ch.....
Kokoma, 1st ch.....
Michigantown, C. A. Marshall, to apply on H. L. M.....
Frankfort ch.....
Sharon ch.....
Sharon S. S.....
Bunker Hill ch.....
Galveston ch.....
Bethlehem ch.....
Niconza ch.....
Mentone ch.....
Metea ch.....
Logansport, 2d ch.....
Royal Center ch.....
Royal Center S. S.....
Wolcott ch.....
Sitka ch.....
Goodland ch.....
Monon ch.....
Chalmers ch.....
Pleasant Lake ch.....
Valparaiso ch.....
Valparaiso, Mrs. Catherine Wilson.....

h..... $10 25
h..... 53 00
ch..... 93 61
, 1st ch... 65 00
h..... 28 00
. S..... 5 00
..... 6 10
ch..... 29 30
st ch., for
Secundera-
H. Lever-
..... 77 95
1st B. U.,
..... 3 80
st Jr. B. U.,
..... 2 50
1st S. S.,
em'l, for
Secundera-
H. Lever-
..... 31 25
..... 25 00
lle ch.... 22 45
..... 3 00
ester ch... 10 50
h..... 5 60

Correction

n reported
January
as from
., $44 60"
ive been
, 1st ch.,

IIO, $7 718 20

h..... $21 00
J. E.
..... 10 00
W. H.
..... 100 00
Baptist
Woman's
on, for wk.
Dudley &
renport... 6 66
ethany
dept..... 4 15
nden Ave.
M. Circle,
Congo... 50 00
W. B. F.
for wk. on
..... 55 55
illiams St.
..... 10 87
P. Beaver. 2 000 00
Denison
y, class of
nen, for
sta., c.
ung..... 12 00
, C. A.
..... 1 00
e, Jos. N.
..... 1 00
land Ave.
..... 25 00
. B. U., for
pan..... 1 00
Euclid Ave.
Tura..... 240 00
1st ch., C.
tt..... 300 00
Kime.... 12 00
ch..... 49 50
..... 20 40
1st Y. P.,
lor..... 25 00
Miss Lillian
..... 5 00
S. S..... 28 82
Welsh Hills
le..... 6 00
a ch..... 3 00
S. S..... 10 00
ch..... 16 78

Jefferson, B. J. Loomis $25 00
Jefferson, 1st ch..... 22 00
Kingsville ch. & S. S.. 20 67
Madison ch..... 20 04
Perry ch..... 9 00
Blanchard ch..... 2 00
Forest ch..... 2 25
Forest S. S..... 84
Harrison ch..... 4 00
Haviland ch..... 20 00
Kenton, 1st ch..... 30 00
Lima, 1st ch..... 18 40
Lima, 1st S. S..... 5 00
Lima, Mrs. Crippen... 1 00
Mercer S. S..... 4 00
McDonald, Mrs. Hanenkrat..... 1 50
Pleasant View ch..... 6 40
Riley Creek ch..... 40 00
Riley Creek S. S..... 2 00
Waynesfield ch..... 4 40
Ch. in Cambridge..... 17 10
Salem ch..... 29 71
Salem S. S..... 5 25
Barberton ch..... 1 05
Barberton S. S..... 3 50
Cleveland, Euclid Ave. ch..... 60 00
Cleveland, 1st ch..... 318 58
Cleveland, Immanuel ch..... 3 44
Cleveland, Willson Ave. ch., of wh. $25 is for new church edifice in Tokyo..... 188 46
Cleveland, Trinity ch. 53 10
Cleveland, E. Cleveland ch..... 228 96
Cleveland, Glenville ch..... 119 00
Cleveland, Glenville S. S..... 6 00
Medina ch..... 12 00
Seville ch..... 15 00
Lindale ch..... 4 00
Columbus, Mem'l ch.. 2 75
Granville, 1st ch... 64 53
Granville, 1st B. U.... 5 00
Granville, a friend... 2 00
Granville, Mrs. Anna Herrick, for new church edifice in Tokyo..... 4 00
Granville, Henry Topping & wife..... 130 00
Granville, Denison Y. M. C. A., t. s. S. W. Stenger..... 143 54
Dresden, Rev. & Mrs. B. L. Neff..... 10 00
Bellefontaine, 1st ch.. 17 57
Dayton, Central ch.... 427 25
Dayton, 1st ch..... 602 70
Dayton, Linden Ave. ch., Haynes St. Mission Circle..... 10 00
Dayton, Third St. ch. 10 00
Greenville ch..... 31 25
Greenville S. S..... 2 09
Piqua, Calvary ch.... 26 50
Piqua, 1st ch..... 15 40
Springfield, 1st ch..... 49 42
Troy, 1st ch..... 83 35
Clyde, 1st ch..... 4 00
Norwalk, 1st B. U.... 19 67
Sandusky, 1st ch..... 5 00
Sandusky, E. G. Stanley..... 5 00
Elyria, 1st ch..... 207 15
Elyria, 1st S. S..... 6 00
Litchfield ch..... 1 00
Litchfield S. S..... 1 00
Oberlin, 1st ch..... 60 30
Oberlin, 1st S. S..... 6 44
Oberlin, 1st B. U..... 6 00
La Grange ch..... 5 00
Lorain Asso., two friends, for new church edifice at Tokyo..... 3 00

Bethel ch..... $3 00
De Graff ch..... 7 75
Lena ch..... 5 70
Marietta, 1st ch..... 100 00
Marietta, 1st S. S..... 5 00
New Matamaros ch... 12 00
Newport ch..... 6 65
Cincinnati, 1st ch., for new church edifice, Tokyo..... 50 00
Cincinnati, Hyde Park ch..... 3 70
Cincinnati, Lincoln Park ch..... 5 00
Cincinnati, Ninth St. ch..... 97 18
Cincinnati, Walnut Hills ch..... 172 28
Cincinnati, Westwood ch..... 7 30
Cincinnati, Mt. Auburn ch..... 10 00
Lebanon, East S. S.. 14 58
Lockland ch..... 4 00
Wyoming ch., $100 of wh. is to const. Mr. & Mrs. Chas. H. Smith H. L. M..... 189 45
Ironton, 1st ch..... 123 90
Ironton, 1st S. S..... 25 00
Ironton, Lorain St. ch. 7 00
Newark, Fifth St. ch.. 26 28
Licking ch..... 4 06
Licking S. S..... 80
Stryker, 1st ch..... 10 00
Toledo, Ashland Ave. ch..... 124 47
Toledo, 1st ch..... 78 50
Toledo, 2d ch..... 29 12
Hubbard, 1st ch. & S. S..... 19 52
Alliance ch. & S. S... 10 69
Canton, 1st ch..... 141 83
Salem, 1st S. S..... 1 30
Sherman ch..... 5 40
Zanesville, Market St. ch..... 52 75
E. Liverpool, Rev. & Mrs. H. H. Bawden, thank offering, to const. Charles Bawden an H. L. M. 50 00
Martins Ferry ch..... 9 00
Mt. Moriah S. S..... 2 70
Dayton, Central ch... 17 00

MINNESOTA, $4 096 33

Spring Valley, R. L. Palmeston..... $5 00
Minneapolis, Mrs. W. H. Dunwoody..... 100 00
Minneapolis, L. A. Carr..... 1 00
Kandiyohi, John Gabrielson..... 8 00
Millehaschoke, And. O. Peterson..... 5 00
Hallock, Mrs. M. Olsson..... 1 00
Pillager, Axel & Anna Peterson..... 4 00
Orleans, R. Hugg..... 5 00
Willmar, N. L. Winblad, for the needy in Japan..... 25 09
Good Thunder, W. W. Garvin..... 10 00
St. James ch..... 3 50
Sleepy Eye ch..... 5 00
Bricelyn ch..... 8 37
Worthington Am. ch. 17 25
Lake Crystal ch..... 26 75
Adrian ch..... 2 00
Mankato, Am. ch..... 25 60
Garden City ch..... 11 50
Windom ch..... 11 25
Brainerd, Am. ch..... 13 75
Little Falls ch..... 25 10

Hubbard ch..... $2 00
Parker's Prairie ch.... 18 85
Breckenridge ch..... 8 35
Breckenridge C. E.... 3 28
Breckenridge, Jr., C. E. 85
Cokato ch..... 30 00
Worthington, Sw. B.U. 20 00
Fergus Falls ch..... 20 00
Rush Lake ch..... 5 00
Isanti North ch..... 10 00
Cambridge Soc., for share, c. E. Lund, Phil. Ids..... 25 00
Oscar, Mrs. Heyseth.. 2 50
Oscar, Adolph Swenson..... 10 00
Oscar, Oscar Carlson. 2 50
Isanti, "Hope," t. s. n. p., c. Ola Hanson, special..... 80 00
St. Paul, 1st Sw. Birthday Soc., for share in Phil..... 20 00
Fergus Falls Y. P..... 6 35
Aitkin ch..... 4 35
Morris ch..... 16 30
Winnebago Valley ch. 20 00
Evansville, Lars Wickstrom, for Phil. Ids..... 5 00
Holmes City Soc..... 2 00
Harris ch..... 4 53
St. Anthony Park Bethany ch., J A. Dahlstrom 5 00
Isanti, South ch..... 14 00
Minneapolis, Elim Willing Workers... 25 00
Leenthrop ch..... 58 65
Lake Elizabeth ch.... 15 25
White Rock, Monson. 2 50
White Rock, Mrs. Wistrom..... 2 50
J. McIntosh..... 6 00
Grove City ch..... 42 00
St. Cloud, Sw. ch., for share, c. O. L. Swanson, Assam, and c. S. E. Samuelson, Loikaw..... 50 00
Duluth, 1st Sw. ch., C. Bergquist..... 5 00
Scandia ch..... 13 00
Minneapolis, Bethel S. S..... 5 98
Eveleth, a friend..... 50 00
Leenthrop Soc..... 10 00
Fish Lake ch..... 60 00
Feeley ch..... 2 00
Deerwood ch., Kittson Co..... 2 50
Minneapolis, 1st Sw. ch..... 205 74
Stanchfield Soc..... 5 00
Robbinsdale, A. J. Youngberg..... 100 00
Rush Point ch..... 1 00
Duluth, 1st Sw. Soc... 9 50
Houston ch..... 7 00
Dalbo ch..... 1 50
Worthington, Sw. ch. 75 75
Evansville, Aug. Bjorklund..... 15 00
W. Duluth, Sw. ch... 10 00
Brunswick ch..... 6 00
Alma ch..... 5 20
Lincoln ch..... 20 00
St. Paul, 1st Sw. ch... 59 60
Rush City ch..... 3 00
Red Wing ch..... 6 55
Brooklyn Center ch... 7 00
Loyalty ch..... 17 35
Olivet ch..... 74 02
Richfield ch..... 16 00
Ogilvie ch..... 1 50
Northfield ch..... 39 00
Minneapolis, 4th ch., Boston W. Smith... 25 00
Minneapolis, Tabernacle ch..... 38 35
Minneapolis, Tabernacle S. S..... $5 00
Faribault ch..... 15 50
Minneapolis, Trinity ch..... 377 83
Minneapolis, 4th ch... 82 19
Anoka ch..... 27 55
Minneapolis, 1st S. S., for Rungiah, Madras 200 00
Minneapolis, 1st ch.... 650 00
Minneapolis, Calvary ch..... 33 39
Minneapolis, Central ch..... 176 30
St. Paul, Philadelphian 3 75
Lake City, Am. ch... 24 15
St. Paul, Immanuel ch. 8 00
St. Paul, Burr St. ch.. 74 25
Stillwater Soc..... 5 00
St. Paul, 1st Am. ch.. 132 18
Hastings ch..... 5 24
St. Paul, Hebron ch... 7 00
Fowler ch., for Fredrickson's orphans.. 10 00
Westbrook ch..... 5 00
Lake Lillian ch..... 5 20
Cartwright ch., t. s. n. p., c. P. Frederickson, special.... 22 50
Minneapolis, Dan. ch.. 35 50
Waterville Y. P., for S. E. Moon..... 10 00
Austin ch..... 48 15
W. Concord ch..... 36 00
Cheney, Mr. & Mrs. L. Buck..... 10 00
Kenyon ch..... 5 00
Duluth, 1st ch..... 50 70
Byron ch..... 2 00
Kasson ch..... 12 35
Kasson S. S..... 1 57
Leroy ch..... 22 05
Leroy B. U..... 2 00
Winona ch..... 66 63
Lansing ch..... 10 00
Money Creek ch..... 18 00
Rochester ch..... 90 00
Bird Island ch..... 4 13
New Auburn ch..... 6 50
Fair Haven ch..... 5 00
Montevideo ch..... 38 35
Balaton ch..... 1 00
Granite Falls ch..... 2 00

IOWA, $1 908 71

Osage, Ella Benedict, for famine fund, Japan..... $5 00
Des Moines, Mrs. D. B. Edwards..... 1 00
Pella ch., t. s. H. F. Rudd..... 13 16
Orient, Mrs. B. M. Holmquist..... 2 50
Orchard, Mrs. H. Benson..... 1 25
Davenport, Helena Wickstrom..... 5 00
Cherokee, Chas. A. Cook..... 25 00
Blakesburg S. S..... 1 25
Des Moines, Mrs. Telander..... 4 00
Mt. Pleasant ch..... 18 00
Sperry, Pisgah ch..... 13 20
Sperry, Pisgah S. S... 1 23
Fairfield ch..... 12 10
Fairfield S. S..... 1 07
Forest City, Sw. Y. P. 10 00
Forest City, P. Anderson, for wk. in Spain 3 00
Forest City, P. Anderson, for E. Lund... 3 25
Forest City, Sw. ch.... 41 20
Forest City, John Johnson..... 5 00
Des Moines, Sw. ch... 10 00
Camanche ch..... 31 75
Iowa City ch.....
Ainsworth ch.....
Washington, D. McMasters.....
New Haven ch.....
W. Chester ch.....
Washington ch.....
Bonaparte ch.....
Bonaparte S. S.....
Farmington ch.....
Ft. Madison ch.....
Keokuk, 1st ch.....
Hudson ch.....
Hampton ch., to const. Henry F. Froning & A. D. St. Clair H. L. M.....
Nora Springs Miss. Circle.....
Plainfield ch.....
Sigourney ch.....
S. English ch.....
Hedrick ch.....
Ollie ch.....
What Cheer ch.....
What Cheer S. S.....
Highland ch.....
Fremont ch.....
Sioux City, 1st ch.....
Des Moines, H. Williams.....
Cedar Falls, Dan. B. U.
Missouri Valley, Nels Peterson.....
Gilmore, Dan. ch.....
Oakfield, Dan. ch., for "Mansangas".....
Newell ch.....
Pine Creek ch.....
Council Bluffs, Dan. Lad. Aid Soc.....
Cuppy's Grove ch.....
Brayton, N. P. Jensen, for orphans, c. P. Frederickson
Dubuque ch.....
Dubuque S. S.....
Cresco ch.....
Cresco S. S.....
Ottumwa, 1st ch., Mrs. C. W. Miller, for A. L. Bain.....
Alta, Dorrinda S. Fox
Tabor, Bessie Glynn..
Silver City, Jr. Union, for wk. in Japan...
Council Bluffs, 1st B. U., for Suifu....
Forest City, Peter Isaacson.....
Forest City, Emil Hanson.....
Des Moines, Sw. Y. P..
Hawarden ch.....
Camp Creek ch.....
Creston ch.....
Prescott, E. Homan..
Corning B. U.....
Beacon Jr. Union.....
S. Ottumwa ch.....
S. Ottumwa S. S.....
Ottumwa, 1st ch.....
Lovilia S. S.....
Gilmore, Dan. S. S....
Cedar Falls, Dan. ch..
Cedar Falls, Dan. S. S., for P. Frederickson.
Council Bluffs, Dan. ch.
Council Bluffs, Dan. B. U.....
Brighton S. S.....
Washington B. U., for H. F. Rudd.....
Keota ch.....
Jordan's Grove B. U., for Phil. Ids.....
Villisca S. S.....
Harrisburg ch.....
Farmington S. S.....
Kelley S. S.....

ey ch....	$1 80
.....	3 00
.....	3 58
.....	1 00
h.....	63 00
.....	129 98
S.....	15 02
.....	1 08
st ch....	44 75
alnut St.	
.....	25 00
.....	2 00
.....	33
.....	35
rmstrong	2 00
.....	1 00
.....	1 00
st ch.....	32 50
st B. U.	3 00
st S. S...	3 35
Forest	
.....	1 05
Forest	
U., for	
a.....	30 00
er S. S...	3 00
Randolph	
.....	40 00
D. G.	
.....	2 50
Calvary	
.....	60 20
l. S., for	
Phil. Ids.	5 00
l. U., for	
.....	5 00
.....	5 20
.....	22 60
J.....	5 00
l.....	2 50
.....	7 00
l.....	1 45
3.....	1 50
; ch.....	160 14
1st ch....	1 00
.....	1 30
U., for	
sta.....	25 25
y S. S....	2 50
. S.....	89
.....	2 50
Williams	1 00
y, E. E.	
.....	50 00
Olive	
or Banza	
.....	2 00
Forest	
., Mission	
ss, for	
W. Briggs	12 50
1st B. U.,	
on.....	17 73
Forest	
.....	21 42
Gertrude	
ms, for	
Thomson,	
.....	2 00
.....	2 60
l.....	1 00
er ch.....	2 11
Walnut	
.....	6 26
Walnut	
.....	4 20
.....	1 50
S.....	1 00
er S. S...	3 46
.....	4 00
.....	20 00
. ch.....	20 80

URI, $1 203 34

a friend..	$10 00
Mrs. C. A.	
.....	2 50
C. A.	
.....	2 00
Verona, J. P. Anderson	$10 00
Board of Home & Foreign Missions.....	813 84
Hannibal, Fifth St. B. U., for Capis....	15 00
Marceline, Mrs. Frances Allen.....	50 00
St. Louis, 2d ch., F. H. Ludington.....	200 00
St. Louis, 2d ch., Joseph D. Bascom..	100 00

NORTH DAKOTA, $119 05

Malcomb, Amanda Nelson.....	$5 00
Bismarck ch.....	5 00
Fargo, M. Cooley.....	10 00
Fairmont ch.....	7 35
Donny Brook ch.....	4 00
Cooperstown, Mrs. O. J. Stokke, for wk., c. P. Frederickson....	5 00
Cooperstown, Mrs. T. Theirne, for do.....	3 00
Hamilton ch.....	15 00
Minot ch.....	7 00
Rolla ch.....	5 00
Cavalier ch.....	15 25
Bathgate ch.....	9 00
Stillwell ch.....	8 00
Langdon ch.....	20 45

SOUTH DAKOTA, $472 51

Brookings, Mrs. George Morehouse..	$10 00
Huron ch., Mrs. S. H. Moore.....	1 00
Kennedy, P. Hanson.	10 00
Castlewood, Mrs. Christina Brevig....	3 50
Orleans, Olsen.....	10 00
Big Springs ch.....	20 61
Strandberg ch.....	28 25
Verdon, Spink Co., for P. Frederickson....	50 00
Brookings ch.....	75 00
Clark ch.....	3 00
Goodwin ch.....	6 00
Centerville Y. P.....	2 40
Vermilion ch	102 80
Armour ch.....	15 60
Canton ch.....	4 50
Canton S. S.....	3 35
Parker ch.....	8 31
Chamberlain, Hays...	25
Egan ch.....	3 00
Sioux Falls ch.....	31 49
Sioux Falls B. U.....	15 31
Sioux Falls S. S.....	4 44
Sioux Falls W. J. C. Soc.....	3 30
Dell Rapids ch.....	15 00
Baltic ch.....	1 25
Huron ch.....	21 05
Ipswich ch.....	9 50
Ipswich B. U.....	3 25
Aberdeen ch.....	10 35

NEBRASKA, $1 267 51

Alexandria ch. & S. S.	$11 76
N. Platte, W. J. Hunting, for famine relief, Japan, c. Wm. Axling.....	10 00
Gothenberg, Gustaf Carlson.....	10 00
Gothenburg, Mrs. P. Millman.....	5 00
Gothenburg, August A. Nelson.....	5 00
Valparaiso, L. E. Carlson.....	5 00
Holdrege, 1st ch.....	4 50
Wahoo, 1st B. U.....	11 10
Tekama, J. L. Sorensen, for orphans, c. P. Frederickson....	5 00
Tecumseh ch.....	$13 00
Auburn B. U.....	18 83
Auburn S. S., for sta. in Phil. Ids.....	18 82
Peru, Normal Bible class, for A. L. Bain	3 00
Bridgeport ch.....	5 80
Anoka ch.....	27 00
Springview ch.....	3 00
Omaha, Sw. Y. P., for native worker, Assam.....	25 00
Stromsburg Sw. ch....	55 00
Stromsburg Sw. ch., for sta. in Japan.....	50 00
Oakland, Chas. Smith	25 00
David City ch., for Wm. Axling.....	10 00
Cedar Rapids ch.....	8 14
Wayne ch., for Ningpo	50 00
Ponca ch.....	12 60
Burchard S. S.....	1 50
Plainview, Mrs. L. A. Dutcher.....	2 00
Emerson, Beacon ch..	2 50
Hoskins, Bethel ch...	4 00
Omaha Wom. Miss. Union.....	5 00
Blair ch.....	16 30
Blair B. U.....	6 25
Middle Branch ch.....	1 65
David City S. S.....	1 50
Fairbury ch.....	4 34
Shelton S. S.....	2 00
Juniata S. S.....	3 12
Dry Valley, Sw. ch...	5 00
E. Lincoln ch.....	20 10
Palestine ch.....	151 00
Palestine S. S.....	3 55
W. Hill Mission B. U..	43 00
Norfolk B. U.....	2 00
Carroll ch., for Morioka sta., c. Wm. Axling.....	20 00
Carroll S. S., for do....	5 00
Alliance ch.....	8 75
Alliance S. S.....	1 00
York B. U.....	1 10
Geneva S. S.....	70
Omaha, Calvary ch., I. W. Carpenter....	100 00
Omaha, Frank Carpenter.....	100 00
Omaha, N. B. Rairden	100 00
Omaha, 1st ch.....	88 40
Hastings ch.....	28 05
Hastings S. S.....	2 55
Hastings B. U.....	3 63
Hastings, Mission S. S.	1 09
Arnold ch.....	5 00
Tecumseh ch.....	5 00
Albion ch., $50 of wh. is to const. John Dudley Ryder H. L. M.....	120 23
Springview S. S.....	1 00
Tobias ch.....	8 65

KANSAS, $1 673 06

Clearwater, Marian Goodman, for famine relief, Japan..	$5 00
Osage City, John E. Hedberg, for Dr. East.....	5 00
Laurence, 1st C. E., for Suifu sta.....	25 00
Winfield, Wm. R. Lardner.....	75 00
Hutchinson, A. Umstott.....	5 00
Harmony ch.....	33 15
Marshall Centre ch....	28 50
Onaga ch.....	3 45
Onaga, May Jenison..	5 00
Bealtie ch.....	2 00
Washington ch.....	21 00
Victory ch.....	31 00

Peabody ch. for share in Tura	$6 75
Morgan ch.	2 00
Morgan W. C.	1 00
Florence ch.	5 00
Florence S. S.	1 50
Marion ch.	8 00
Salina ch.	5 00
McPherson ch.	63 00
McPherson S. S.	20 00
McPherson, Mrs. E. B. Fulton, in memory of Dr. John Fulton	10 00
Newton ch.	31 55
Eureka, W. R. McHill	50
Liberty ch.	1 90
Jewell, S. Coffman	5 00
Hoyt ch.	10 00
Wamego ch.	3 28
Lawrence, 1st ch.	90 06
Lawrence, 1st S. S.	6 00
N. Topeka ch.	14 50
N. Topeka S. S.	1 42
Ottawa, 1st ch.	200 95
Ottawa, 1st S. S.	10 00
N. Ottawa ch.	10 00
Aubrey ch.	6 50
Richmond ch.	5 50
Paola ch.	6 75
Armourdale ch.	7 00
Armourdale B. U.	1 00
Armourdale S. S.	3 00
Holton ch.	3 75
Holton S. S.	1 45
Argentine ch.	25 29
McLouth ch.	1 30
Atchison ch., to const. J. R. Comer H. L. M.	45 00
Atchison S. S., for do.	5 00
Kansas City, Edgerton Place ch.	45 46
Kansas City, Edgerton Place S. S.	2 76
Leavenworth ch.	27 38
Rosedale ch.	10 00
Colony ch.	1 00
Emporia, 1st ch.	60 00
Kingman ch.	5 47
Sabetha, Mrs. Brooks	3 00
Sabetha, Mrs. Black	2 00
Delaware ch.	5 35
Delaware, J. M. Boomer	5 00
Hiawatha, Jas. Craig & wife	5 00
Wetmore ch.	7 50
Wetmore S. S.	50
Colby ch., to const. Rev. H. H. Turner H. L. M.	27 50
Colby B. U., for do.	5 00
Long Island ch.	2 00
Sunnyside ch.	9 30
Dresden ch.	4 00
Norton ch.	15 00
Norton Y. P.	6 00
Norton S. S.	1 50
Clay Center ch.	30 00
Belleville ch.	30 15
Republic ch.	7 00
Lincoln ch.	7 00
Beloit	2 00
Simpson ch.	18 40
Ada ch.	31 00
Asherville ch.	35 00
Scottsville ch.	1 10
Abilene ch.	11 00
Greensburg ch.	9 15
Mt. Zion ch.	2 00
Mt. Zion, Master Miles Sloan	15
Pratt ch.	8 25
Cedarvale ch.	5 00
Parsons, 1st ch., for share in N. Lakhimpur, Assam	10 00
Galena, 6th St. ch.	20 00
Dodge City, R. E. McClanahan	20 00
Kansas City, Sw. Y. P., t. s. n. p. Ma Naw, c. O. Hanson	$12 50
Herndon, Sw. ch.	10 00
Topeka, Sw. ch.	14 00
West Union ch.	1 50
Hays ch.	8 50
Russell ch.	2 30
Turkville ch.	9 00
Stockton ch.	1 00
Codell ch.	90
Wakeeney ch.	7 00
Collyer ch.	1 00
Hill City ch.	19 52
Wichita, 1st ch.	110 00
Wichita, 1st ch., F. McCandless, t. s. n. P.	25 00
Winfield ch.	75 00
Winfield S. S.	4 12
Leon ch.	2 90
Arkansas City ch.	12 85

MONTANA, $292 32

Corvallis ch.	$3 15
Darby ch.	3 71
Stevensville ch.	17 00
Hamilton ch.	8 00
Missoula ch.	47 05
Great Falls, Sw. ch.	11 50
Butte ch.	67 36
Anaconda, Am. ch.	17 00
Helena ch.	13 50
Bozeman ch.	10 05
Hagerman ch.	54 00
Great Falls, Sw. Soc.	15 00
Billings ch.	25 00

WYOMING, $281 71

Sheridan S. S.	$11 75
Laramie ch.	14 25
Laramie B. U.	5 00
Beaver Creek ch.	10 71
Sheridan, A. B. McCoy & family	6 00
Cheyenne, 1st ch.	60 75
Gilletts ch.	5 00
Meeteetse ch.	3 00
Meeteetse S. S.	2 25
Evanston ch.	55 00
Sheridan, Bethany ch.	35 00
Sheridan, Miss Hattie McCoy	10 00

COLORADO, $1 643 62

Salida, 1st ch., for famine relief, Japan	$13 20
Kiowa, Henry Carlson	5 00
Hugo, F. D. Colson, for Eric Lund	5 00
Grand Junction ch.	57 60
Center, 1st ch.	21 85
Denver, Bethany ch.	20 00
Denver, Capitol Hill ch.	50 00
Fort Collins, Mulberry St. S. S., t. s. wk. at Banza Manteke	2 00
Delta ch.	26 10
Delta, A. H. Stockham	50 00
Palisade S. S., for Tura sta., c. Wm. Dring	9 71
Colorado Springs, 1st ch.	107 55
Colorado Springs, 1st B. U., for Ma Thein Kin, c. C. L. Davenport	20 00
Colorado Springs, Tabernacle ch.	15 55
Colorado Springs, Mt. Olive ch.	7 60
Colorado Springs, Mt. Olive S. S.	3 00
Colorado City ch.	
Leadville ch.	
Leadville B. U.	
Leadville S. S.	
Leadville W. C.	
Fountain ch.	
Cripple Creek ch.	
Denver, Judson Mem'l ch.	
Denver, Broadway ch.	
Denver, Bethel ch.	
Denver, 1st ch.	
Fort Collins ch.	
Fort Collins S. S.	
Longmont ch.	
Saguache ch.	
Alamosa ch.	
Monte Vista ch.	
Monte Viste B. U.	
Monte Vista S. S.	
Pueblo, Lake Ave. ch.	
Pueblo, 1st ch.	
Pueblo, 1st Y. P., t. share in Loikaw, Burma	
Pueblo, 1st S. S.	
Fowler ch.	
Canon City, 1st ch.	
Salida ch.	
Salida S. S.	
Durango ch., of wh. $25 is for Japan	

NEW MEXICO, $197

Alamogordo, A. St. C. Sloan	
Las Vegas ch.	
Santa Fe, Prof. & Mrs. J. A. Wood	
Albuquerque ch.	
Roswell ch.	
Carlsbad ch.	

IDAHO, $258 90

Troy ch., for China	
Troy ch., for India	
Hailey ch.	
Soldier ch.	
Argo ch.	
Blackfoot ch.	
Idaho Falls ch.	
Pocatello ch.	
Pocatello S. S.	
Weiser ch., for W. China	
Moscow ch.	
Harrison ch.	
Wallace ch.	
Sand Point S. S.	
Coeur d'Alene ch.	
Grangeville ch.	
Lookout ch.	

UTAH, $11 00

Springfield ch.	
Murray ch.	

NEVADA, $27 00

Sparks ch.	
Fallon ch.	

ARIZONA, $303 5

Buckeye ch.	
Buckeye B. U.	
Palo Verde ch.	
Phoenix, 1st ch.	
Phoenix, 1st B. U.	
Prescott B. U.	
Salt River ch.	
Tempe ch.	
Tucson ch.	
Glendale ch.	

(*Concluded in August n*

Special Topic: Japan





GLIMPSES OF JAPANESE SCENERY

THE BAPTIST
SSIONARY MAGAZINE
AUCUST, 1906 No. 8

/HAT ARE YOUR PLANS?

iis time everybody is making plans for the coming season. Merchants, chers, students, missionary secretaries, editors, — every one is busy with s of the approaching fall and winter. How can old methods be improved? dvance steps can be taken? What new lines of effort are practicable? ır church, or Sunday school, or young people's society, or missionary society, : you planning to do towards the evangelization of the world?

GIVING

ır church make the hoped-for fifty per cent. increase last year? Did or present the plan to the church and enthusiastically rally his people about :he effort? Did you talk the matter over with him, and encourage him by lp? How much is your church going to give this year? Are you to fall : and adopt the Station Plan? Have you looked into the plans for Sunday ;iving that the Missionary Union and the Woman's Societies have ready? lvance are you planning in your own giving and that of your church?

STUDYING

. have a study class in your young people's society last year? Hundreds rprised at the interest they found themselves taking in the Dark Conti- They did not know missions could be so interesting. They are going to class on India this fall, and bring others in with them. Were you in the t year? Of course you are planning a class this year, and you will be in it. u seen the announcement of the new text-book? Are you aiming to secure iionary library for your society or school? Read the announcement on page regarding helps in the study, and send for them at once.

PRAYING

ɔur plans for the coming season, what place are you giving to prayer? quiet hour with the Master, how often have you thought of the need of the ɔrld across the seas? Are you planning to make more use of the prayer blished in the MAGAZINE each month? Are you going to have a regular ıry prayer service in your church and society this year? You will need if your other plans are to be effective, and you will accomplish more, by ular, united petitions than by even your liberal gifts in money.

g, studying, praying, — and perhaps there are other plans, — are we not this coming season a glad one for the Master and a happy one for ourselves?



A GENERAL SURVEY OF THE FIELD

By Rev. G. W. HILL

SHIMONOSEKI, JAPAN

THE present situation of Baptist mission work in Japan is hopeful. One element in this hopefulness is the changed attitude of the people towards Christian missionary work in general. Former barriers of conservatism and prejudice are giving way and there seems to be a greater willingness to learn about the message the missionary brings. Many circumstances attending the recent war have greatly improved the general situation. The imperial recognition of organized Christian work by direct financial assistance, the widespread effort for the welfare of the soldiers in the hospital and the field, have brought Christianity prominently before the minds of the people as never before. A certain degree of Christian knowledge has been widely disseminated by the distribution of the Scriptures and other religious literature, in addition to the regular lines of evangelistic work that have been unceasingly pressed.

Another element of hopefulness is added to our Baptist mission work by the reenforcements made to our numbers in recent years and the advance in material equipment which has been made possible by the generous appropriations for our work. Perhaps there has been no time within ten years when our stations have come so near being fully manned as they are at present.

Although some are at home on furlough the actual working force of our mission has lately been increased by several who have passed from the student period to that of active service, having completed the three years' course of language study. This has rendered possible the filling of some vacant places in the work and in addition the settlement of a family at Kyoto and one at Himeji. Besides this the readjustment of our working force in our most western station has added much to its efficiency. One of the families formerly at Chofu and the women's work have been moved to Shimonoseki, thus giving the rapidly growing center of population missionary residents in reality and not in name only.

A good missionary home has been completed at Otaru, and the removal of the two houses from Chofu to Shimonoseki has rendered possible considerable renovation, greatly adding to convenience and comfort. Approval has also been given and appropriations partly made for adequate accommodations for the Yotsuya kindergarten in Tokyo, and in connection with this a plant is to be provided for evangelistic work among women students at the capital. Money is in hand also to purchase a site for the proposed central preaching hall which is to be made a source of strength to all our Tokyo work. Mention should also be made of the increased efficiency given to our floating station, the "Fukuin Maru," by the addition of steam power. This advance in material equipment ought to show itself in the near future in increased results of missionary labor.

proposed plan for union with the
rn Baptist Convention in theological
eems to have passed the stage of
ion on the field. Several questions
g out of the differing policies pur-
y the two missions have presented
rable difficulty but a working plan
n agreed upon and awaits confirma-
y the home boards. Our recent
nce declared its "profound con-
that at the present time the question
n in this work is the most pressing
uestions for the Baptists of Japan,"
o its belief that the "bringing to-
of the two missions into more closely
ed relations is not only desirable
ecessity, if our influence in this land
e in any way commensurate with
eatness of the denomination we
nt." It is hoped that the plan
ed to the boards will meet with
al and that some beginning under
be made this fall.

awhile the seminary has had a
ful year, graduating one of the best
in its history. The special session
ary of each year has come to be a
ent feature of the year's work and
instruction and inspiration to many
annot attend the regular course.
dents of the seminary have always
l in regular evangelistic work at
preaching places in Yokohama
and Tokyo, but during the last year Dr. Dearing has been able to secure a finely located and commodious building which is to be made the center of the work of the students during term time, and in which an aggressive evangelistic effort will be carried on.

Duncan Academy also reports a good year, with an attendance of about fifty. During the year the school has obtained recognition from the government so that its graduates may be admitted into higher institutions, and its students will be free from liability to army conscription. Steps are being taken to enlarge the school grounds and provide another home for the missionary teachers connected with the school.

Among the new plans decided on at the last conference was one to open a special department in the academy for Chinese students. These students, who are selected men from all China, are coming to Japan in large numbers to receive a modern education. There are now nearly 10,000 in Tokyo, it is said. It is a peculiar opportunity to bring the powerful influences of a Christian school to bear on the character of some of the future leaders of China. Something is already being done to supply the religious needs of this class. The Young Men's Christian Association of China has recently sent to Tokyo a foreign



VIEW OF PART OF SHIMONOSEKI, JAPAN. — REV. G. W. HILL







Photos by R. A. Thomson

SCENES IN THE LIUCHIU ISLANDS
1, Palace Gateway; 2, Street Scene; 3, Old Hospital, Ga

secretary and several Chinese assistants to begin work among these Chinese students. One part of that effort is to guide them to Christian schools, and our academy enjoys special advantages for this work by reason of its location. It is thought that the provision of courses of study in English will be a strong attraction to these students, and it is hoped that the necessary teaching assistance for the new work may be provided by the opening of the fall term.

Among the needs of our work it is important to maintain the missionary force at least at its present standard. Then, it is of equal importance that these missionaries be provided with funds for steady aggressive evangelistic work, adjusted to the changed industrial and social conditions of modern life in Japan. New methods are necessary and to meet the situation will hencef quire more mone formerly for rents, salaries of helpers a forms of Christian ef

Still another nee just now a most p one, is that of fu erect suitable buildi church worship and gelistic work in sev our most important st It is very instructive t pare the provision o boards in almo of our large Especially in Kyoto, Osak Hyogo, do we need suitable ings as homes churches and of evangelistic Our recent ence enthusia approved of such requests.

Many other might be men but if provisi be made for we may expec advance in th of Baptist m in Japan.

THE SEMINARY'S INFLUENCE

By President J. L. DEARING, D.D.

YOKOHAMA, JAPAN

A DISTINCT sphere and unique service belong in Japan to the kindergarten, the academy, the evening school, the girls' school, the government school and the theological seminary. For the sake of emphasis and brevity let us speak of but one, the theological seminary. For some reasons this might be thought to have a smaller sphere, or at least a more narrow service, since the students are not so many, and the work is exclusively preparation to preach the gospel.



Photo by J. L. Dearing

ENTRANCE TO PRESIDENT DEARING'S HOME, YOKOHAMA

In Japan, however, the influence of the theological school is peculiarly wide. The churches and the people are less ready to accept direction and guidance from the missionary than are the people of most Eastern lands. The sphere of the seminary is to train thoughtful and scholarly men to be the guides of the nation in Christian thought. The results of Western Christian scholarship if passed through the alembic of the eastern mind are eagerly accepted by the Japanese. To train men so that they may give to the nation the truth as it is in Jesus is a sphere of influence not easily measured.

The nation is unusually ready to receive what these men from the seminary are prepared to give them. On the cars, in the country, in the city, — everywhere there is a remarkable hearing awaiting the Christian graduate of the seminaries. His sphere is far wider than that of the missionary, and probably no class of men have a greater power within their grasp for the molding of the nation and the shaping of public thought than have the preachers who are going out from the seminaries today. The sphere is only limited by three factors: the small number of suitable men who can be secured or who seem to be guided by the Spirit to this work; the scholarship of these men, which should be higher than it has been in the past; and the capability of the seminaries to give them what they need and thus remove the necessity of their going to America for preparation for their work.

To emphasize the service that such schools may perform I cannot do better than to indicate some of the service already performed by men who have studied in our own seminary. The Baptist churches of Japan are receiving instruction from the graduates of this school and the evangelistic work of the country is mainly in their hands. With the limited knowledge of the teaching of Christ that Japan possesses today, the work of the evangelist and preacher is correspondingly large and far-reaching. During the war just closed the only Christian organization which was permitted to work with the army in Manchuria was the Young Men's Christian Association. Two of their sec-

retaries were students from the seminary. One of these, Rev. K. Takeda of Osaka, was stationed at Port Arthur. The Greek Church cathedral was placed at his disposal and here he preached to large companies of soldiers. His bearing as a Christian man was such that the highest commendation of his services came from the officers, not a few of whom gained from his life a higher impression of the value and character of Christianity. And his sympathy and helpfulness among the privates won the favor of many, who came to see that Christianity was not only a theory but a life of service.

Rev. T. Takahashi is in the employ of the American Bible Society, working among his countrymen on the Pacific Coast. Thus the sphere of the school spreads to include cooperation with America in winning the Japanese in America to Christ.

To give to students of keen intellect, who are alive to their duty as loyal Japanese Christians, a true conception of the tasks before them as messengers of God to society and the State in a service where there are no precedents to follow, is no insignificant service. The relations of Church and State and society are yet to be worked out. To hold up to these young servants of Christ lofty ideals, to inspire them with the possibility of their realization, to establish them in the great truths of the gospel of Jesus so that they shall remain unshaken in the midst of their surroundings, so to teach them that they in turn shall teach the people of Japan the gospel of Christ in all its purity and build up the Church of the saints and apostles, — this is the gigantic and impressive work of the theological seminary of our mission in the Island Empire.

AFTER MANY DAYS

By Captain LUKE W. BICKEL

OF THE "FUKUIN MARU"



ALL had been going wrong on the mission ship, that is, things had not been going our way, and of course they were wrong. Perhaps it was that we had been trying again to "hustle the East" and had found that it would not be hustled, at least not our wee bit of it. We lay off a village, the home of one of our sailor boys, a large village, and bad as it was large. We wanted to get away, hoped by vigorous action to take the bitter bite out of a cold January day, but there we were — stuck!

The sailor lad had come to us with a crab-like slide that in our neighborhood is considered a token of respect, but which we forthwith inwardly took as an aggravating indication of the perverseness of all things temporal. "Captain, there is a strange woman in this village. She wants to see you, but I told her you were ill and wanted to rest." "Why do you call her strange?" "Well, she is not like any other woman we have ever had in this place. She's been here now sixteen years and we cannot make her out. She is above our women somehow, and now today when I asked her why she wanted to see you, she called me aside, showed me a Bible she had hidden in the folds of her dress and confessed that she knew something about Christianity." Was this God's reason for the delay? Was this why things had gone wrong?

We sent the sailor lad to bring her. She came. Two little eyes and a lusty voice from over her shoulder, resenting the sight of the foreigner, explained the bundle on her back. Her story, what was it? She was born in another part of Japan and was a stranger in the village when her husband, a native of the place, brought her there. She was in a sense a stranger still. Her husband had been schoolmaster and had died seven years after she

nged to go home, but the
ıer marriage ties demanded
with her husband's parents.
e had been a good one, the
ıal simply an arrangement,
ı her present home among
st unbearable. There were
of her misery: one, to break
ıd go home; another, to do
tom of the rough women of
:ak her promise and find
nd for herself in the very
ıther-in-law; and last, take
Often had she in the five
of widowhood thought of
: only hope of relief. But
faithful during those years,
had given her in marriage
ıf the family who was at
an. Now, however, he was
ır and she was left with the
back and a heart that was
lonely. Those around her
:and her and she felt herself
er still.

for a foreigner to enter into
d understand its difficulties
hat we had heard from our
ıere was no common woman
mmon reason for her stand-
y what to her as a Japanese
seem just and right. And
ıe out. Here it is:

:n in her uncle's home in
girl. He was a Christian.
heard of God's love and of
ıme to the lonely ones of
ıd heard at that time, but
ısly pondered. When her
and her sorrows, great
grew apace, she longed to
go home to her mother.
ecting encouragement; but
: her mother sent her the
, bidding her trust God and
ring her absence her mother,
e a Christian. This at first
nd, doubting her mother's
tempted to take her own
sooner would she think of
thing she had heard in her
would come back to her.
d, " you know this teaching
f blood, somehow it will not



ON THE " FUKUIN MARU "

wash out. The villagers think me strange, I know. I have never told any one of this for they all hate Christianity, but this is the secret of my holding out. Your ship has been here before and I have longed to come and hear more, but dared not. At last I could not stand it any longer, so have come today. Though nobody knows it, I have this Bible. Though no one hears it, I pray."

Then with all the tenderness that an old sailor could find, we told her of the ever-recurring experiences of God's children amid the trials and loneliness of life, of how all that God permitted to come of sorrow and darkness was but a token of his love for us.

With an eager, responsive face she listened. That had been just her experience and she was so grateful to hear that it was not hers alone, but that others had been led as she had. A promise to send a Bible woman followed, and by that time even the little bundle on the woman's back had got to the point of giving the old sailor a smile; and as our lad with the crab-

like slide took the woman ashore, she told him how her heart had been filled with hope, comfort and good cheer that day.

Then why do we tell this story? Let us tell you.

When things go wrong on the mission ship, that is, when they do not go our way, then we have learned to expect a special measure of God's goodness and merciful guidance such as shall put us to shame. It is an old lesson, friend; have you learned it yet?

THE FOX AND THE LAMB

By Mrs. C. B. TENNY

KYOTO, JAPAN



MRS. C. B. TENNY

HIGH up on one of the beautiful wooded hills behind the city of Kobe stands the Fox Temple. The fox worship is a very superstitious one and only the more ignorant of the people believe in it. The worship is prompted by a fear of the foxes, which are thought to be evil spirits that get into one and work all sorts of mischief. The approach to this temple is by a steep pathway up the hillside and through the grove. At frequent intervals stand *torii* (arches) which always mark the approach to a Shinto temple. In this case there are seventy-one of them, and all are inscribed with the devotee's name and the date when it was given. Some of them are very old and almost tumbling down; others are freshly painted and inscribed with a recent date. As you near the shrine you notice that the bushes and shrubs along the path are covered with bits of paper tied about their branches. These are the written prayers of thanksgiving for supposed favor shown by the gods, or for evil or sickness averted. At the foot of the last flight of stone steps leading to the main shrine is a well and water trough, where the worshippers stop to wash their hands and purify themselves before approaching the shrine.

While we were standing there a Japanese family came up the steps and went to the well. Dipping some water from the trough they poured it over their hands and then went on up the steps toward the shrine. One by one they approached the temple to say their prayers. They did not enter the shrine but stood at the open door where they could look in where the hideous fox idols were. Each one took hold of the heavy rope which hung from the bell suspended from the gable of the temple roof and shook it, thus ringing the bell to attract the god's attention. Then bowing their heads they repeated their prayers, clapping their hands at frequent intervals to insure the attention of the god. The woman seemed to be especially in earnest. When she came before the shrine she fell upon her knees and bowed way down to the ground. She also bought a candle at the priest's house near by, and after lighting it stuck it on a board fitted up for the purpose at one side of the shrine. The board was covered with wax from the candles that had been burned. Right beneath the bell rope stood a large wooden receptacle where they might place their offerings. Poor people threw in a handful of rice; those who could afford it gave a coin or two.

After they had gone the rounds of the various shrines they went away. We cannot forget them or the millions like them who thus vainly seek for help and peace, knowing not the living Father whose dear children they are.

ıtrast to this sad, pitiable scene of ion and idolatry, a bright, happy omes to my mind. It was the first Christian woman's meeting I at-

It was held in the Japanese pas-ıse and we all sat Japanese fashion e mats on the floor, in a circle the *hibachi* (fire-box). After our ıanese bows had been made, the ɔman led a short devotional serv-l then one of the dearest little told her story. She was married ɔ years ago and her life has been rouble ever since. The man she is much older, and is very wicked ıoral, as she soon learned when she live with him. She used to cry all ;, and it seemed that there was no omfort in life for her. A clerk in band's store, who is a Christian, how things were and asked her to me meetings in the Baptist church. l and became much interested. er there was a meeting she came, ɛmed to be the one thing that made et her troubles. Finally she gave o Christ. About this time she was ɛry dangerously ill. Her life was unhappy one that when this illness e wished that she might die. The ɔman used to go to the hospital to and teach her, until gradually she wish to live. At last a deep peace her, and a joy and happiness that believed impossible for her to She said: "I came to Christ on of my trouble and in sorrow; now o him for service and in joy."

ı could have seen the beautiful ɔn upon her face lighted up with such a happy, bright smile, and with peace and contentment written in every line your whole heart would have gone out to her as mine did. The meeting had been called, at her suggestion, as a thanksgiving service, and she had prepared to serve a feast as a token of her gratitude for the deep peace and joy which had come to take the place of the despondency and hopelessness of her former life.



Photo by Miss J. Ackerman

A NATIVE OF THE HOKKAIDO, JAPAN

When we think of the difference that the gospel makes in the lives of these beautiful women, how it lightens their heavy burdens and brings them a joy and hope unknown before, how it sweetens and strengthens them, so that sorrows are borne more easily and sin is battled with and overcome, the thought must stir within us a deeper longing to help our sisters across the seas, and to share with them the Christ who is our God.



E. Schumaker

VIEW OF THE OLDER PART OF OTARU, JAPAN

NOTED MISSIONARIES AND EVENTS

VI. NEESIMA OF JAPAN

Founder of the Doshisha

"And some fell on good ground"

If there was ever a plot of good ground on which the seed of the Word bore fruit a hundredfold, it was the heart of that Japanese boy who afterwards came to be known as Joseph Hardy Neesima.

In 1853, when Neesima was a boy of ten, Commodore Perry knocked at the gates of Japan, and whatever else he did, he stirred that boy's heart with an unquenchable desire to do great and noble deeds. For this he prayed to the gods, and studied unceasingly.

It was when Neesima was sixteen that the first seed of the Word fell into his heart. He found an abridgment of the Bible in Chinese, and he read the first sentence, " In the beginning God created the heavens and the earth." That was enough for once. "I put down the book," he said, " and looked around me. Who made me? My parents? No. My God. I prayed, 'Oh, if you have eyes, look upon me; if you have ears, listen to me.' " Immediately his " mind was fulfilled for reading English Bible," and that purpose led to his sailing for America, secretly, in 1864, working his way as a sailor. In the harbor of Hong Kong Neesima sold his sword and bought a Chinese New Testament, wherein he read, " For God so loved the world," in John 3: 16: and thus the seed of the Word again bore fruit, for he felt that this was just the Saviour that he needed.

In America, the owner of the ship, Honorable Alpheus Hardy, received Neesima into his own home, and gave him a good education. It was during those years that there came into his mind that day-dream, which crystallized into a dominant purpose, to found a Christian college in Japan. It was at Rutland, among the green hills of Vermont, at the meeting of the American Board in 1874, that the fulfillment of this purpose began. It was a scene never to be forgotten. "I cannot go back to Japan without the money to found a Christian college," said Neesima. Then arose Governor Page of Vermont and said, " Put me down for a thousand dollars," and that was the cornerstone, to which many others added.

Neesima went back to Japan to face trial, difficulties, hindrances of many kinds, and bodily weakness and pain, but never to falter nor despair till the Doshisha was firmly established in Kyoto. The first sessions were held November 29, 1875, with eight students. Today there are hundreds of earnest preachers, faithful teachers, trained nurses and other useful workers in Japan who owe their enlightenment to Neesima's Christian college. By it, he being dead yet speaketh.

NEXT MONTH: JUDSON, THE PIONEER

MISSIONARY SNAKE STORY

By Rev. J. M. BAKER

ONGOLE, SOUTH INDIA

[E full meaning of the Creator's conversation with the first serpent, where he says, " I will put enmity thee and the woman, and between and her seed; it shall bruise thy nd thou shall bruise his heel," is ught home to the average American hing which borders on an experi- On the other hand it would be r your Indian missionaries to read l chapter of Genesis without saying, t reminds

s about half en one even- December. e just going a Christian vor social the college hen a Bible came run- the bunga- alling out, Esther has itten by a nd is dying." nd Esther n placed on e cot by her ible women. dy was cold, s were shut r jaws were nd foaming. w at once we were in for a struggle life and death. The women sug- hat we pray for her recovery. We m to pray but in the meantime we both pray and work. We had a heavy iron spoon and it was ne- to use this with much strength to pen the jaws, they were so set ; ng taken to keep the fingers free, bite from her then would not ve taken off the finger but would ly have proved poisonous. With s slightly separated we were able to fill the mouth with brandy, but the poor thing could not swallow; the next course was to manipulate the throat so as to work the medicine down. As spoonful after spoonful was forced down, the women massaging the body detected a slight warmth. Then came a few convulsive contortions of the body, followed by a slow, drowsy opening of the patient's eyes. In a few minutes the poor woman, more dead than alive, with body numb and irresponsive to the will, with mouth and throat aching, was dragged rather than walked around the courtyard by two women, one on each side.



JOSEPH HARDY NEESIMA

It was not long, however, before the power of the medicine was conquered by that small fraction of a grain of poison, and again the body became cold and set as before. It took a good deal more dosing to bring again the signs of life, and then the body writhed in the agony of convulsions. An English woman serving as inspector of schools looked upon the fearful scene for a few minutes and then needed care herself, for she was so overcome as to become hysterical.

People living in countries infested by poisonous reptiles, know that recovery all depends on the ability to keep the patient from swooning or sleeping. This was a most difficult thing to do in this case. Esther at first had not realized that the little puncture and scratch on her wrist were so serious. The night was very dark and she was struck as she took hold of her

cot. It caused her no pain and she attributed this mere apology of a wound to a bat or splinter. It was fully three-quarters of an hour before she began to realize that something was the matter with her, and then the trouble was manifested by a burning thirst, which was no sooner quenched than she fainted.

Had we been informed as soon as the serpent had done its work, the case would not have been so serious. As it was, eight times that night the victim swooned, and as she was coming out of the stupor was thrown into violent convulsions. But it was not long before the system utilized the medicine as an antidote to the poison, and by noon the following day Esther came to the house comparatively well. She did not overwhelm us by her words, in fact her lips did not say anything; but her eyes were full of gratitude and her whole being breathed unreserved appreciation for her wonderful deliverance from the death that threatened her.



Photo by J. L. Dearing

JAPAN BAPTIST MISSION CONFERENCE, ARIMA, 1906

TOURING IN THE PHILIPPINES

By Rev. P. H. J. LERRIGO, M.D.

CAPIZ, P. I.

MOST of the touring in the Philippines requires all the light that the day can give, for the paths are devious and dangerous: foot-paths through the marsh which a horse can mincingly tread when guided carefully by his rider, between the tall pampas grass which meets above the heads of both horse and rider and casually drenches the horseman with morning dew as he rides into the midst of it. Here and there are little wooden and bamboo bridges constructed over the innumerable rivulets and waterways of the nipa-swamps, protected by a covering of palm leaves obviously placed to suit the short stature of the Filipino. The American discreetly removes his hat and hugs the neck of his horse while going under them or suffers the penalty of his forgetfulness by being almost scratched from his horse.

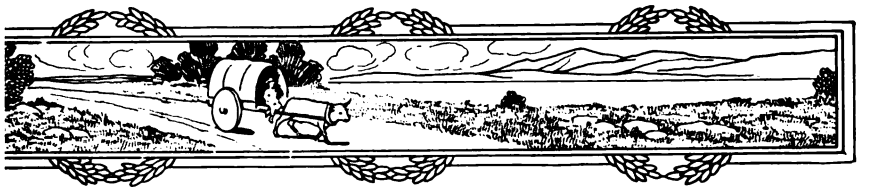
Frequently one comes to a deep gully or morass where the heavy rains have washed away the earth, leaving a dangerous trap of bamboo poles to catch the delicate limbs of the pony. Here one finds it necessary to dismount and make a detour through the swamp which borders the road; not a pleasant process, for it involves mud of a more or less unsavory nature from the ankles up. Fording the river is the sum of bliss, for suddenly the

vill plunge into a hidden hole and
er is perforce treated to a more or
nplete bath.

day about noon we arrived at
l, where Mr. Robbins' friendly
: to perform the marriage ceremony
: Filipino *maestro* procured us a
reception. Almost immediately
vs spread that the pastors and *man-*
g, or medicine man, had come to
ıd from every side the sick appeared.
ɔ, my dispensary assistant and
:r, has by this time learned so much
:ommon diseases of the country that
treat the ordinary troubles, but
:s of neglected and revolting cases
; much thought and care for any
tory result called for the best skill
loctor also.

· disposing of the sick, opportunity
'orded for a meeting by the crowd
ıad gathered in the house. Hilario,
ıd boy, first recited some verses of
:e and said a few simple words in
ıtion. Then Mr. Robbins took up
rice in Visayan and spoke earnestly
love God bore them and the way
ıow before them. Crowded against
lls and on the benches, seated on
or and upon each other's knees,
ɔt and not over clean, just as they
me from their various vocations at
, they gave all their interest to the
nd helpful story. Just in front of
bbins a chicken picked and peeped,
l raised its punctuating call from
l, and a woman quieted her teething
ɔut these are the constant accompaniments of Philippine preaching. The Word fell into ready ears and we believe into prepared hearts.

After fifteen minutes of *siesta* on bamboo benches in the village schoolhouse, we rode away into the sun once more and toward nightfall came to Pilar, where the sick gathered again in the house of a good friend who has already given himself to God. Here we treated high and low, for the presidente of the town came for examination, followed by a large number of poor suffering from divers diseases. In the midst of the clinic we stopped while Doroteo took up the Word and in an informal way talked to the crowd of sick. It was good to note the development in Doroteo's method of dealing with the people; the direct, searching questions, the probing, poignant application, the straightforward pushing home of personal responsibility. After the clinic we all went to the plaza, including the owner of the house, who is not afraid to take his stand with us in public, and again Doroteo proclaimed the gospel and pleaded with the people to receive Christ. After the meeting the sick who could not come to us were visited and, thoroughly tired, we came back to the solace of our traveling companion, the canvas cot, praying that the seed of kindness and the gospel of the grace of God sown that day in Arangel and Pilar and by the wayside might bear a fruitful harvest. The speedy germination and growth are very evident, for Arangel already desires to build a native chapel and Pilar is pressing for further visits.



HOW THE SALARY WAS RAISED

RECENTLY it was my privilege to visit one of our outstations, Siaowong miau, so called because of the little temple of the Wông family located here. When you remember what has been in this place and compare it with what is, you are led to exclaim, "What great things God hath wrought!" Here, a number of years ago, a zealous but indiscreet missionary attempted to introduce Christianity by walking into the temple, casting down the idols and beating them in the presence of the people. The angry populace seized the missionary, hustled him down to the river and drowned him. Then they banded themselves together by an oath forever to prevent the entrance of missionaries into the town, and threatened vengeance upon all who should become Christians or in any way favor the entrance of Christianity.

After so unfortunate an incident it was a long time before a footing could be secured by the missionary. But now what a transformation! The very people who banded themselves together to exclude Christianity are today sitting clothed and in their right mind, members of one of the strongest Baptist churches in the whole mission.

The day of our visit was communion Sunday. The little chapel was crowded, many of the members having walked a long distance in order to be present. I noticed two nicely made boards hanging upon the wall, and upon inquiry was told that one of these was a subscription list. It appears that the chapel had lately been enlarged and repaired, and that all the money for this work had been subscribed before the work was begun. The amount promised by each person was written on a piece of red paper with the date when the pledge would be met. Then these strips of paper were fastened on the board and hung up in sight of all the people. This seemed to me an excellent plan.

The other board was still more interesting. It had several rows of Chinese characters, the importance of which was explained by the pastor. One active brother moved about, now here, now there, exhorting the members of the congregation. One after another would make some response. Two heads might be seen together, evidently in earnest consultation, then with happy, beaming faces they, too, would respond. I wondered what could be going on, if they could be having a roll call and testimony meeting preparatory to their observance of the Lord's Supper. Presently it dawned upon me that they were raising money. The results made my heart rejoice. Here was a little company of people with love and independence enough to wish to pay their pastor's salary without outside assistance. One man, or two brothers, or a family, or some neighbors, as the case might be, would pledge to pay the pastor's salary for a certain month. Thus they know just when their pledges will be due, and I have faith enough to believe that all of them will be met promptly. The pastor, Nyü S Dzae, has announced that the salary for eleven months has been pledged, and he is hoping that the obligations of the entire year may be forthcoming. Thus God is working in the dark places of the earth and causing light to shine out of the darkness, for this willingness to give is but the index of the spiritual life of the members of the church. — A. FRASER, Ningpo, East China.



ΓES ON THE CONGO SITUATION

BY THE FOREIGN SECRETARY

onstituency of the Missionary
ın, and friends of Africa in gen-
have reason for satisfaction in
nent by our government of a
al to the Congo State, an ac-
ɀed by the senate on the initia-
etary Root. For the first time
States will have now its own
:sentative in this great territory
Strictly consular duties will
burdensome at first, since the
polization of land and products,
of the pledges made by him to
ıd to other governments, has
ssible development of even the
of American trade; but the
ar relation should result in
ficial attention to the wrong
rated. The appointment will
.merican mission interests, and
e to our government first-hand
as to general conditions in
State.

le King Leopold himself is
; powerfully to promotion of
ınt by which his administration
be brought to an international
The indignation aroused by
made by his Commission of
ncerning the shocking condi-
his rule is intensfied by the
by the king of a scheme of
forms, based professedly upon
: of this commission. By the
ngland and America, almost
:eption, the reforms are pro-
ɀasive, superficial and thor-
lequate, while in Belgium a
nfluential section of the king's
porters is now alienated and
condemned in terms indicative
ndignation and shame. As if
that both local and interna-
ıg shall be fanned to a white
ng accompanies the announce-
is proposed reforms with an
.de nominally to three members
of his administration but designed as a final rejoinder to his critics in all lands, in which he affirms that he is sole proprietor in the Congo State and may do as he chooses with its revenues and its people.

A further incident, distressing and alarming in itself, will contribute to the strength of the demand for a speedy reckoning with the king and the powers through whose action rulership in the Congo State was entrusted to him. Rev. Edgar Stannard, associate of Rev. J. H. Harris in the mission of the Congo Balolo Society at Baringa, is now under arrest, having been apprehended while about to leave Africa on furlough. A law has been promulgated providing a penalty of five years' imprisonment — justly characterized as practically a death sentence under conditions in Africa — for all persons making accusations against officials of the State which they fail to support to the satisfaction of the local courts. The report of the Commission of Enquiry states that the testimony given by Mr. Stannard at hearings by the commission, dreadful as it was, was supported by "a multitude of witnesses"; but, since the commission left Africa, Mr. Stannard has continued his faithful report of conditions, and when far from native witnesses, is subjected to arrest and trial. It is doubtful if even the king will dare to proceed with extreme measures in this case, but it illustrates the peril now facing all courageous missionaries. Apparently the king is oblivious of the warning of the old proverb, "Whom the gods would destroy they first make mad."

God is our refuge and strength,
A very present help in trouble.

—*Ps. 46: 1.*

FROM THE WORLD WIDE FIELD

BURMA

Progress through Difficulties

THIS has been a hard year for the Karens in this district. The famine of last year left many families in debt, and this year the returns from the gardens have been very small, and several villages on the plains had their rice crop destroyed by the high water, so that a great many of the people not only feel poor, but they are poor. Notwithstanding the hard times, they are taking up the work of raising funds for the new chapel (a memorial to Dr. Cross) and are meeting with much success. The reports from the churches and outstations that were received at the annual meetings of the association, which met last month, were on the whole very encouraging. The requests for native pastors were much greater than usual. We were able to provide for three new villages in southern Karenni, and several in the Paku field.

I have spent the whole of the past traveling season in the district. I found the religious interest in several villages in southern Karenni greatly improved. At Shodauco, where Saya Be Oh has been located for the past two years, the whole village has accepted Christ, and are very faithful in attending the chapel services. They have applied for baptism, but it is thought best to let them wait a little until they have had more time to become acquainted with the Christian doctrines. The town school closes its year's work March 14. Eighty-six of the pupils have been baptized during the past thirteen months. — A. V. B. CRUMB, Toungoo.

Breaking Records

RANGOON Baptist College students are breaking the records this year. In the middle English scholarship examination one of the boys took the first place in order of merit in all Burma. In the normal examinations the college made an average of 94 per cent. of passes, the best of any in the province, and the best record they ever made themselves. In 1904 they surpassed all the other schools; this year they surpassed their own high record. Plans for the splendid new college building are maturing, although somewhat slowly.

Teachers Turning to the Truth

ON May 13 fourteen were baptized into the fellowship of the Kyunlamu church, on the western border of the field. One of these has been a Pitakat *saya* or teacher of the Buddhist Scriptures. He now professes his faith in Jesus and the people hope that through him many others may be turned to the Lord. This church has a membership of more than forty and expects soon to call and support its own pastor. They are greatly encouraged, as many others besides these fourteen seem almost ready to come out for Christ.

Yesterday a public service of ordination was held at Insein, when Saya Po Mya of that place was formally set apart to the work of the gospel ministry. Dr. Eveleth preached a most excellent sermon in Burmese. We are glad to have another helper who can encourage the churches and administer the ordinances. Saya Po Mya is a faithful man of tried Christian character, and we feel sure that he will be greatly used of God in the building up of his Kingdom. — J. McGUIRE, Rangoon.

Fire in Kengtung

A BAD fire raged some time since in Kengtung, burning out the very heart of the city. The bazar, all the shops in the place and about four hundred houses were destroyed, including the mission preaching zayat. The Presbyterian mission lost more heavily than ours. The fire was caused by the lamp of an opium smoker, who went to sleep without extinguishing the light. Three people lost their lives.

Appreciation of Service

EXPRESSIONS of appreciation of the life and work of Miss Elma R. Simons, continue to come to us from the missionaries in Burma. Mrs. Cross of Toungoo, in whose home Miss Simons lived "as a daughter" during the eighteen years she spent in that country, speaks of

her as " one of our most faithful, efficient, cheerful Christian workers " and finds it hard to say " Thy will be done "

ASSAM

Opportunities and Advance Work

I BEGAN the touring season with a trip to the north side of the river; Mrs. Tuttle and our little girl accompanied me; also the preacher of the church here at Gauhati. We were unable to visit many villages but we reached large numbers of people for miles around each center by preaching, and by distributing and selling literature at the markets. Mrs. Tuttle and the little girl were quite an attraction. The fact that the people came to us even out of curiosity gave us a good chance to tell them of Christ and we tried to make the most of it. In all places we were able to sell and distribute quantities of literature to tell the people of Christ after our departure.

After my return from the north side I toured among the Christian villages and some nearby heathen ones. On the whole the condition of the churches is good. News has recently come of quite a spiritual awakening in the central villages of two of our churches. There is a marked improvement in the village schools; the work by both pupils and teachers is in almost every case of higher grade than that of the previous year. There is also a large increase in attendance. The contributions of the Christian women of our association during the year were large enough to enable them to send teachers to two new heathen villages in response to calls from them. We have Christian evangelistic teachers in six heathen villages giving regular instruction.—A. J. TUTTLE, Gauhati.



Photo by J. L. Dearing

GROUP OF MISSIONARY BABIES, YOKOHAMA, JAPAN

Visit of the Lieutenant-Governor

REV. H. B. DICKSON, of Kohima, finds continued encouragement in his work among the Angami Nagas. The school is very popular. It has taken years of plodding to prepare the way for the present interest. Dr. Rivenburg has worked faithfully for years in this field. Two of the village pundits have been baptized and others are likely to take a stand for Christ soon. The lieutenant-governor recently paid a visit to the station. The schoolboys, seventy-four in all, lined up to greet him with 200 Rajputs, 600 Sema Nagas in full dress and spears, 300 or 400 Angamis in fancy dress and a large number of military police. He visited the school and examined all the classes. He gave each of the two leading boys the lieutenant-governor's medal, showing that he was much pleased with their work, and said he saw a great improvement over last year. One afternoon 600 Semas and 900 Angamis lined up on the parade ground and danced before the governor. It was a wonderful sight, quite beyond description.

A Well-Qualified Worker

ON March first Babu Henry Goldsmith was examined, and a few days later was ordained. Henry is over forty years of age. He worked with Mr. Moore, revising, copying and proofreading the Assamese New Testament. He also worked for years with Mr. Gurney, translating the Old Testament into Assamese. While at this work he copied the whole Old Testament three times. In this way Henry has gained an intimate knowledge of the Bible, and has become fitted for work in the Bible school at Jorhat, where he will go next month. He is spiritually minded and will

exert a good influence among the boys. — MRS. P. H. MOORE, Nowgong.

Early Work Still Fruitful

DR. CLARK recently spent two weeks at Molung village, our first home in these hills. Samar, one of the early schoolboys, is pastor of the church. He is an efficient preacher and quite an able man generally. While there Mr. Clark baptized nineteen young people. He also visited, among other villages, Assangma, the first village to accept a native pastor. It has had only occasional visits from the missionary, but the church is in a fine spiritual condition. — MRS. E. W. CLARK, Impur.

SOUTH INDIA

Baptism of Sudras and Madigas

ON Friday last a Sudra woman and a young man of the same caste were baptized. On a recent tour fully 100 Sudras told me that they were believing in Jesus as their Saviour. In one village an old man of this caste came and told me of his faith and was baptized that day in the presence of his own caste people. This is a great thing, as the other Christians at that village are all from the non-caste class. We have now in the Kanigiri field more than thirty converts from the Sudras. Besides these we have had the pleasure of baptizing five Madigas. — G. H. BROCK, Kanigiri.

A Vast Need

A RECENT graduate of the seminary from the Madira field is now settled in Madira as pastor. His wife took a very high standing in the seminary; she will work as a Bible woman among the women. Cholera has been bad in some villages and a number of the Christians have died. I am glad the Executive Committee are considering the needs of the northern association. Our annual report shows that seven stations are now in charge of four missionaries. These stations have 28,000 Christians, more than half the number in the mission; also 639 native workers, 320 day schools, with 6,223 pupils. Never in the history of the mission was there so large a work in charge of so few foreign workers. — F. KURTZ, Bapatla.

Japanese Delegates to India

THE Christians of Japan recently sent two of their number, Mr. Matoda and Mr. Haroda, as delegates to India, there to declare their convictions as to the large part played by Christianity in the uplift of Japan. A contributor to *The Indian Witness* says:

> There is nothing approaching boastfulness or frothiness about these men; they are quite simple, earnest, thoughtful, observant and manly; much good will undoubtedly result from their visit. All their lectures have been listened to with the utmost attention and the crowds that attended on each occasion show that young Bengal is in a mood to receive instruction from their lips.

Revival in the Schools

WE are glad to be in the hills for a month. Before coming up we had the privilege of baptizing forty-eight as a result of an awakening in our schools at Ongole. Since January first we have baptized 303. The Holy Spirit is surely with us. — J. M. BAKER, Ongole.

SIAM

Baptist Beginnings in Siam

IT is probably not generally known that the first Christian book ever printed in Siamese was the work of Mrs. Ann Hasseltine Judson. While living in Rangoon she became deeply interested in some Siamese in that city, and studied their language. Dr. Judson having prepared a catechism in Burmese, she translated this into Siamese, together with a tract containing an abstract of Christianity, and the Gospel of Matthew. In 1819 the catechism was printed by the English Baptist mission press at Serampore, — the beginning of a Christian literature for Siam.

CHINA

Trials of Native Disciples

MR. KIANG, an old member at Kiayu, grows hemp for export abroad. He had an excellent crop. It was cut, dressed,

ıng in his kiln to dry.
s crop was there. Simply
hbor set fire to the hemp,
crop was destroyed. On
nst such treatment the
ıed him to scorn. Finding
› the chapel to report the
, he was set upon, beaten,
en and was left for dead.
ısed any redress, and took

ıths ago there was a wed-
y village near Kiayu. The
Christian, son of our old
Chi, and a number of
n that village. The bride
betrothed from infancy,
ity
/u.
tor
he
ıge
›n-
he
le,
·m
:l's
ves
en
:o.
on
at-
ıde
ide
athen were expelled from
l a regular siege began.
nade to burn the place, and
ed they would kill all the
ıe of the Christians hap-
: along, saw the state of
ıy to the city, and gave the
ty magistrate sent soldiers
:o rescue the beleaguered
deed," said Mr. Hu, "I
ıt day had come, but God

led Yangtse this year has
crops of rice and cotton
district. Our brethren are
ithstanding their losses.
at the floods have limited
f giving and are looking
encouragement to better
ADAMS, Hanyang.



JAPANESE STUDENTS FENCING

Loss and Advance

PLAGUE is spreading, and it is heart-rending to hear of first one family and then another being bereaved. We lost one of our schoolboys from the disease, one of those baptized last fall. Yong, the head teacher, is leaving today for Honolulu. We hated dreadfully to lose him, especially after he became a Christian, but he was offered $1,000 a year in a Christian school, with his passage paid, so we could not hold him back. The new teacher is a relative of Yong, but is not a Christian. Pray with us for his conversion.

Dr. Grant takes up the language unusually well. She expects to open her hospital this week and may rent Mr. Warburton's old shop in the city for a residence, after she has been inoculated with the plague serum. She feels that it would be impossible to serve her patients if she lives out here on the compound, so for the present she will be alone in the city. — MRS. G. F. WHITMAN, Kiaying.

Questions of Mission Policy

THE committee on mission policy of the West China Mission has forwarded to the Rooms an interesting document, embodying their report on important problems of general missionary interest. As adopted by the conference the report deals with eighteen topics, among which are the following: organization of native churches, opening of outstations, self-support, the ordinances, law suits, attention to graves and the relation of Christians to various questions, such as polygamy, weddings, funerals, opium, ancestral worship, Sunday observance, etc. This report should be invaluable to the missionaries, furnishing a basis for uniform treatment of the problems, and aiding perhaps in the solution of other questions.

EDITORIAL

Plans for the Fall

We would call attention here to the announcement made on page 317. It is quite time that plans were maturing in all the churches, Sunday schools and young people's societies for aggressive work during the coming fall and winter. Plans often fail because made too late. Interest is turned in other directions and missions must take a secondary place — if, indeed, they secure any place at all. To prevent this, plans must be made early, and now is the time. It will not do to wait until September or October before beginning preparations for the study class. Do not block out the year's work in your school and expect to sandwich in successfully a little missionary teaching. If you are a pastor, be sure that the missionary work of your church is well planned before you return from your vacation. Remember, now is the time!

Visit of Timothy Richard

An event of considerable interest to missionary workers in America, although one which has not attracted as great attention as it deserves, is the visit to this country of Timothy Richard, D.D., Litt.D., the general secretary of the Christian Literature Society for China, formerly known as the Society for the Diffusion of Christian and General Knowledge among the Chinese. His visit is of special interest to our readers, inasmuch as Dr. Richard is a Baptist. He went to China when about thirty years old under the English Baptist Missionary Society, being stationed at Tsingchaufu in Shantung Province. Here he labored assiduously, gaining the respect and favor of all classes, but especially of the educated leaders. From the very beginning of his work at Tsingchaufu and later at Taiyuenfu, the capital of Shansi Province, he devoted himself particularly to the scholars and officials, believing that here was the key to the Christianization of the empire. More and more he gave himself to literary effort, and in 1891 undertook the work in which he is at present engaged. Here he is doing his largest service. With the assistance of an able and scholarly corps of editors and with the cooperation of the leading foreigners in China, missionary and other, Dr. Richard is distributing religious and general literature, all Christian in tone, throughout the empire. Here again American Baptists touch his work, for our honored Dr. Ashmore is one of the vice-presidents of the society. Mention should be made of Dr. Richard's influence at court, where on frequent occasions he has rendered signal service of an advisory nature. In manner modest, in character earnest and devoted, in temperament optimistic, he is an honor to the work of missions, and we hope there may be many years of usefulness yet before him.

"As the Old Lights Fade"

China is not simply passing thought tremendous political, educational and commercial changes, but the spirit of change is widely affecting the old and dying systems of Buddhism and Taoism. Dr. Timothy Richard, the veteran missionary and one of the most reliable authorities on movements in China, has recently called attention to a far-reaching religious movement which very few people at home know about. It is a doctrine widely held, that is in many points strikingly like the way of salvation. Its followers refer to the three religious systems of China as human, theirs as divine as well. Its followers aim at being restored to man's original state. This they attain by sacraments, water (baptism), and then by the descent of fire (baptism of the Holy Ghost?); also by wine (communion), in partaking of which they partake of the divine nature and have intercourse with deity. They teach that it is through much tribulation that its followers reach the reward of immortality. Yet they say if one really receives this religion — though he die the same day — he will die in peace, and all will be well with him. It is difficult to find out much about this strange religion, for it is closely identified with secret political societies. It has been estimated, however, that the adherents

number about 4,000,000. Was there ever a more pathetic searching of God's children for the light that shines so fully upon us?

Death of Dr. Judson Smith

We extend our sincere sympathy to the American Board of Commissioners for Foreign Missions in the death of Rev. Judson Smith, D.D., who for more than twenty years served with marked efficiency as corresponding secretary. Dr. Smith was a man whose breadth of scholarship and depth of sympathy and perception made him easily a leader among men. His splendid service to the cause of foreign missions was not limited to his own denomination. Personal observation of mission work in Turkey, Japan and China enabled him to speak with authority, and he will be greatly missed in our large missionary convocations, where his devout spirit rendered his words an inspiration and his sound judgment made his counsel invaluable.

Our Brother at Our Banquet

If we could realize how deep is the need and that he who needs is indeed our brother, nothing would hinder our giving help. How often has a simple statement of physical hunger of a stranger in our neighborhood, called for a generous gift from our comparative abundance. The physical, though transient, moves us more easily than the spiritual, which is eternal; but how much stronger is the appeal of those whose souls are starving for the bread of eternal life! The Master has broken the loaves and given to us, his disciples, and bidden us bear to the multitudes, faint and famished. Do we not today hear his voice of tender love and of positive command: "Give ye them to eat?" For the millions feeding on the poison of fetishism; for the millions feeding on the husks of Hinduism; for all the millions, our starving brothers and sisters, the Master provides the bread of life and places it *in our hands*. Honor as well as love bids us give. Then may not the Christtain spirit of hospitality, with its good cheer and sharing of good things, be extended to include the sharing of the best, even the gospel of Jesus Christ, to those who are in want?

"Ina So"

Karl W. Kumm, Ph.D., Honorable General Secretary of the Soudan United Mission, recently wrote of the last evening at Wase, when seven men, burdened for the millions of the Soudan, knelt praying for first fruits. Then followed an address and a word of farewell, and the writer asked the "boys" a question after months of preaching, before his leaving for home. We abbreviate his report:

"You know Christ, the Master, loves you," I said. "Would you like before saying good bye to me to accept Jesus as your personal Saviour?" After a moment's silence, Tom quietly says, "Ina so" (I want to). Then the head man and Dan followed; "Ina so," "Ina so." Then the horse boy followed, "Ina so." "Do you know what it means? Do you understand that it means giving up lying, stealing, immorality, all evil doing, all evil thinking, loving your enemies?" After a little silence, the answer came again, "Ina so." . . . "Who is willing to go back to his people after learning to read the word of God, and make Jesus King in his own tribe, and if necessary, die for Jesus?" A dozen tribes were represented. Silence, no words; but from the ground they arose and, standing, lift up their hands to the starry sky, and together say, "All of us vow unto the Lord of Hosts 'Whether we live, we live unto the Lord. Whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's.'" Brethren, it is worth while to be a missionary. We do not say that all who were there fully realized the meaning of what they said, but we know, thank God, than some did and do. One of them, Tom, a former slave boy, returned with me to England and is daily leading a consistent life.

Dr. Keen's Address

One of the most valuable of recent contributions to missionary literature is the address of Dr. Keen, the President of the Missionary Union, delivered at the Anniversaries at Dayton. "The Service of Missions to Science and Society" was the subject, and the address attracted wide attention on account of its scholarliness, its originality and its conclusive argument. The address has been attractively printed as a pamphlet of 48 pages, and can be secured from the Literature Department of the Missionary Union for ten cents. Its value is greatly increased by the full references to sources and the excellent bibliography. It is a work of permanent value.

THE PRAYER CYCLE, AUGUST 5 TO SEPTEMBER 8

THEMES FOR THANKSGIVING

The spiritual awakening in India.
The continued open door in the Far East.
Loving financial sacrifice for missions by many in the home land.
New opportunities in Japan.

DAILY TOPICS FOR UNITED PRAYER

Special Topic: Japan

5. (Sunday) The theological seminary, Yokohama, and the evangelistic work of the students.
6. That strong men may respond to the call of the ministry in Japan.
7. Work among students in Tokyo and Osaka.
8. Equipment for evangelistic hall in Tokyo.
9. Duncan Academy, teachers and students.
10. Funds for several chapels, greatly needed in Japan.
11. Captain Bickel and work on the Inland Sea.
12. (Sunday) Blessing upon recent wide circulation of scriptures among the soldiers.
13. The Liuchiu Islands.
14. Work of the Young Men's Christian Association in Japan.
15. Other societies at work in Japan.
16. The suppression of the opium traffic.
17. The work of the Christian Literature Society for China.
18. Delegates to summer conferences: that they may take the inspiration back to their own churches.
19. (Sunday) That more pastors may lead their churches into an intelligent interest in missions.
20. A widespread revival in India.
21. The National Missionary Society recently organized in India among the native churches.
22. Missionaries in special sorrow or bereavement.
23. Reenforcements for Assam.
24. Blessing upon the circulation of the Bible in the Philippines.
25. Increase in spiritual efficiency of Chinese Christians.
26. (Sunday) Awakening of the masses in China to a sense of spiritual need.
27. Missionaries who have sailed to their fields.
28. That large numbers of strong college men may enter the ministry.
29. Missionary leaders in local churches.
30. Small country churches: that they may realize their opportunity.
31. Increased missionary interest among business men.

SEPTEMBER

1. The union college and seminary about to open in Shanghai.
2. (Sunday) Educational endowment and Reserve Funds.
3. Leaders of study classes in preparation for their work.
4. Associational secretaries.
5. New missionaries in their final days of preparation.
6. Missionaries in deputation work among the churches.
7. Political leaders in Russia.
8. Continued revival in France.

ALL POWER IS GIVEN UNTO ME. GO YE, THEREFORE, AND DISCIPLE ALL NATIONS; TEACHING THEM TO OBSERVE ALL THINGS. AND LO, I AM WITH YOU ALL THE DAYS! SO CLOSES THE FIRST GOSPEL, REACHING THE SEVENTH HEAVEN IN THE HEIGHT OF THE OUTLOOK. THESE FOUR ALLS — ALL POWER, ALL NATIONS, ALL COMMANDS, ALL TIMES, FROM OUR LORD'S SUPREME COMMISSION TO HIS DISCIPLES, ARE THE FOUR CORNER-STONES OF THE HISTORIC CHURCH! — *Joseph Cook.*

ALMIGHTY GOD, WHO HAST GIVEN THINE ONLY SON TO DIE FOR ALL MANKIND, AND HAST SENT FORTH THE MINISTERS OF THY WORD TO GATHER TOGETHER A GREAT FLOCK IN ALL PARTS OF THE WORLD TO THE ETERNAL GLORY OF THY MOST HOLY NAME; WE BESEECH THEE TO SEND THY ESPECIAL BLESSING UPON ALL THOSE WHO ARE CONVEYING THY MESSAGE OF SALVATION TO THEM THAT SIT IN DARKNESS. MAKE THEM DILIGENT AND EARNEST IN THY GREAT WORK, FILL THEM WITH THE SPIRIT OF HOLY ZEAL AND SELF-DENIAL; GIVE THEM WISDOM TO DISCERN OPPORTUNITIES AND METHODS, AND COURAGE AND RESOLUTION TO PURSUE THEM; SUSTAIN AND STRENGTHEN THEM UNDER EVERY TRIAL; AND IN THY GOOD TIME GIVE THE INCREASE WHICH THOU HAST PROMISED, AND GATHER THE WANDERING AND LOST INTO THY BLESSED FLOCK, SO THAT THERE MAY BE ONE FOLD AND ONE SHEPHERD. — Adapted from *The Spirit of Missions.*

THE HOME WORKERS

ONLY ONE WORK

: Jesus ascended into heaven, to his followers, "Go ye and make disciples of all In these farewell words he whole duty. But he gave to us as well as to them. on to the consummation of era. To encourage them ed, "Lo, I am with you all unto the end of the world," consummation of the age," "with you" he included all kers until his kingdom shall in the hearts of men.

ew among the many believers y realized that their supreme ike disciples of the nations. rful achievements in missions nsion of Jesus till now have of the faith and self-sacrifice ful of workers compared with ss of those who have borne Christ. If only a few have , we cannot but believe that the obligation, as this small felt it, to preach the gospel ure, the whole world long ago een saved.

nly a small part of the work or us by our risen Lord has nor will it be accomplished, at multitude of believers is el that the preeminent work ver of Christ is to proclaim gs of salvation to every man, hild on the face of the whole ne who believes the New n for a moment doubt that preme, insistent duty of every hrist. So certain is this that church has any real reason ice except to make disciples , to save everywhere, at home the unsaved.

stians, instead of a few, could o feel to the very center of eing that this is the duty that ence of all others, within a gospel would be preached to lual of our race. We have h to do it. We have enough educated men and women for this sublime task. Every door is open, even Tibet, inviting us to enter. All that is lacking is a downright conviction throughout all the ranks of Christ's followers that their present, preeminent, insistent duty is to save the lost, a duty that cannot be evaded without guilt, a duty to be done and done *now*.

How can the many be brought to feel as the few already feel? The Spirit can work conviction within them. Let us ask him to do it speedily. Let the Christian pastor unfold to his people Christ's great commission. No theme could arouse him to more powerful and eloquent utterance. Let the editors of religious papers reenforce the tongues of fire in our pulpits with their pens of fire, urging upon all believers the supreme duty of saving the lost. Let all of whatever station who believe this to be our first and dominant duty advocate it in public and in private. A conviction which is but a reflection of the mind of Christ, spoken and acted upon, will spread like the fire of the prairie till it inflames all Christian hearts. Universal conviction will express itself in united effort. Through such effort the saving truths of the gospel would very soon be preached to every one of the teeming millions of the nations. How glorious it would be for this generation to do this! We are able to do it. Shall we not at once set about the doing of it?
— GALUSHA ANDERSON, S.T.D.

Country Churches and Mission Offerings

THERE is something new up in Canada in the way of raising money for missions. The organization, like many other good ones, has a long name: "The Industrial Guild of the Great Commission." It is the product of the fertile brain of a young Baptist pastor, Rev. A. T. Robinson, A.M.

It is attractive in theory and has already worked well in practise. At first the experiment of the pastor of a small country church, it is now being enthusiastically

worked by churches in all the provinces of Canada. Mr. Robinson says it is "industrial in character and wholly missionary in purpose." He also says, "It has demonstrated in terms of hard cash its right, at least, for a fair hearing."

The following considerations led to the making of the plan: 1. Christ's command, "Go ye into all the world"; but money is lacking in the mission treasuries. 2. The youth of today must be trained in practical benevolence. 3. The trend of the age is altruistic and missionary. 4. There are three factors in the production of wealth: land, labor and capital, all of which may be found available in any rural community.

The guild is a cooperative productive society, doing business in behalf of the King of heaven. A local guild is composed of groups called "firms." A firm may have two or more members, father and son, three boys, a brother and sister, or any combination of workers that will work in harmony. Each firm takes a piece of land (paying rent if necessary), buys the seed and fertilizers, plants and tills the crop of potatoes or any other crop, keeping strict account of all expenditures. Proper bookkeeping forms are obtained from the schoolteacher, who is always glad to help. After the results are all tabulated, the commissioners (or general officers) report the results of all firms at the public meeting held at the close of the season.

The commissioners are young men of good character who keep an eye on the younger firms, helping by advice and spurring them to persist in their work during the hot days of summer. The pastor and deacons appoint the commissioners, thus keeping the work closely allied with the church. Special provision is made for those who wish to join the guild and are not free to engage in the chosen industry. They may present an equivalent in cash, only it must be cash definitely earned for the purpose of accomplishing the great task.

The first guild had thirty-one members in sixteen firms. Ages ranged from five to forty-five. All were cheerful volunteers. They voted to have each firm plant a bushel of potatoes and care for the crop. In spite of the blight which came that year they cleared $36.64 for mission: paying all expenses. The meetings organization, especially when the were read, created widespread among old and young in the ca missions, where nothing had bee for missions before that time. The inquiry into the missionary work to the hard earned but gladly given went. Says Mr. Robinson: "C boy ten years of such education, will know something beyond his own and feel for it too." Thousands of were raised last year and the possi are limitless. — Rev. H. J. Whit coma, Wash.

Gifts that Count

FOR mutual encouragement w below extracts from some of the that have recently come to the H They tell of gifts that have cost som — where the giver gave himself w offering. It is such gifts as thes count, for they represent not the lea good appearance will allow, but the possible offering, given from a dee of Christ and his work.

I tried to think if I had something I could the Japan sufferers, my pocket book being d and the Lord brought to my mind this gold pi Mother gave me, and which I have kept for sake. But it will do more good helping in Hi

Enclosed find a draft for three dollars fr Slovak-Hungarian Mission. Sorry it is not We have only three resident families, but ex organize a church in May with member neighboring towns. Expect to help sup Hungarian pastor, too, and the men are p and painting the chapel themselves. So wh sum is small we are all interested in wor missions.

Last year we gave sixty dollars to foreign n and had only about 100 members. The Lo a most gracious revival last winter and 5 added to our church. This year we sent Lounsbury for our foreign work seventy-five and other mission interests were increased same proportion. Besides this we spent $500 on improvements and the pastor was paic while the treasurer said the current expense met more easily than in any previous year *moral is if you want to meet your home expense put missions positively to the front.*

"Young People and the World's Evangelization"

THESE wonderful possibilities are the commanding obligations of this generation. We quote these words with hope or our race and age:

, for thirty consecutive years, all the young people the world between ten and twenty-three years age could be reached by Christian teaching, the orld's evangelization would be accomplished. In vo decades or less the $25,000,000,000 now in the ands of the church members of the United States ill be $50,000,000,000, or more, and this sum, whatver it may be, will be subject to the administration of those who are today in their formative age. — Rev. JOHN FRANKLIN GOUCHER, D.D.

Sunday-School Editors Discuss Missions

AT the fifth annual meeting of the Sunday School Editorial Association, held at Winona Lake, Ind., June 6–9, the opening session was devoted to the topic, "The Sunday School and Missions." Addresses were delivered by representatives of various mission boards, the international lesson committee, and the editorial association. Later, a conference was held upon the same topic.



PART OF MISSION STUDY CLASS OF FIRST BAPTIST CHURCH, WESTON, MASS., REV. H. E. HINKLEY, LEADER

SUGGESTED PROGRAM: THE WINNING OF JAPAN

I. MAP EXERCISE.
 1. The Geography of Japan.
 2. Location of Baptist Mission Stations.

II. SOME MISSIONARY STATESMEN.
 1. Joseph Hardy Neesima. P. 326.
 2. Leaders in Other Denominations than Ours.

III. OUR OWN WORK.
 1. The Present Situation:
 (*a*) The Attitude of the People. P. 318.
 (*b*) Increased Resources. P. 318.
 (*c*) Advance in Educational Work. P. 319.
 2. Phases of the Work and Life:
 (*a*) How the Seminary Helps. P. 321.
 (*b*) The Bible or the Temple. Pp. 322–325.
 3. New Plans and Opportunities. Pp. 319–320.

IV. QUESTIONS FOR THOUGHT.
 1. What is the Greatest Hindrance to the Winning of Japan?
 2. What Definite Thing Will I Do to Help Make Japan Christian?

V. PRAYER.

EPTEMBER TOPIC: Reflex Benefits of Missions, and Burma. OCTOBER TOPIC: Light in the Dark Continent.

LESSON VII. LUKE 15: 11–32. AUGUST 12

The Parable of the Two Sons

The Father's Compassion

But when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. Vs. 20.

PLANS, methods, organization! As the work of establishing the kingdom of God among all nations progresses and enlarges, it requires more and more system and organization in the local church, in the whole Church, and on the foreign field. These things are necessary, our mission work would be chaos without them; yet we must never forget that when the Father saw the lost son "a great way off," it was not a scheme of methods, but a heart filled with compassion that moved him. Our missionaries understand this. A missionary without compassion for the wanderers would find his situation intolerable. It is the heart that speaks in such appeals as this from Dr. Crozier, of Tura, Assam:

The villages are asking for teachers, and there are not enough for the demand. The school and dormitories are overcrowded, and quite a number have been turned away. Shall I refuse to be used of God to open more hearts, lest the missionary, already overburdened in the effort to meet the needs with inadequate equipment, be unduly pressed by souls seeking salvation? Will the stewards of God's bounty, and the recipients of his love, send or come? Is it to be considered a light thing to be the custodian of half a million souls?

"Need? tremendous! Supply? abundant! but locked up by the key in the hands of God's stewards. Excuse me if I have intruded, but the situation is appalling—nay, the situation is glorious, if men of God in the home land respond gloriously."

When our hearts make answer to such feeling as this, our plans and methods will not be merely machinery, they will be living forces that hasten us to seek and save that which is lost.



REV. H. W. B. JOORMAN AND CHIN SCHOOL, THAYETMYO, BURMA

LESSON VIII. LUKE 18: 1–14. AUGUST 19

The Judge, the Pharisee, and the Publican

The Religion of Self Conceit

The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are. Vs. 11

"SCRIBES and Pharisees," "whited sepulchers," "hypocrites!" No one can read the incidents of our Lord's ministry without realizing that the soul of Jesus was often stirred with indignation because of the self-righteousness of the Scribes and Pharisees. Nothing else ever brought from his lips such incisive words of condemnation. The spirit of self-righteousness and self-conceit is contrary to the entire teaching of Jesus, and that is the reason why it has been so difficult for the gospel to make advancement in some of our mission fields.

er of history which should recalled, that the very ur Baptist foreign mission such a field. The Scribes did not despise Jesus any ly than the haughty Budrma looked down upon son. He teach us a new bring us a substitute for the ages? Absurd! And emembered, too, that as a the attitude of Buddhism ery, very slow to adopt a watchwords are humility, bedience.

China," says Dr. Corlies, class the Americans among ces; so it is considered an for an American medical et up a hospital for healing t these things are changing, ddhists have been converted; people have come to our night, as Nicodemus came methods in education are nodern, and the Pharisee ly offer the prayer of the

ARK 10: 17–31. AUGUST 26

Rich Young Ruler

Come for Christ's Sake

at hath left house, or brethren, or r mother, or children, or lands, for gospel's, but he shall receive an 29, 30.

at majority of the millions ly this lesson in Christian : of one turning his back r the gospel's sake will seem natural. His father's voice, rayers — all the influences him toward Christ and the n nearly all our missions thousands of converts who is to choose between home l Christ. "In December," tark of Zigon, Burma, "I boys who believed in Jesus ir to meet on my veranda. me, and of this number they had asked their parents' e baptized, but only a few t. One boy has since been taken from the school, because his friends feared he would become a Christian. Another boy, whose father angrily refused permission, says that he will wait if necessary, but he will not give up being a Christian."

Mr. Swanson, of Assam, relates the instance of a high caste Hindu young man, who knew he would have to break all family connections if he were baptized, but who finally decided to tell his parents. "His heart was too full and too sore for him to tell us all that had passed, except that the family ties were severed, and he was homeless. That night we sang as never before, 'Jesus, I my cross have taken.'"



Photo by J. L. Dearing

THEOLOGICAL STUDENT, FORMERLY BUDDHIST PRIEST

Sometimes it seems as if certain parts of the Bible were specially written to apply to the trials and experiences of our mission work.

LESSON X. LUKE 18: 35—19: 10. SEPT. 2

Bartimaeus and Zacchaeus

When Zacchaeus Gets Down

And Zacchaeus stood, and said unto the Lord; Behold, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Vs. 8.

WHEN Zacchaeus stood face to face with the clear-eyed, utterly unselfish Christ, the first thing he did was to turn his pockets inside out. Charity and honesty began to have a meaning to him when Love and Truth stood living before him in Christ. This phase of the character and religion of Jesus is very marked in the experiences of many of our missionaries. They have to do with peoples whose very gods are gods of lying and cheating, and who pray for divine assistance in defrauding their fellowmen. This is especially true of Hinduism, but even Buddhism and other higher forms of heathen religion have

done little to change that aversion to truth which belongs to the natural man. W. E. Griffis says:

In Japan there is a national love of untruthfulness which is hostile to the pure religion of Jesus. A tremendous revolution in language, literature, and social habits is necessary in order to make Japanese reputation for truth increase; and there is a low standard of commercial integrity, a spirit of trickery in trade, which makes Japan the byword of the civilized business world. But a revolution is in progress. Already the Bible and the thoughts it generates are powerfully affecting speech, and slowly but surely, national character.

Bear these things in mind when you think of our native churches in foreign fields, and pray that our brethren may be enabled to stand firm in those practises of truth and honor and brotherhood which are so contrary to all the teachings of heathenism.

PERSONAL AND OTHER NOTES

Arrivals

REV. C. A. SALQUIST, from Suifu, West China, at Minneapolis, Minn., June 1.

J. W. CARLIN, D.D., and family, from Ungkung, South China, June 28.

REV. C. C. BOONE, from Lukunga, Africa, at New York, July 11.

¶REV. J. A. CURTIS, while at home on furlough, is studying at the University of Chicago, taking Sanscrit, French and German.

¶PROFESSOR WALLACE ST. JOHN, of Rangoon Baptist College, is at work on a biography of the late president of the college, Dr. Cushing.

¶REV. A. S. ADAMS, formerly of Hanyang, Central China, has been transferred to the Hakka work in South China, and will be stationed at Hopho. Mail should be addressed to him at Swatow.

¶REV. R. A. THOMSON, of Kobe, Japan, has recently been elected a Fellow of the Royal Geographical Society. This is an honor, not only to Mr. Thomson, but also to the Union. Mr. Thomson will soon present before the society a paper on the Liuchiu Islands.

¶REV. C. E. PETRICK, of Sibsagor, Assam, reports the baptism of 69 converts on his field during a tour covering about two months and a half. Most of these were from heathen communities and represent a distinct advance of Christianity among the heathen.

¶REV. AND MRS. H. W. B. JOORMAN of Thayetmyo, Burma, arrived in America July 4, and may be addressed at West Creek, Ocean Co., N. J. Mrs. Joorman has improved in health since leaving Burma and during a brief stay in Germany.

¶ MRS. G. H. BROCK sailed from Boston, July 4, to join her husband at Kanigiri, South India.

¶ REV. P. A. MCDIARMID and REV. G. W. STAHLBRAND sailed from Boston, July 5, for the Congo.

¶MISS M. M. LARSH has removed from Loikaw to Shwegyin and will assume charge of the school at Nyaunglebin.

¶IN the absence on furlough of Mrs. G. E. Whitman of Kiaying, South China, Mr. Whitman is residing at Hopho where he can oversee the work in that section more successfully.

WILLIAM JEWELL COLLEGE, at Liberty, Mo., has taken a step forward in its theological work, by the establishment of a department of missions. Work in this department will be required of every candidate for a degree. Rev. F. W. Eberhardt, pastor of the Baptist church at Liberty, has been called to this chair.

RS. CHARLES G. LEWIS are
their home at Suifu, West
r. Lewis, knowing the lan-
at once to enter upon active
is specially fortunate in
orced return of Mr. Salquist
ry. For the present Mr.
ring for the boys' school at

¶FOR reasons of health Rev. and Mrs. P. Frederickson of Kifwa, Africa, must return to America on furlough in the spring of 1907. They are exceedingly anxious that a man and his wife be sent at once to prepare to take their places. The work with its orphans, schools and churches spreads over thousands of square miles and needs the most careful oversight.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt months after my decease.

FORM OF A DEVISE OF REAL ESTATE

ueath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with n standing (here describe the premises with exactness and particularity) to be held and possessed heir successors and assigns forever, for the purposes specified in the Act of Incorporation.

ANNUITIES

e your own executor, the Missionary Union will receive at any time such sums as you may wish easonable interest during life. The bond of the Missionary Union is an unquestionable security. n this matter should be addressed to the Treasurer.

R ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN MARCH, 1906—IN PART

(Concluded from the July number)

e purpose of saving space in this report of donations all titles, such "Rev." and "D.D.," ie following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for r "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

, $2	337 52
L.	
....	$1 00
....	5 00
....	5 00
....	5 00
. C.	
....	14 00
Mrs.	
....	100 00
nity	
....	42 80
. &	
sta.,	
....	12 50
, for	
....	10 00
U..	6 25
L.	
....	5 00
....	11 50
....	41 20
....	2 10
....	17 40
....	10 90
....	15 00
....	1 90
....	30 00
....	15 05
....	5 50
Dan.	
fwa,	
....	12 50
.ch.	17 80
Dan.	
....	5 00
....	2 50
....	40 00
....	11 50

Spangle S. S.	$1 00
Spokane, Grace ch.	43 60
Spokane, Grace Y. P.	12 50
Spokane, Grace S. S.	3 35
Spokane, Central ch.	19 20
Spokane, Central Jrs., for Sendai sta.	9 00
Spokane, Liberty Park ch.	16 18
Spokane, Liberty Park S. S.	5 07
Spokane, Sw. ch., for Dr. East's wk.	25 00
Tekoa ch. & S. S.	16 00
Hillyard ch.	13 25
Spokane, 1st ch.	87 05
Bellingham, Sw. ch.	17 00
Bellingham, Sw. Y. P.	15 00
Bellingham, Sw. S. S.	7 50
Delta, Sw. ch., for wk. c. E. Lund	17 50
Ferndale, Sw. ch.	7 00
Mt. Vernon, Sw. ch.	85 41
Preston, Sw. ch	158 40
Preston, Sw. S. S.	17 50
Seattle, 1st Sw. ch.	250 00
Seattle, 1st Sw. ch., C. J. Erickson	75 00
Seattle, D. C. Ellis	15 00
Garfield ch.	33 55
Garfield S. S.	1 45
Garfield, J. L. Wilson	50 00
Oakesdale ch.	12 35
Walla Walla, Park St. ch.	30 00
Centralia ch.	26 75
Chehalis S. S.	2 50
Dryad ch.	2 16
Maple Grove ch.	3 00
Olympia Y. P.	1 15

Puyallup Y. P., for sta. plan	$8 50
Tacoma, 6th Ave. ch.	7 46
Tacoma, 6th Ave. Jrs.	1 50
Tacoma, Immanuel ch.	8 00
Winlock ch.	2 00
Arlington ch.	4 03
Bellingham, 1st ch.	55 50
Bellingham, 1st Y. P.	3 00
Bellingham, 1st S. S.	91
Bellingham, Immanuel ch.	64 50
Bellingham, Immanuel Y. P.	2 00
Bellingham, Immanuel S. S.	4 66
Black Diamond ch.	18 00
Blaine ch.	6 50
Burton ch.	32 40
Burton S. S.	2 40
Marysville ch.	10 00
Port Townsend ch.	10 00
Port Townsend S. S.	6 00
Seattle, Fremont ch.	16 15
Seattle, Fremont Y. P.	5 23
Seattle S. S.	12 41
Seattle, Fred Taylor	10 00
Seattle, Immanuel ch.	50 00
Seattle, North ch.	408 00
Seattle, University ch., a friend	70
Snohomish ch.	25 00
Vashon ch.	2 50
Vashon Y. P.	35
Manette, Bethany ch.	29 00
Columbia ch.	5 00
OREGON, $1 305 03	
Fishawk, Adolf Nystrom	$10 00

OREGON (*continued*)

Clackamas, E. O. Wicklund	$5 00
Portland, Jas. F. Failing	25 00
Merlin Jr. Soc., for wk. among Japanese	30
Albany ch	20 25
Harrisburg ch	5 00
Lebanon ch	1 00
Oak Creek ch	2 00
Salem, 1st ch	75 00
Cresswell ch	2 50
Dillard S. S.	12 40
Dillard, S. C. Miller	10 00
Elmira ch	5 00
Oakland ch	3 78
Springfield ch	12 75
Adams ch	10 00
Adams, Mrs. C. C. Darr	2 00
Athena ch	10 00
Baker City, 1st ch	30 00
Baker City, 1st Jrs.	5 00
Helix ch	12 75
Helix S. S.	8 55
Baker City, 2d ch. & S. S.	61 20
Burns ch	6 50
Grass Valley, C. W. Holloman	5 00
The Dalles, Calvary ch	15 00
Condon ch	3 00
Ashland S. S.	1 00
Deep Creek ch	2 00
Deep Creek S. S.	5 00
Portland, Sw. Y. P.	20 00
Amity ch	18 67
Carlton ch	10 00
Corvallis ch	3 75
Dallas ch	6 75
Dayton S. S.	1 25
Independence ch	10 95
McMinnville ch	129 07
Newberg ch	52 17
S. Yamhill ch	17 00
S. Yamhill Y. P.	12 50
McMinnville, Dan. ch., t. s. P. Frederickson	29 23
McMinnville, E. Estes & wife, for wk. in Phil. Ids. & China	90 00
Gresham ch	13 00
Hillsboro ch	2 25
Hillsboro Wom. Cir.	2 00
Pleasant Home ch	12 00
Sellwood ch	6 00
Sellwood Y. P.	1 50
Central ch	36 35
Portland, 1st ch	367 85
Portland, 1st S. S.	6 46
Portland, 3d ch	27 45
Portland, 3d S. S.	8 20
Warren ch	4 10
Yankton ch	8 94
Yankton S. S.	2 36
University Park ch	13 75
Portland, 2d ch	19 50
Chapel, Car, E. R. Hermiston	5 00

CALIFORNIA, $7 974 73

Hollywood ch., Mrs. H. J. Powell, t. const. H. L. M.	$5 00
Sacramento, a friend; $100 t. s. n. prs., c. E. G. Phillips, & $100 t. s. n. p., c. G. H. Brock	200 00
Sacramento, friends, for India	100 00
E. Oakland, Mrs. Noyes P. Haskell	10 00
Ontario, J. P. Tomlinson	5 00
Covelo ch	7 00
Fort Bragg ch	48 00
Lakeport ch	$5 00
Ukiah ch	6 20
Ukiah Y. P.	5 00
Westport ch	11 00
Napa ch	13 90
Petaluma ch	87 50
Santa Rosa ch	106 60
St. Helena ch	1 00
St. Helena S. S.	50
Vallejo, Cornell ch.	55 00
Auburn ch	13 60
Dixon ch	11 00
Penryn S. S.	5 00
Sacramento, Calvary ch	20 98
Sacramento, 1st ch	150 29
Sacramento, Immanuel ch	23 25
Oak Park S. S.	6 32
Sonora ch	5 00
Stockton ch	46 30
Vacaville ch	10 55
Vacaville S. S.	1 65
Wheatland ch	11 25
Woodland ch	26 65
Woodland Y. P., for orphan in Ongole Faith Orphanage	15 00
Biggs ch	11 50
Grimes ch	9 40
Red Bluff ch	20 00
Willows ch	17 25
Glen ch	1 45
Ono ch	10 00
Dinuba B. U.	8 75
Exeter ch	15 50
Fresno, 1st ch	106 00
Kingsburg Sw. ch	29 50
Madera ch	41 20
Madera Y. P.	2 00
Madera S. S.	5 00
Madera Wom. Circle	5 00
Orosi ch	24 00
Reedley ch	16 40
Goleta ch	3 00
Lompoc ch	10 00
Paso Robles ch	6 00
Pleasant Valley ch	7 75
Escondido ch	29 00
Escondido Y. P.	5 00
Escondido S. S.	2 36
Fallbrook ch	19 05
Fallbrook S. S.	1 06
Julian ch	12 00
Julian S. S.	2 00
National City ch	32 00
Oceanside ch	41 35
Otay ch	51 50
San Diego, 1st ch	532 08
San Diego, 1st S. S.	15 00
Banning ch	14 25
Banning S. S.	6 75
Orange ch	25 00
Redlands, 1st ch	251 40
Redlands, 1st Y. P.	17 67
Redlands, 1st S. S.	27 48
Riverside, 1st ch., $50 of wh. is from Mrs. N. P. J. Button, in memory of her husband, Rev. Chas. Button	500 00
Santa Ana, 1st ch	221 19
Santa Ana, Immanuel ch	25 00
Garden Grove ch	3 00
Alhambra ch	5 00
Alhambra S. S.	5 00
Azusa ch	41 50
Azusa S. S.	1 65
Bakersfield ch	12 00
Compton ch	67 64
Compton S. S.	4 66
Covina ch	3 56
Covina Y. P.	1 75
Hollywood ch	28 00
Long Beach ch	212 32
Los Angeles, 1st ch	241 95
Los Angeles, Central ch	35 00
Los Angeles, Central Wom. Soc., t. s. Frances, Ongole	6 20
Los Angeles, Memorial S. S. class, for Jaro sta	5 00
Los Angeles, Mrs. H. A. Baldwin	13 90
Los Angeles, Orchard Ave. ch	87 50
Los Angeles, Orchard Ave. B. U., for sta. plan	106 60
Los Angeles, Sw. ch	1 00
Los Angeles, Sw. Y. P., for wk. in Assam, c. O. L. Swanson	50
Los Angeles, Temple ch	55 00
Los Angeles, Temple S. S., Y. P. Bible class, for wk. of "Fukuin Maru"	13 60
Los Angeles, C. S. Delano	11 00
E. Los Angeles ch	5 00
E. Los Angeles Y. P.	13 90
E. Los Angeles S. S.	87 50
Pasadena, 1st ch	106 60
Pomona, 1st ch	1 00
Pomona, 1st Y. P., t. s. Kondiah, Atmakur	50
San Pedro ch	55 00
S. Pasadena ch	13 60
Whittier ch	11 00
Whittier S. S.	13 90
Whittier, J. O. Burroughs, t. s. Ah He, Ungkung	87 50
Burnett ch	106 60
Alameda ch	1 00
Berkeley, Evangel ch.	50
Berkeley, Evangel Y. P.	55 00
Oakland, 10th Ave. ch.	13 60
Oakland, 10th Ave. S. S.	11 00
Oakland, Mrs. Jas. Sunderland	13 90
Oakland, 23d Ave. ch.	87 50
Oakland, 23d Ave. Y. P.	106 60
Oakland, 23d Ave. S. S.	1 00
Oakland, Calvary ch.	50
Oakland, 1st ch	55 00
Oakland, 1st B. U.	13 60
Oakland, 1st S. S.	11 00
Oakland, Sw. ch	13 90
Oakland, Sw. S. S.	87 50
Point Richmond ch.	106 60
Point Richmond S. S.	1 00
San Francisco, 1st ch.	50
San Francisco, 1st Wom. Soc	55 00
San Francisco, 1st S. S.	13 60
San Francisco, Emmanuel ch	11 00
San Francisco, Hamilton Sq. ch	13 90
San Francisco, Sw. ch.	87 50
San Francisco, Sw. S. S.	106 60
San Francisco, Bethel ch	1 00
San Francisco, Bethel S. S.	50
Ceres ch	55 00
San Pablo ch	13 60
San Pablo S. S.	11 00
Melrose Mission	13 90
Modesto ch	87 50
Oakland, Golden Gate ch	106 60
Oakland, Golden Gate S. S.	1 00
Aromas ch	50
Lake ch	55 00
Los Gatos ch	13 60

?ORNIA (*continued*)

Hill ch.....	$13 30
View ch....	9 41
ch.....	37 08
S. S.....	5 81
.....	66 80
S.....	5 00
1st ch.....	237 50
1st Y. P., for	12 50
Sw. Y. P., of E. Lund.	10 00
ra ch.....	111 50
ra Y. P., for China.....	25 00
.....	7 35
e ch.....	7 50
ia ch.....	38 50
ille, Mrs. Hopkins.....	3 00
View B. U..	3 00
View S. S...	2 50

MEXICO, $5 03

Potosi, S. S. Ir..... $5 03

ANADA, $150 00

Windsor, Curtis..... $150 00

ST INDIES, $10 00

o, Coamo ch. $10 00

PINE ISLANDS, $50 00

	Ps.	
iss A. V. n.....	30	$15 00
Miss L. len.....	20	10 00
C. L. ld.....	40	20 00
H. W. r.....	10	5 00

)RWAY, $154 00

ia ch., per hrn.....	$128 00
hs., per Mrs. hrn.....	26 00

NMARK, $400 00

hs.....	$300 00
. S.....	100 00

ERMANY, $9 38

, Eilbek, er ch.....	$9 38

JRMA, $5 331 63

	Rs.	
a, J. in n, A. d- n.	69.11.10	$23 24
n,	60	20 00
- .. D. V. .. F. e- .. 1, H. y,	149.12. 9	49 91
	3752.13. 3	1 250 93
	661.12. 0	220 57
	861.15. 3	287 31

	Rs.	
Moulmein, Miss A. Whitehead....	40	$13 33
Moulmein, A. C. Darrow	602.14. 9	200 95
Tavoy, Mrs. H. W. Hancock....	100	33 33
Tavoy, Mrs. H. Morrow.	946. 7. 0	315 47
Basse in, Miss L. E. Tschirch	1619.14. 9	539 95
Hensada, Mrs. J. E. Case.	288. 3. 7	96 06
Toungoo, A. V. B. Crumb..	300. 4. 5	100 08
Toungoo, Miss E. R. Simons..	1	33
Toungoo, C. H. Heptonstall....	1140.10	380 20
Toungoo, Mrs. E. B. Cross...	1418.13. 9	472 93
Tharrawaddy, H. I. Marshall....	100	33 33
Bhamo, O. Hanson.	166.11. 3	55 55
Bhamo, W. H. Roberts.	113.11. 3	37 88
Maubin, B. P. Cross....	30	10 00
Mandalay, Miss J. E. Parrott.	117	39 00
Thayetmyo, H. Joorman	1110. 6. 9	370 13
Myingyan, H. E. Dudley..	308.11. 6	102 89
Pegu, Miss Z. A. Bunn...	15	5 00
Sagaing, F. P. Sutherland....	25	8 33
Sandoway, J. C. Richardson..	300	100 00
Meiktila, J. Packer.....	100	33 33
Hsipaw, W. W. Cochrane....	100	33 33
Mongnai, A. H. Henderson.....	150	50 00
Myitkyina, G. J. Geis	730. 0. 9	243 34
Namkham, R. Harper..	614.13. 3	204 93

ASSAM, $67 06

	Rs.	
Gologhat, O. L. Swanson.....	152.14. 0	$50 94
Tura, Miss E. C. Bond....	48. 6	16 12

INDIA, $7 885 84

Ongole, J. M. Baker...	70	$23 33
Ramapatam, J. Heinrichs....	4069.10. 9	1 023 21
Allur, W. S. Davis...	640.11. 2	213 35
Secunderabad, F. H. Levering.....	377.11. 4	125 88
Secunderabad, Miss K. M. French..	202. 2. 2	67 37
Hanamakonda, J. S. Timpany....	594. 3.11	198 07
Cumbum, J. Newcomb...	1265. 5.11	421 78
Bapatla, G. N. Thomasen.....	651. 5. 6	217 10
Palmur, E. Chute...	217.11. 5	722 55
Nalgonda, H. Unruh.....	8097.13. 2	2 699 26
Atmakur, W. C. Owen...	18. 1.10	6 02
Podili, W. T. Elmore....	1112.15. 5	370 97
Sattanapalli, Miss L. E. Bishop..	68.14. 3	22 95
Markapur, C. R. Marsh...	286. 9.10	95 52
Gursalla, J. Dussman....	521. 2. 9	173 71
Suriapetta, A. J. Hubert..	4065	1 355 00
Suriapetta, J. Wiens	200	66 66
Gudval, G. J. Huisinga	27.14. 9	9 29
Madira, F. Kurtz...	220.14. 2	73 62

CHINA, $1 772 32

Kinhwa, T. D. Holmes.	Mex.	$25 00
Hanyang, J. S. Adams..	804 76	402 38
Ningpo, J. R. Goddard...	344 86	172 43
Ningpo, E. E. Jones.....	63 00	31 50
Hangchow, W.S.Sweet	592 20	296 10

CHINA (*continued*)

	Mex.	
Shaohsing, F. J. White	141 50	$70 75
Yachow, B. Corlies	462 56	213 28
Swatow, Wm. Ashmore, Jr.	241 83	120 92
Swatow, G. H. Waters	77 58	38 79
Swatow, S.B. Partridge	97 56	48 78
Swatow, G. E. Whitman	4 51	2 25
Swatow, R. E. Worley	298 54	149 27
Swatow, A. F. Groesbeck	401 75	200 87

JAPAN, $498 41

	Yen.	
Yokohama, J. L. Dearing	347 00	$173 50
Sendai, Miss A. S. Buszell	460 72	230 36
Tokyo, S. W. Hamblen	36 58	18 29
Kobe, Miss G. A. Hughes	52 52	26 26
Himeji, Miss H. M. Witherbee	100 00	50 00

AFRICA, $556 56

Kifwa, P. Frederickson	£108. 9. 8	$531 56
Bansa Mantéke, E. T. Welles		25 00

MISCELLANEOUS, $3 002

T. R., thank offering	$1 000 00
A friend	1 00
German chs. of North America	2 000 00
A friend	1 00
Total	$281 295 96

LEGACIES

China, Me., Mrs. Susan A. Baker	$316 65
Springfield, Vt., Persis Baldwin	1 341 50
Windsor, Vt., Int. J. P. Skinner Fund	8 80
Brookline, Mass., Est. Margaret B. Adams	$2 152 95
Boston, Mass., Est. Daniel S. Ford	5 833 34
Southbridge, Mass., Est. John Edwards	22 00
Charlestown, Mass., Est. Mary M. Dean	376 89
Hamilton, N. Y., Est. Norman Harris	1 155 09
Princeton, N. J., Est. Evan E. Cook	260 27
Philadelphia, Pa., Est. Josephine M. King	1 000 00
Clyde, Ohio, Est. Orville L. Ames	58 33
Horace, Ill., Est. Mrs. P. M. Tucker	50 00
	$12 575 73
	$293 871 69
Donations and legacies from April 1, 1905, to March 1, 1906	237 372 82
Donations and legacies from April 1, 1905, to April 1, 1906	$531 244 51

DONATIONS RECEIVED TO APRIL 1, 1906

Maine	$4 564 60
New Hampshire	2 288 65
Vermont	2 258 22
Massachusetts	46 005 78
Rhode Island	4 834 62
Connecticut	8 115 57
New York	187 494 66
New Jersey	14 237 99
Pennsylvania	42 257 56
Virginia	157 23
W. Virginia	2 607 91
Maryland	13 05
Delaware	466 52
District of Columbia	1 993 76
N. Carolina	10 00
S. Carolina	3 75
Georgia	10 00
Alabama	46 17
Mississippi	52 00
Kentucky	37 87
Tennessee	17 00
Louisiana	23 71
Arkansas	21 00
Texas	11 00
Indian Territory	593 93
Oklahoma	
Wisconsin	4
Michigan	6
Illinois	14
Indiana	5
Ohio	17
Minnesota	7
Iowa	6
Missouri	4
N. Dakota	
S. Dakota	1
Nebraska	4
Kansas	4
Montana	
Wyoming	
Colorado	3
New Mexico	
Idaho	
Utah	
Nevada	
Arizona	
Washington	4
Oregon	2
California	13
Mexico	
Nova Scotia	
Ontario	
Philippine Islands	
England	
Norway	
Denmark	
Germany	
Russia	
Burma	1
Assam	
India	
China	
Japan	
Africa	
W. Indies	
Scotland	
Canada	
British Columbia	
Miscellaneous	
	$44

LEGACIES RECEIVED APRIL 1, 1906

Maine	
Vermont	
Massachusetts	4
Rhode Island	
Connecticut	
New York	1
New Jersey	
Pennsylvania	
Ohio	
Illinois	
Michigan	
Minnesota	
Wisconsin	
Missouri	
Nebraska	
California	
N. Dakota	
	$8
Less amount returned to Michigan	
	$8

DONATIONS RECEIVED DURING THE MONTH OF APRIL

MAINE, $29 97

Presque Isle, 1st ch.	$1 71
Presque Isle, 1st C. E.	1 79
Tremont ch.	1 00
Hancock ch.	2 10
N. Vassalboro ch., Fred Priest	1 00
Kennebunk Village ch.	7 87
W. Hampden, Mrs. Samuel Fisher	1 00
Rockport Y. P., t. wk. at Ikoko	12 50
Friendship, Mrs. E. C. Jameson	$1 00

NEW HAMPSHIRE, $9 21

Amherst ch.	$4 56
E. Jaffrey, 1st ch.	4 65

VERMONT, $63 22

W. Halifax S. S.	$0 70
W. Halifax ch.	1 82
Burlington, 1st ch., Mr. & Mrs. Edward M. Fuller	
Jericho ch.	
Perkinsville ch.	
Bristol ch.	
Wilmington, 1st ch., $1 of wh. is for wk. in Japan	

MASSACHUSETTS, $1

Lowell, Worthen St. ch.	

[USETTS *(continued)*

1st C. E., ta.	$5 00
ɔernacle B. W. China	20 00
Sw. ch.,	58 59
1st ch., t. s. bins	59 96
	18 55
a friend, iah, c. W.	20 00
rt ch.	16 90
Trinity S. p. Chilaka W. E.	30 00
ıter, 1st ch.	355 53
ɔrs, N. E. for Keng-	15 00
ch.	3 46
e ch., t. s. s. Crozier	53 90
e C. E., for	50 00
1st ch.	6 73
ıst ch.	47 32
ch.	5 13
C. E.	4 00
	2 80
	23 08
ch.	10 00
ı, 1st Soc.	72 00
t ch.	30 55
st ch.	2 75
s ch.	1 28
n, Ruth E. rk. at Phil.	3 00
3d ch., t. fr. & Mrs. ll, Palabala Y. P.	10 00 5 00
1st Y. P., hil. Ids.	6 25
t Y. P., t. . Robbins.	6 25
inthrop St.	20 01
ille, Mrs. night, t. s. . H. Hep- pecial	30 00
Mrs. Julia rdson	5 00
Mrs. George	275 00

ISLAND, $78 25

U.	$10 00
E., for sta.	6 25
W. R.	5 00
4th ch.	38 25
Cranston , t. s. Mg. c. C. H. all	18 75

CTICUT, $44 00

ch.	$15 00
. Locke	5 00
rs. Chas.	10 00
	9 00
S.	5 00

YORK, $899 32

1st ch.	$6 60
Helen F.	3 00
	50
ı, 1st ch.	91 34
Newark, 1st ch.	$7 38
Mt. Vernon, 1st ch.	78 00
Brooklyn, Tabernacle ch.	178 00
Fredonia, F. B. Palmer	10 00
Scipio S. S.	2 50
York ch., t. s. L. W. B. Jackman	3 00
Woodhull, C. E. for Tokyo sta.	6 00
Sherman S. S., for Japan	8 00
W. Oneonta ch.	6 55
Springville, 1st S. S., t. s. Rev. & Mrs. S. R. Vinton	15 00
Utica, Tabernacle C. E.	12 00
Buffalo, Maple St. ch.	8 00
Matteawan, Pilgrim B. U.	50 00
Canandaigua, 1st ch., Jolly Hustlers, for use of S. D. Bawden, special	5 00
Yonkers, Warburton Ave. S. S.	25 62
Dundee ch.	85
Friendship ch.	25 25
Hornellsville, 1st ch.	10 50
Cortland, 1st ch.	91 57
Milford Center Y. P., for Briggs' fund	1 50
Hermitage, a friend	25
Brooklyn, Emmanuel ch.	219 00
Port Richmond, Park ch.	11 73
Williamsbridge ch.	20 18
Hermon Y. P.	2 00

NEW JERSEY, $509 62

New Brunswick, Livingston Ave. ch., memorial to Alice Wood Runyon, for Madame le Poivs, of the Baptist ch. in France	$25 00
New Brunswick, Livingston Ave. S. S.	14 00
E. Orange, Washington St. ch.	25 39
Paterson, 1st. ch., for Waters' fund	230 00
Haddonfield S. S., for Moung Pyo So, c. C. L. Davenport	65 00
G. R. R., for Moung Shwe Ye, Sandoway	16 25
Burlington, 1st ch.	40 93
Burlington, 1st S. S.	9 64
Moorestown, 1st ch.	2 41
Florence ch.	13 44
Phillipsburg ch.	12 66
Somerville ch.	23 95
Bridgeton, 1st ch.	22 45
Jamesburg, C. A. Schlipf	1 00
Mt. Holly, Mrs. H. A. Rhees	7 50

PENNSYLVANIA, $2 973 54

Williamsport, Calvary S. S.	$36 06
Scranton, N. MainAve. S. S., for Japan	25 00
Clarks Green ch.	18 50
Roulette ch.	1 40
Ulysses C. E., for Jaro	6 25
Pequea ch.	5 70
Windsor ch.	8 00
Wayne, 1st ch.	5 00
W. Chester, 1st ch.	20 55
Ebensburg ch.	10 00
Altoona, Memorial Miss. Soc., for Jaro	6 25
Huntingdon ch.	10 00
Clarion ch.	24 00
Meadville ch.	$6 88
Frankford S. S., Philadelphia	10 00
Turbotville ch.	5 00
Bloomsburg ch.	75
Hazleton, 1st ch.	10 00
Pottsville, 1st ch.	38 23
Ashland ch.	4 00
Ashland S. S.	2 00
Centralia ch.	2 11
Philadelphia, Chestnut Hill ch.	5 00
Philadelphia, Tioga, Temple C. E., for Yachow	6 25
Philadelphia, Tioga, Temple C. E., for Banza Manteke	12 50
Philadelphia, Gethsemane ch.	180 28
Philadelphia, Alleghany Ave. S. S.	7 50
Philadelphia, Wayne Ave. ch.	27 65
Philadelphia, Richmond ch.	8 17
Philadelphia, Frankford Ave. Y. P., for Yachow	5 00
Philadelphia, Frankford Ave. S. S.	13 17
Philadelphia, New Tabernacle Bible School, class No. 6, t. s. n. p., c. L. W. Cronkhite	12 50
Philadelphia, Wayland Mem'l ch.	70 25
Philadelphia, Mem'l S. S.	14 60
Philadelphia, Tioga Temple ch.	33 31
Philadelphia, Chestnut Hill S. S.	11 93
Philadelphia, Tioga ch.	55 28
Philadelphia, Tioga S. S.	12 79
Philadelphia, Wissahickon Bible School, for Yachow	7 50
Philadelphia, Wissahickon B. U., for Yachow	5 00
Philadelphia, 1st Lettish Miss. Soc., for Podili	100 00
Philadelphia, Logan ch.	4 80
Philadelphia, Mrs. H. N. McKinney, for W. China Mission	20 00
Philadelphia, H. C. F., for Kiating	2 00
Philadelphia, Y. P. Rally, for Yachow	31 82
Philadelphia, Mrs. S. A. Trevor, $500 of wh. is mem'l to Dr. M. R. Trevor, for salary and work of H. W. Munger	1 000 00
Newtown ch.	3 00
Lower Merion ch.	26 89
Colwyn C. E., t. s. Tsih Tsing, c. E. E. Jones	10 00
Pittsburg, Maple Ave. ch.	51 12
Pittsburg, Union ch.	39 35
Pittsburg, Johnston Ave. ch.	3 00
Pittsburg, Mt. Washington ch.	8 50
Pittsburg, Fourth Ave. ch.	627 57
Turtle Creek ch.	60 00
Monessen, Bethany ch.	4 00
Washington, Allison Ave. ch.	25 00
Greensburg, 1st ch.	12 92

PENNSYLVANIA *(continued)*

Bellevue, 1st ch.	$12 83
McKees Rocks ch.	7 95
Peters Creek ch.	1 00
McKeesport, 1st ch.	34 87
Butler ch.	5 49
Freeland, Bethel ch.	8 00
Freeland, Bethel S. S.	4 00
Braintrim ch.	22 00
W. Pittston, Luserne Ave. ch.	24 32
Johnstown, Main St. ch.	28 00
Kennett Square C. E.	50 75

W. VIRGINIA, $69 89

Elmwood ch.	$5 00
Shiloh ch.	3 00
Good Hope ch.	85
Straight Creek ch.	3 65
Aimwell ch.	5 35
Antioch ch.	60
Beulah ch.	11 00
Big Sewell ch.	2 50
Enon ch.	13 50
Little Sewell ch.	4 69
Lookout ch.	3 50
Mt. Pleasant ch.	16 25

MARYLAND, $5 00

A mem'l offering, John J. Boote	$5 00

DELAWARE, $7 37

Wilmington, Delaware Ave. S. S.	$7 37

DISTRICT OF COLUMBIA, $3 00

Washington, F. N. Whitman	$3 00

MISSISSIPPI, $2 00

Jackson, Jackson College, Ethel M. Lamy, for Europe	$2 00

TEXAS, $30 00

Marshall, a friend	$30 00

INDIAN TERRITORY, $18 00

Bacone Indian University	$0 50
Bartlesville W. C.	5 00
Holdenville ch.	12 50

OKLAHOMA, $16 00

Plainview ch.	$1 50
Yukon ch.	12 50
Bethel ch.	2 00

WISCONSIN, $237 83

Washington ch.	$3 00
Eau Claire B. U., for Subbiah, c. J. M. Baker	15 00
Milwaukee, Garfield Ave. ch.	16 67
Campbellsport ch.	4 11
Janesville ch.	150 05
Eureka, Jens Jensen	10 00
Eureka, Ladies' Aid	10 00
La Crosse Nor. S. S., for orphans, c. P. Fredrickson	10 00
Grantsburg, E. W. Erikson, for orphans, c. P. Fredrickson	10 00
Sister Bay S. S.	7 00
Manawa ch., a member for Kengtung	2 00

MICHIGAN, $214 63

Grand Rapids, Wealthy Ave. B. U.	$7 00
Detroit, Clinton Ave. ch.	7 00
Kalamazoo, Mrs. Mary R. Kingsbury, for P. C. Metzger, special	1 00
Harrisville, Calvary ch.	6 10
Harrisville, Calvary ch., Dean Branch	1 00
Romeo S. S.	1 08
St. Clair ch.	2 20
Grand Rapids, 2d ch., King's Sons, for wk. in India	12 00
Grand Rapids, 2d S. S., Birthday offerings	6 79
Bay Springs ch.	1 58
Allegan ch.	1 25
Manistique, 1st ch.	78 54
Manistique, 1st S. S.	11 93
Manistique, 1st B. U.	4 31
Manistique, 1st ch., Calvary Mission	3 75
Manistique, 1st B. U. Jr.	1 47
Emerson ch.	2 50
Cadillac Sw. ch.	60 63
Salem B. U.	4 50

ILLINOIS, $992 34

Marissa ch.	$15 00
Upper Alton ch.	63 65
Plano ch.	5 64
Aurora, Eastern Ave. ch.	37 00
Aurora, Eastern Ave. B. U., for share in Tokyo	25 00
Downer's Grove ch.	18 65
El Paso S. S., for Ongole student	25 00
Chicago, Covenant ch., The Philatheas	20 00
Waukegon ch.	23 87
Chicago, 1st ch.	195 25
Dundee ch.	10 00
Morgan Park ch.	2 45
Lagrange ch.	19 00
Chicago, Memorial ch.	25 00
Jonesboro ch.	6 87
Mt. Carroll ch.	69 00
Mt. Carroll S. S.	10 00
Mt. Carroll B. U.	16 00
Union ch.	4 00
W. Frankfort ch.	3 40
Carbondale ch.	6 75
Quincy, Vermont St. ch.	242 12
Quincy, Vermont St. C. E., for 2 shares in Phil. Ids., c. C. W. Briggs	50 00
Quincy, Vermont St. C. E.	18 85
Quincy, Vermont St. S. S., for 2 shares in the Gospel ship	50 00
Mt. Sterling ch.	5 80
Mt. Sterling S. S.	1 00
Carthage S. S.	8 29
Assumption ch.	11 75
Chicago, 1st Sw. ch., John Berg, for Phillip, Assam	3 00

INDIANA, $412 46

Seymour, 1st ch.	$35 00
Auburn, M. A. Ehlers	2 00
Hurricane ch.	10 00
Terre Haute, 1st ch.	17 65
Terre Haute, 1st S. S.	12 00
Fort Wayne, 1st ch.	85 50
Lebanon, 1st ch.	66 00
Anderson, 1st ch.	5 10
Elwood S. S., t. s. Sam'l Lee	$5 00
Salem, 1st ch.	4 16
Frankfort ch.	10 00
Thorntown ch.	8 50
Elizaville ch.	25 00
Scircleville ch.	6 00
Miami ch.	13 00
Fulton ch.	3 00
Rensselaer ch.	6 00
Morocco ch.	4 50
Lima ch.	3 20
Elkhart, 1st ch.	6 30
Michigan City ch.	22 25
Liberty Center ch.	18 25
W. Lafayette ch.	26 60
W. Lafayette B. U.	15 00
Quincy, Bethel ch.	1 45
Bellmore, Irvin Thomas	1 00

OHIO, $573 27

Salem B. U.	$1.35
Dayton, 1st Regular B. U., t. s. Rev. & Mrs. J. Speicher	200 00
Linwood B. U., for the "Fukuin Maru"	5 00
Youngstown, 1st B. U., for Yokohama	12 50
Toledo, William Sheridan	20 00
Jefferson, 1st ch.	5 00
Lima, 1st ch.	2 00
Cambridge, West Branch Mission	2 00
Cleveland, East End ch.	40 00
Cleveland, 1st Sw. ch., King's Army, t. s. n. p., c. O. Hanson	20 00
Cleveland, Glenville ch.	3 25
Painesville, 1st ch.	42 75
Groveport, Miss Sarah Hendren	1 00
Dayton, Mem'l ch.	11 47
Springfield, 1st ch.	19 90
St. Paris, 1st ch.	5 75
Camden ch.	25 00
Elyria, 1st ch.	1 00
Shelby ch.	12 80
Independence ch.	2 00
Cincinnati, Lincoln Park ch.	5 00
Cincinnati, Ninth St. ch.	1 00
Cincinnati, Price Hill ch.	10 00
Cincinnati, Walnut Hills ch.	2 25
Hopewell ch.	5 25
Toledo, Jesse Boswell	5 00
Toledo, Riverside ch.	15 31
Niles, 1st ch.	26 85
Warren, 1st ch.	20 94
Youngstown, Himrod Ave. S. S.	7 00
Youngstown, Walnut St. ch.	12 00
Alliance ch.	1 55
Wooster, Bethany ch.	25 00
Pleasant Valley ch.	3 35

MINNESOTA, $592 24

St. Paul, 1st ch.	$2 75
Kasson ch.	1 00
Willmar, N. L. Winblad, for Thomas & Rungiah, c. J. M. Baker	10 00
Willmar, O. H. Ekdahl,	5 00
Leenthrop ch.	16 60
Brainerd Sw. ch.	8 10
Stockholm, H. A. Erickson	2 00
Grove City Y. P., for share in Phil. Ids.	25 00

(*Concluded in September number*)



SITE OF FIRST BAPTISM BY JUDSON



Photo by W. M. Young

PAGODAS AT KENGTUNG, BURMA

THE BAPTIST
MISSIONARY MAGAZINE
86 SEPTEMBER, 1906 No. 9

Feed My Sheep

That was a narrow street
Where trod thy blessed feet;
And that a noisy throng
That followed thee along;
And many a one was such
We scarce would deign to touch.
But thou wast pressed upon by the unfolded sheep,
And very close to them thy place didst keep.
And is it thus
Thou sayest to us,
"O, if ye love me, tend my sheep"?

That was a loveless word
Which, by strange spirit stirred,
Forbade the children grace
To see thy shining face;
But thou didst call them near,
And smile away their fear;
And one such little one the symbol seemed to thee
Of thy great heavenly kingdom yet to be!
And is it thus
Thou sayest to us,
"O, feed my lambs, if ye love me"?

That was a green hillside
By Galilee's soft tide;
And sweet the garden's shade
By ancient olives made.
We often follow there
Thy words of life to share;
But, oh, the multitudes of thine untended sheep!
Speaks there a voice within our spirit's deep —
Thy voice to us,
And speaks it thus,
"O, if ye love me, feed my sheep"?

MRS. MERRILL E. GATES.



MANDALAY PALACE, BURMA

THE IMPORTANCE OF THE FIELD

By Rev. DAVID GILMORE

HENZADA, BURMA



CERTAINLY our Burma Mission should be dear to us from its place in our history, and from the mighty works wrought there in its early days. We are often enough reminded that it has a special claim on us as one for which we American Baptists are peculiarly responsible. But what of Burma today?

Burma challenges our attention for what it is, and for what has been going on there within the past two or three years.

Burma is certainly one of our strongest missions in development, in organization, in self-support. It has 814 organized churches. Of these, 695, or over 85 per cent., are entirely self-supporting. Burma has 225 native pastors who have been deemed worthy of ordination. Of unordained native preachers Burma has 662.

Lovers of missions have been delighted and encouraged by the formation, during this year, of the National Indian Missionary Society, to carry on work in India by native workers, supported by native money, and under native management. That is the right and necessary way. But we have had a foreshadowing of that in Burma for years. The home mission societies at our various Karen stations are such societies on a small scale. Workers, money and management are native, the missionary's relation being merely advisory. The Burma Baptist Convention is such a society on a larger scale, differing from the Indian national society only in this: that natives and missionaries cooperate in its management. Nor is the native share in its management nominal.

Among our missions, that in Burma stands high in the matter of contributions. In the latest annual report she is credited with a total of $92,616 native contributions. And Burma challenges attention because of the rich harvests that are being gathered there, harvests richer than at any time in her past. The latest annual report shows 8,825 baptisms for Burma in one year.

Burma is an attractive field for missionary labor, not only on account of what has been accomplished and what is now being done, but also on account of her prospects. George Adam Smith, in his exposition of Joel, has pointed out that a certain amount of material well-being is necessary to the fullest development of the religious life. This material well-being Burma has and will continue to have. Its

:s rainfall never fails; it
:aning of famine; its hills
ral wealth. It is, com-
ng, a new country, full of
rogress. Its people, with
look back upon, are, for
)und by reverence for the
ving been subject to the
ence of chronic destitu-
great alertness and elasti-
susceptible to new ideas,



F. D. Phinney and W. M. Young

WHERE SOME OF OUR BURMA MISSIONARIES LIVE

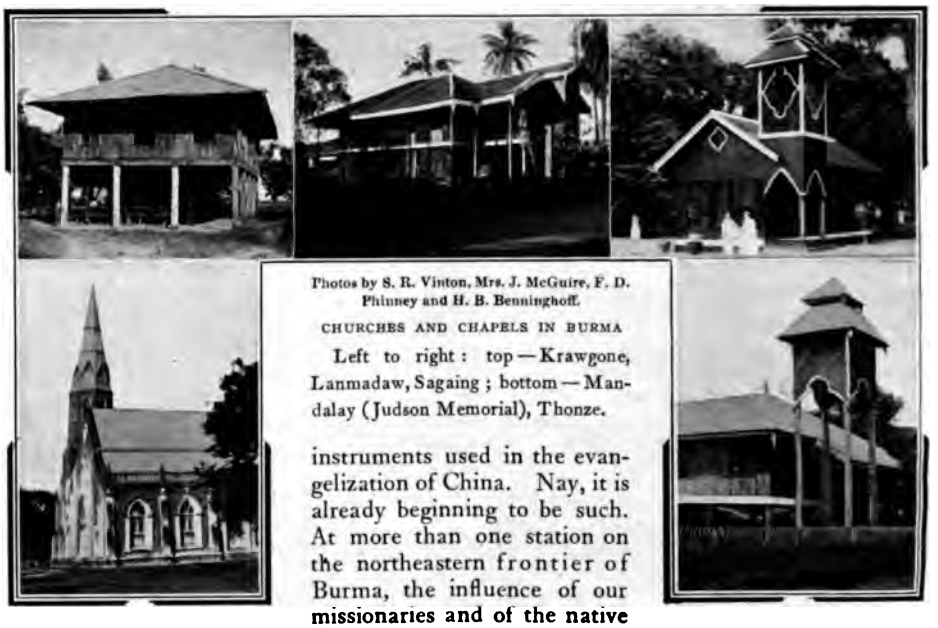
ttom : left — Myingyan, Kengtung ; right — Namkham, Myitkyina, Bassein.

welcome improvements.
orers who carried loaded
their heads were assuredly
The country is developing
a bright future before it.
g country, the church has
) take its place as a forma-
ıd to share in the growth

)ortant in its bearing on
ıe writer of this article was

returning from Burma in 1905, he had as a shipmate a China Inland missionary returning to England from his field in western China by way of Burma. When the writer expressed surprise at the course which the brother from China had chosen for his journey, he was informed that the shortest and easiest route between England and western China lies through Burma. You can approach by rail to within fifty miles of China. Some day the commercial and official mind will wake up to this fact, and we shall see the tides of commerce and travel rolling through Burma into Yunnan and Szchuan. When China moves, all Asia will move; and Burma is one of the levers that is going to move China.

And when the routes are opened from Burma to China, what a base our well organized Burma Mission is going to be for operations in West China! Our Burma Baptist Convention will be one of the



Photos by S. R. Vinton, Mrs. J. McGuire, F. D. Phinney and H. B. Benninghoff.

CHURCHES AND CHAPELS IN BURMA

Left to right: top—Krawgone, Lanmadaw, Sagaing; bottom—Mandalay (Judson Memorial), Thonze.

instruments used in the evangelization of China. Nay, it is already beginning to be such. At more than one station on the northeastern frontier of Burma, the influence of our missionaries and of the native workers commissioned by the convention is being felt on the Chinese side of the border.

This is especially and strikingly true in relation to the developments at Kengtung, where so many have recently been gathered in from among the Muhsos and other branches of the Lahu people. It is a significant fact that there are more of these peoples in China than in Burma, and that those in China seem just as ready for the gospel as those in Burma. The Lahu in China have been entreating our missionaries in Kengtung to come over and help them. As yet the government of Burma has not felt able to permit the missionaries to cross the frontier. It is hoped that this prohibition may be removed ere long; and in the meantime native workers should certainly be able to go. If the Lahu of Burma accept the gospel, it is sure to be accepted by those of the same race in China. This will mean the raising up in West China of a large and vigorous body of Christians to do their work and have their influence upon the other people of the land.

This movement at Kengtung and the almost equally wonderful one among the Karens of lower Burma which is associated with the name of Ko San Ye, have been the most striking features of the work for the past few years, and it is in connection with them that the greater part of the baptisms have occurred. But the reports from all parts of the field and all departments of the work are encouraging. The missionaries to the Burmans pretty generally report a more favorable disposition towards the gospel among that people.

It is sometimes asked why, after all that has been accomplished in Burma, the Missionary Union is not yet able to leave the native church in that country to finish the work by itself. The answer is found in the fact that so little after all has yet been accomplished among the Burmans. They are the dominant native race of Burma. Out of a population of ten and one-half millions in the country, eight millions are Burmans. That is to say, out of every twenty-one people there, sixteen are Burmans. They are dominating in influence. They set the fashions in clothing and customs. Other races tend to follow their lead, to learn their language, to be absorbed by them. Our Christians are in constant danger of relapsing into heathenism under this pervasive influence of the Burmans. For of the eight million Burmans, less than three thousand are to be found in our churches — only three in every 8,000.

And for this race, so important and so little evangelized, we are doing less, in proportion, than for any other race of any size in Burma. Out of 182 missionaries on the staff of our Burma Mission, only 40 are working for the Burmans. Should we

provide for the most important race in the country as liberally as we do for the minor races, we should now have 393 workers in the Burman department alone. In view of these figures, how moderate is the estimate of the Burma Conference that the immediate needs of the work for the Burmans calls for a reenforcement of thirty missionaries, including wives and single women.

This is the chronic need of our mission in Burma. But we shall soon be faced with an urgent providential need when we see how many workers will be required to teach and lead the new Christians at Kengtung. Whether the accessions there shall prove additions of strength or of weakness will depend, humanly speaking, on the leadership and teaching we provide for them within the next few years.

STARTING FOR KENGTUNG

By Rev. H. H. TILBE

KENGTUNG, BURMA

189
Tilbe
Kengtung
via Thazi

SO we marked our last bundle, Friday evening, February 23, and our goods were at last ready to ship. We had been in Rangoon since January 15, packing and repacking and working every day as hard as we dared from seven in the morning till six at night, with only an hour and a half off for breakfast at half past ten and a quarter of an hour at three for a bite of tiffin and a cup of tea which the "boy" brought to us. Everything had to be packed into bundles, crates or boxes, weighing sixty pounds each when complete. The furniture consisted of bedstead, dresser, washstand, tables, sideboard, chiffonier, china closet, bookcase, chairs, rocking chairs, etc. All of these had to be knocked down before being repacked in sixty-pound bundles. The dresser, for instance, was carefully taken all to pieces; the top and back made one bundle; the two ends, with smaller pieces, another; the drawers lightly packed, a



Photo by A. H. Henderson

BULLOCK TRANSPORT USED BY SHANS WHERE THERE ARE NO ROADS

third; each of these was crated and sewed up in gunny with a padding of straw or paper cuttings from the press. (The splendid new press building was a great convenience.) Then there were all of our books, pictures, dishes, glassware, curios, clothing, bedding, rugs and all the rest that goes into a home.

In addition to these that had come from America in large cases there were the things we had to buy locally: a year's supply of groceries, drygoods, stationery and medicines, besides some additions to our outfit of clothing, new bridles, and a number of other little things. The sugar, salt, flour and other such stuff before being put into cases had to be soldered up in carefully cleansed kerosene oil tins. (American oil is shipped here in two tin cases of sixty-five pounds weight.) Medicines, pickles, vinegar and all other bottled goods, as well as dishes, glass ware and everything else fragile had to be packed very carefully with much straw or paper cuttings in small barrels.



Photos by J. Roberts, C. L. Davenport and C. H. Heptonstall.

TYPES OF WOMEN FROM NATIVE RACES IN BURMA
Left to right: Kaws, Chins, Red Karens

It had seemed an endless job. At first we had expected to finish and get away from Rangoon by February sixth, then we hoped we might do it by the thirteenth, then the twentieth. At last on the twenty-third the final bundle was ready, the goods wagon (freight car) had been arranged for, the coolies and carts engaged to take the bundles to the station the next morning and we lay down to the most restful and satisfactory sleep we had enjoyed in our almost six weeks' stay in Rangoon.

But this is only the first stage in our long, hard journey or rather it is only the preparation before the beginning of the first stage! At Thazi we must transfer to ox carts our goods, augmented to over two hundred bundles by our personal luggage and traveling outfit, for a ten days' trip to Taunggyi; there change to other ox carts for a twenty days' trip to Takaw; then ferry across the Salwin River; then change either to coolies (over two hundred required) or to transport animals (carrying two coolie loads each) for the last stage of ten days into Kengtung. And at every transfer there will be exasperating delays and interminable dickerings over the price of transport.

But we are at last ready to start — six weeks from New York to Rangoon, six more in Rangoon getting ready. Now we are off!

Meanwhile we have been cheered by letters and telegrams from Kengtung reporting the marvelous work in progress there. It is just a little hard to be as patient as we ought with the delays that hold us back.

NOTED MISSIONARIES AND EVENTS

JUDSON THE PIONEER

ADONIRAM JUDSON: Burma. Two names of strangely differing sound, linked together forever in letters of living light.

The intensity of Judson's spirit is one reason for the unique place which he holds in our missionary history; the other is found in the remarkable conditions in which he wrought out his splendid work. These were never known before; they never can be again.

Every stage in Judson's career is marked by storm and stress. mber 2, 1808, is noted in his diary as the time when he gave his heart to

He was then twenty years old, but he had come out of a country parsonage : an avowed skeptic, and to travel about the country as a reckless strolling :r. Then, profoundly moved by Buchanan's "Star in the East," through ed spiritual experiences he came to the determination to spend his life as a onary to the heathen; and still further the deeps of his soul were troubled ı, as he sailed in the "Caravan" with his sweet young wife in the spring of , Judson, after his study of the New Testament, sorrowfully separated from : who had sent him forth, and cast in his lot with the Baptists. Some day Baptists of America will realize how this decision aroused and unified our ered and struggling churches.

Burma, then the kingdom of a native despot, every day brought conflict or ring. There were no helps for Judson in learning the difficult language; ıaughty Buddhists despised him and ridiculed his religion; then came the war 'een the Burmese and the British, when Judson was arrested and cast into ın. What he suffered in body and mind, no words can ever describe. All flesh can feel of pain, he felt, and day by day he saw his beautiful and devoted , as she came to the prison to minister to him, fading and failing by reason of rials.

:t Judson never for a moment faltered in his purpose. The prospects, he said, "as bright as the promises of God." He was willing to wait seven years for irst convert, and when friends at home grew impatient, he wrote, "Give us ty-five or thirty years more, and then inquire again." He lived to baptize y scores of Burmans, to know of thousands of converts throughout the country, anslate the whole Bible into Burmese, and then, as he sought a little rest and : relief from his sufferings, he fell asleep on the open sea, and rests beneath waters that cast their spray against the rocky coast of his boyhood home at ıouth, and lave the tropic shores of Burma.

NEXT MONTH: LIVINGSTONE THE EXPLORER

WHY TRY TO SAVE THE WORI

By S. B. CAPEN, LL.D.

PRESIDENT OF THE AMERICAN BOARD

The address the substance of which we give here was presented at the annual meeting of the American Board in Seattle, September 15, 1905. It was prepared especially for business men, by one who is a specialist in missions. Condensed, with permission of the author, by Herman J. Powell. — The Editor.

"IF one-half the energy which is expended in raising money for foreign missions were expended in bettering the community in which we live, that community would be better off both mentally, spiritually and financially." This summarizes the "principles" of most secular and many religious journals; but, as a fact, we have solid reasons for missions. They are primary and necessary.

I. A Commercial Necessity

We need to develop foreign missions to save our nation commercially. The rapid increase in the production of our mills and factories through labor saving machinery is one of the phenomena of the past generation. It has become necessary for us, in order to prevent congestion and strikes at home, to find a larger market for our goods. The foreign trade of the United States has increased in fifty years from $400,000,000 to $2,635,970,333, or 650 per cent. In the last thirty years, from a selling or creditor nation of the fourth rank, with exports of $375,000,000, we have risen to the first rank, with exports of $1,518,561,720, a gain of over 400 per cent. in these years. To quote from another: "America has become the wardrobe of the earth, the wheat bin of the hemisphe corn crib tions, the of meat markets, cessful co in the co trade of t and the head banker of the wo

The need of broader markets tinue and increase; and this will matched by an increased opport America for four special reasons:

1. The possession of the Phi giving us a new base.

2. The great preparations of italists to care for this trade, eve the building of the Isthmian notably by the group of capit which James J. Hill is the hea noteworthy that Japan's foreig increased in twenty years from $1 capita, from $40,000,000 to $250, the United States having secure date only one-fifth of the business.

3. The increasing popularity United States in the Orient.

4. The high character of our factured articles and the quickn which our wo



Photo by G. J. Geis

KACHIN NATIVE ALTARS

THE CH MAN I CUST

But on must remem is only a *velop* that w have a in the which mand o ufacture cles in s

quantities to match these increased facilities. The native of Egypt or of South Africa may live for years in close touch with Christian civilization; but he does not because of this change his manner of life or have any more wants. It is only when he is changed within that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. There is an expression that is everywhere true, "trade follows the missionary." When a heathen man becomes a Christian, he wants the conveniences of a Christian home, he wants a Christian plow. When he is changed within, his environment must be changed.

There is perhaps no better illustration of this truth than the story of Hawaii. When our missionaries arrived there in 1820, the people were only one stage above the brute. At the end of twenty years their business with the United States, as shown by the tables which I studied recently in the Boston Chamber of Commerce, were as follows: imports $227,000, exports $67,000; a total trade with the Islands of $294,000. The United States Government has furnished the figures for the year ending June 30, 1905: shipments from the United States to Hawaii, $11,643,519; from Hawaii to the United States, $36,069,109; total, $47,712,628.

Instances may be cited from the work in eastern Turkey, where loss is prevented by introducing the American cotton gin, grain winnowing machine, etc.; and where the schools of higher grade use American blackboards, desks, lamps, etc., and seventy-five hospitals need supplies. We recently had an order for a tombstone, but the most interesting order perhaps was for a calf of a particular age and breed.

A pastor failed to interest one of his business men in foreign missions. He was a large manufacturer of plows; and the minister persuaded him to visit one of our foreign fields. The result of it was that the manufacturer opened up so much business that he is himself today supporting four missionaries; and yet the market for plows is so great that the salaries of these missionaries are only a fraction of his profits from this field. *It is no part of the business of the missionary to develop foreign commerce.* But from his work of Christianizing and educating men and planting Christian homes, these other results follow as inevitably as the mists disappear before the rising sun.

Honorable Charles Denby has shown that missions in China bring great educational, social and commercial advantages, declaring that the railroads and telegraphs are the fruit from the missionaries' planting,



Mr. Thomas President Smith

FACULTY OF KAREN THEOLOGICAL SEMINARY, INSEIN, BURMA



Photo by G. J. Geis
NATIVE HELPERS AT MYITKYINA, BURMA

and adding, "Without the missionary, China would be today a sealed country." Such is the line of irrefutable proof that for commercial reasons we must save the world to save America.

II. The Spiritual Necessity

But infinitely more important, *we need to develop foreign missions to save our nation spiritually.* We shall all be agreed that the great peril of America at the present time is the materialistic spirit, the passion to be rich at any cost, which seems to have taken possession of our whole people. Several years ago Bishop Potter, in an address before the New York Chamber of Commerce, said: "There cannot be great wealth without great temptation to indolence, to vice, and to political and social corruption."

Dr. Charles Cuthbert Hall, in an address in Chicago, spoke these significant words: "It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every day activities we have astonished the world; but, morally, we are rapidly going astern — so rapidly that one is dumfounded at the contrast after a visit to some of the countries of the Old World. I know from observation that religion has little if any part in our American civilization today." And President Wilson of Princeton says: "The modern struggle for wealth is more like a consuming fever than a right function of health."

In short, the wonderful prosperity of this nation is its peril. Other nations in centuries past have gone down at just this point. Luxury is far more likely to undermine character than hardship. Is America in her turn to be wrecked as others have been before?

We must save the world to save America spiritually for three reasons:

1. The Law of Reflex Action. *Action and reaction are equal.* Jacob A. Riis says he once "growled" against foreign missions, but he has learned that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." The antidote to the poison of selfish ease is self-denial. Theodore Parker states the truth: "Christian missions would be worth all they have cost if they had done no more than to give the world an Adoniram Judson." Edward Everett Hale has recently said: "A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness."

The conclusion is inevitable: Christianity is the universal religion and woe to the man or church who narrows it for any reason whatsoever. "The spirit which pushes foreign missions is the one spirit that will do real work at home."

2. The World's Growing Oneness through its Shrinking in Size. Steam and cables have almost annihilated time and distance.

Year's greeting to the world by
:d States Government in 1904
this fact. The message trav-
o,000 miles of wire and cable to
:ry country in the world and came
he operator who sent it in ten

Need of Americans Residing
We must send missionaries to
wn young men.

THE STORY OF HAWAII

e years' mission work trans-
graded men sitting on the beach
w fish with the dogs, and then
e dogs, into a self-respecting
th a language and commerce.
important still: the Hawaiian
ounded by Richard Armstrong,
nary, served as the model for his
ieral Armstrong, in founding
Institute, which, in turn, became
l for the course of study of the
the Philippine Islands. Again,
Protestant work done on the
oast (on the discovery of gold)
was by Rev. T. D. Hunt, a missionary of the American Board to Hawaii, which was nearer to California than was New York. Further, the first press used west of the Missouri River was the American Board press taken to the Northwest Territory from Hawaii.

CONCLUSION

Carey felt that the gospel must be taken to the heathen in order to save England. The great danger to our nation is from corrupt forces within. We must gain a broader vision, realize that we are trustees of the gospel for the world to be saved from materialism. With this vision and purpose, offerings would be increased many hundred per cent. Home work would be stimulated. Rich men, as David Livingstone and his father prophesied, would think it "an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." THE CHURCH THAT HAS COURAGE TO FORGET ITSELF IN PASSIONATE ENTHUSIASM FOR THE KINGDOM, SHALL FIND ITSELF.

COMING OUT OF CASTE

By Mrs. LYMAN JEWETT

FORMERLY OF NELLORE, SOUTH INDIA

We are glad that we can present a brief article this month by Mrs. Lyman Jewett. Though no longer able to work among her beloved Telugus, she watches with eager eye the progress of the Kingdom in the field where she and her husband did such faithful work. Memories of early days are vivid, and out of the experiences of years gone by she brings to the readers of the MAGAZINE this story of one who came out of caste to serve the lowly Christ.

KATA-
AMY of
is sent to
l simply
is father
nethods;
was no
f danger
ight be-
hristian.
vell except in Bible class, where
habit to say he was not prepared
son. So I would have the whole
while he prepared a portion so as
it. He soon grew tired of this
id was ready when the others were.
rees he became convicted, then
and wanted to be baptized.
was such a bold step to be man-
aged? A delegation from the church met in Mr. Jewett's study, and after thorough examination of Venkataswamy received him. When he went to the river side for baptism, some people of his caste, having suspicions, came also. Seeing him stand with some non-caste converts, they said to good old Lydia (who had been through a similar experience), "Of what caste are these?" She replied, "Of the *man* caste; there are only two castes, man and woman." Venkataswamy was baptized last and driven direct to the mission house.

His people heard the news and came while we were holding a prayer meeting there. As English law forbids the taking of any one from a private residence by violence, they were asked to be seated till the meeting was over, when they might talk with the young man. When asked if he had not been forced to do this by the missionaries, he said, "No, I did it of my own free will, and I wish you all were Christians, too."



SCHOOL CHILDREN AT BAPATLA, SOUTH INDIA

The next morning his mother came, pale and tearful, begging with the true oriental wail that he would return to them. Others, too, came with entreaties. But his caste was now gone, and he would henceforth be worse than lost to them. His father had been a teacher in one of our schools and was no doubt convinced that his son was right. But in coming out they disgrace every member of the caste and are persecuted accordingly. After a time this outcaste son began to visit the family occasionally; and though he could never eat with them again, he could sometimes enjoy a dish of mother's rice and curry placed outside for him. I asked if she placed it near. He replied, "A *little* near."

This was long ago. More and more are now coming out of caste. God's invitation is exceeding broad.

PHASES OF MISSIONARY LIFE

I. MAKING THE DECISION

We begin this month a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life." In this number two of our younger workers write on "Making the Decision." Other subjects will be presented from time to time. — The Editor.

TO every sane man that is born into the world is given the privilege of deciding what he shall do with his life. No other person in the world has the right to do this for him; no other person can do this for him without crippling his individuality. It is true that men and circumstances may exert a powerful influence upon him and help him to decide, but the ultimate decision as to the disposal of his forces lies with him and him alone.

This is especially true of the man who has made over his life to God and who in the full gladness of surrender, awaits the marching orders of his Commander. Every Christian ought to canvass the subject of his life's work in a calm and prayerful spirit, fully decided that he will abide by the conclusion at which he arrives. In order to do this certain things are necessary:

(1) *A private interview with himself.* Perhaps there is no one in the world that a man dislikes to meet as much as himself.

afraid, more or less, of our own
we devise innumerable ways
off an interview with our souls.
and reading, friends and social
all marshalled as excuses; even
art in the church to which we
given as a reason for avoiding
But if a man is to be of the
e to his age he must first of all
stimate of himself. He must
ability and his limitations; he
is faithful in recognizing what
do as he is in deciding what
o. When he has ascertained
nust decide as to the disposal
orces under his command.
e of life is as important as
f life. If, after a careful can-
nds that his life must be spent
e land, he must have the cour-
y at home; on the other hand,
nce convinced that it is given
carry the evangel to the regions
must be equally courageous in

er that secret interview in the
of his own heart, he ought to
vate audience with his Master.
on know that his life is now at
al of a higher Power, and he
k to know the will of God.
an has de-
ve his life
eaching of
in the re-
arkness he
to know
the author
el. As an
r seeks an
with his
re setting
mission, so
of Christ
the pres-
is Lord.
is a still
on for this
In the
ivalry, the
the occa-
receiving knighthood, knelt be-
ing and, placing his hands in
is liege lord, swore that from
that day he would be the king's man. The Christian needs just such a surrender — to promise to be God's man, to do his bidding, to carry his message, to fight his battles, and to protect his bride, the church, from all assaults of the enemy.

(3) His next need is a careful survey of the field. He is now ready for active service, but the field is wide and of varied importance. Parts of the world are crowded; parts of it are sparsely settled. Some nations are imperial and enduring; some are in a state of decay. Some have a high degree of civilization; others are yet in a state of barbarism. Some are destined to rule and mold, while others will always be subject to a stronger power. Some are superior in intellect; others are emotional in their nature. Some give ready access to their people, while others are adverse to the coming of the missionary. In some a century of Christian teaching has done much to eradicate superstition; in others the old beliefs still hold the people in thraldom. All of them need the gospel and the duty of the Christian Church is to see to it that they hear the gospel; but the individual owes it to himself and the world to study carefully the whole field in order that he may decide where his peculiar powers can best be used.

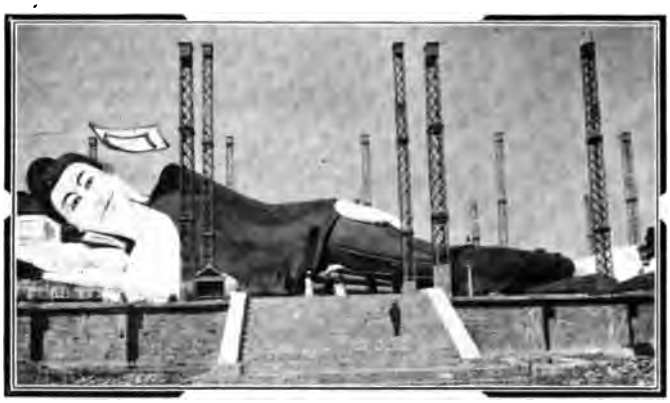


Photo by S. R. Vinton

SHWE-LA-LYAUNG IDOL, PEGU, BURMA

Lost in undergrowth until recently. The figure is 180 feet long, 50 feet high at head. A steel roof is to be built over it.

Other things being equal, it is wise to select the field where you think you can do the best work. It is to be understood,

however, that a special need on a certain field may demand a special surrender on the part of a would-be missionary. What is essential is that he should carefully inform himself as to the whole field.

(4) As a last step, the prospective missionary should ally himself with some organized missionary force. Very few men are strong enough to start an independent work and carry it to a successful issue. The average missionary will be far more useful if he works in connection with a force already organized and equipped for service. He will be helped and girded by the fact that he stands shoulder to shoulder with kindred workers in a common cause, and in return will help to swell the organized army of Christ that does battle against the organized forces of evil.

Such a man who is true to himself, true to his Master, true to the world, and true to the organization of which it is his privilege to be a member, cannot fail to make his life count and his influence felt in the greatest struggle that the universe knows, the struggle of good against evil. — JOSEPH TAYLOR, Yachow, China.

THE secret of a happy missionary life lies largely in the making of the decision. A whole hearted decision means a whole hearted missionary for
Look then to the decision, an
of the elements entering into i
God, the work, and self.

There is no need of discussin
of God with reference to missior
Men of open mind know that it is
a question, and men of biased
not be convinced. The questic
concerning one's personal adju
the divine will and purpose. I
this adjustment one looks into
of God to ascertain his will i
then he seeks to know it in part



Photo by A. B. Rice

EURASIAN BOARDERS AT RANGOON BAPTIST COLLEGE

whole hearted decision for
activity comes from the steadfas
of making God's will supren
purpose does not consider self
cration to the Lord's work abr
out of account the honor of expl
fields, and the romance conne
the appearance of the returned m
Consecration is for the glory of

The question of work and wo
confronts the man considering th
ary life. There is work at ho
done, and in some measure the
is prepared for it. For this h
he does not have to face the year
spent in acquiring a new languag
is a need of workers among th

ıs, the foreign population, and
ıtier, although 147,000 ministers
y engaged in home work. The
faces these facts, and ponders

o possible that one has already
ıon the work of the active min-
:he results of his work show that
vorked with him. Friends urge
ıation of the home work. But
de the ultimate surrender to the
d, he looks out upon the fields
the Lord to thrust out laborers
elds. The call from the fields
him: the evangelization of the
ıands individual consecration.
ı just one element entering into
ɔn which must be considered,
as kept many a man out of the
is *self*. This ever present bar-
:cessful work for God rises in
proportions when missionary
ısidered. The leaving of friends
r is not easy; and when this is
ıith the thought of continued
rom congenial companions, the
ncreased. Then, too, the facing of the prevalent diseases of mission lands calls for a trustful as well as an ultimate surrender to the will of the Father. Self also calls for the comforts of the home land. The blessings and comfort of a well established home are next to impossible on the foreign field. One's home there belongs very largely to the people. Self rebels at the thought. Yet he who would follow the Master must deny self. Christ made the voluntary surrender of eternal glory in order to save mankind. The servant is not above his Lord. Nothing less than a full surrender will suffice.

When the decision is made the joy begins. Until that time all is conflict and commotion. The joy of self-denial is increasing as well as inexplicable. After the appointment for service, it is coupled with an eagerness to begin the work, and hopes for the future. All this is providentially prepared for him, for the conditions surrounding the average missionary would be unbearable, were it not for the inward peace, hope, and expectation. But the joys outweigh the trials.— J. V. LATIMER, Huchow, China.

OUR PRIZE OFFER

ant a good missionary program
the Sunday school and we be-
: are those who can aid us in
it, when they know what we
ɜ are willing to pay something
ght thing, and have decided to
ze of $10 for the best program
the second best submitted to us
y 1, 1907. We reserve the right
d the money provided the pro-
ıot seem worthy. We shall also
rty to use ideas in any of the
sent in, whether they receive a
ıot, but we are willing to pay
for what we use.

ɔgram should be attractive and
ıd at the same time should pre-
ı simplicity as will commend it
s of moderate resources and
he parts should be adapted to
ttle ones and the older boys and girls, and should vividly present the conditions in heathen lands, with suggestions as to how we at home can help to meet them. The strength of the program should lie in the subject matter itself rather than in the elaborate use of costumes or other display.

Leaders in Sunday school work are rapidly coming to realize the importance of missionary training in this department of the church, and many are prepared to devote more time than heretofore to the subject. It rests with us to provide the best material possible, and we hope that a number will respond to our offer, not so much for the sake of the reward as for the help they may give our Sunday schools in this important matter. Further information will be gladly given. Address all inquiries and send all manuscripts to Rev. F. P. Haggard, Box 41, Boston, Mass.

FROM THE WORLD WIDE FIELD

BURMA

Overcoming Superstition

I HAVE had the pleasure of dedicating a new chapel and baptizing four in the new Christian village of Mauze. It is only four years ago that work was started there, but the results have been more than we expected. The following Sunday I had the joy of preaching the first sermon in a new house serving as dwelling for the teacher, school and chapel, in the Christian village of Bangnue, and last Sunday two were baptized there. We have now three Christian villages right in the hills and those which are asking for and willing to accept teachers are fast increasing. The fact that Christian homes, schools and villages are possible in the hills is an object lesson to the superstitious Kachins, who think the *nats* (demons) control the mountain regions. — O. HANSON, Bhamo.

Revival Among the Talains

JUST a word to tell you that the revival is here. In this Talain–Burman association, since January more than 100 have been baptized. If some of the schoolboys can get the consent of their parents there are more than fifty others ready for baptism. This is the fruitage of faithful work on this field during the past fifty years. I baptized two men Sunday who have been following Christ to the best of their knowledge for several years. One has been reading and carefully studying Christianity for twenty years, the other for more than twelve years. One of these men told us that there are plenty more ready to follow Christ.

It is a movement among Buddhists. This is the old Judson field. A preparatory work has been going on here for almost a century. Have we not reason to believe that this is the beginning of a revival that will sweep Buddhist Burma? — A. C. DARROW, Moulmein.

ASSAM

Prejudice Giving Way

THE extreme prejudice is giving way in Songrachi, which has been so obstinate about receiving Christianity. For a few months services have been held in the home of an influential man in the village. Yesterday this burly Naga, with the rolls of cotton in his ears and his red and blue striped cotton blanket about him, stood up in our service and declared his intention of living a Christian life and asked to be baptized. It is four months since he gave up drinking. After him stood up his wife, a very pleasant-faced woman, and gave her testimony. Both were carefully examined and accepted by the church. Then we all went to the baptismal pool at the foot of a pretty pal-

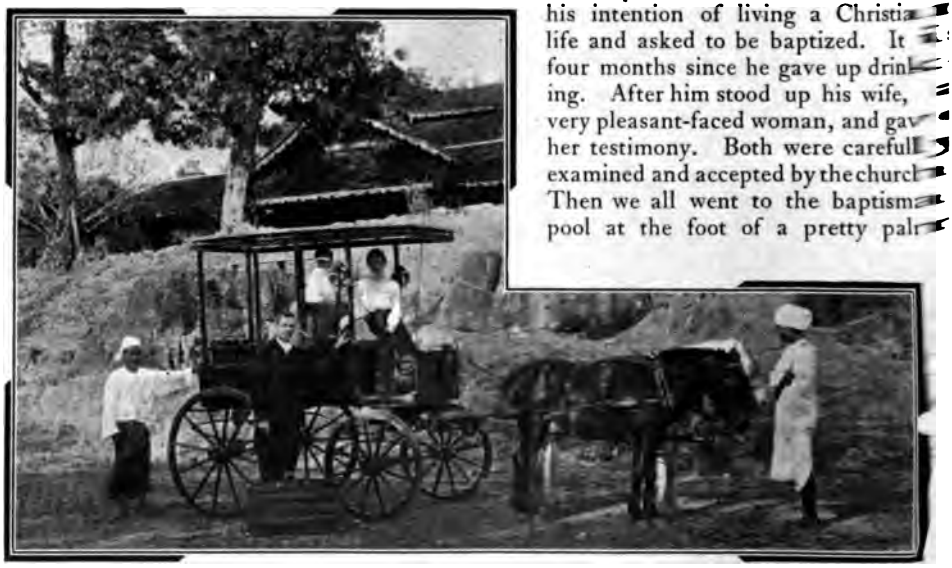


Photo by A. C. Darrow

TALAIN GOSPEL WAGON, MOULMEIN, BURMA

l my husband baptized them. e first man of this village to be A few women have previously ıembers of the church. — MRS. ›WD, Impur.

'he Conflict Thickening

Spirit is working in the hearts ıe native Christians, and there earnest souls whose vision is › take in our responsibilities and ıtan is also especially active in hinder the work of grace. The hickens. We need reenforce- d need them this year — more women, more money, and (not nore of your prayers for a mighty he Holy Spirit in all this land. [OORE, Nowgong.

SOUTH INDIA

Christians Revived

Central Association met at this ›n May 1. We had a touch of l that is spreading over India. ıt crying the people confessed and then with joy told of a new he Lord. I never saw anything ıy life. One morning it was one wail as the people prayed. All their faces crying to God for ;. They saw visions and told This lasted for several days and d away, but the influence did not would like the revival to take a nifestation, but we have prayed, e revival, Lord, in thy own l over India he has been revealing th real power. — G. H. BROCK,

Praying for Revival

SSOR J. F. SMITH of Ran- who recently made a visit to ia, writing to the Burma *News*,

›y I attended a union prayer meeting, ›rethren and sisters gathered to hear the revival centers in India and to pray ral might spread to every corner of the sonal messages were read from Mr. Stanes at Gujerat, from the Methodist missions at Kolar and Calcutta, from a worker who is with Pundita Ramabai, and from Cumbum and Kanigiri of our own Telugu Mission. In all of these places there has been a gracious outpouring of the Spirit. In our prayers Burma and her needs were not forgotten. May the revival which is such a glorious reality in some parts of India soon come to us in Burma.

CHINA

Easter Baptisms

DURING Passion Week, we held meetings with a group of inquirers belonging to the city. As a result, we baptized nine on Easter Sunday, in the presence of a crowded congregation. Eight of this number are Yachow men and are a welcome addition to our city membership. The majority of our members are country people and can come in only occasionally. This makes consecutive instruction next to impossible and calls for a good deal of itinerating. With this number added to our city membership, we hope to do some class work. One of the candidates is a woman, a rare thing in this city, owing to the fact that we have no women to work among their sex. There is a good field here for woman's work. The outlook is very hopeful and we are encouraged by the friendly attitude of the people. We hear nothing of any anti-foreign talk. — JOSEPH TAYLOR, Yachow.

A Remedy for Depression

WE lack the inspiration of big conventions, social unions, ministers' fraternals, and so often have to face all kinds of trials alone. When such times of depression come, the best remedy is to go to the street chapel, admit the unwashed, smelly crowd, and preach the gospel to them. Then the lovely old story of the compassion and mercy of our Lord, so often told yet ever fresh and new, lifts one up again; and in the inspiration of the Spirit, the power of the Word, the joy of service, you feel you can dispense with the crowds and the shoutings. The smile of the Master makes up for all. — J. S. ADAMS, Hanyang.

JAPAN

The Central Tabernacle at Tokyo

I AM glad to say that today has come into my hands the deed for the lot for our central tabernacle of which we wrote you so long ago. The property has a frontage of 64 feet on the street. We have reason to think that we bought just in the nick of time and that within a year the land will be worth much more than we have paid for it. The absolute unanimity of all who have had to do with the matter has been most pleasing and we believe it means the beginning of much better things for us here. When we were at the annual meeting of our Japanese brethren at Kobe in May it was touching to see the interest it excited in every heart, and all seemed to feel that this for Tokyo meant much for all Japan. — C. H. D. FISHER, Tokyo.

AFRICA

Earnest Seekers

THIS morning we baptized three young men, the youngest only about fifteen years of age, the youngest lad ever baptized by us here. There were six others before the church, but they were asked to wait. Probably next month some of them will be accepted. This afternoon sixty-seven black faces sat with us around the Lord's table, and to us it was an inspiring sight. One young man came to me today almost demanding permission to go before the church for examination. He has been coming to me for eleven months. I asked, "Are you sure you have given your heart to Jesus?" He replied, "Do you think I would have come to you all these times if I were not sure I wished to follow Jesus only?" — JOSEPH CLARK, Ikoko.

Orphans at Kifwa

IN the Kifwa region the government has decided that all orphans hereafter shall be cared for by it and that they shall be placed in the schools under its control, which, of course, are Roman Catholic. Mr. Frederickson, however, is allowed to keep all who have been hitherto in the village schools, a number amounting to about 500. As this large number could not al for at the mission station, he wi strengthen the schools in the outs placing trained native teachers i who can instruct the children in of gardens and other means of l From 80 to 100 will be kept Notwithstanding the increasing of the Roman Catholics Mr. Fre writes that the outlook for the never brighter. Large numbers for baptism. The Christians ar to endure a good deal of persecuti have been flogged, tied up, ta custody, houses torn down, goo yet they have not lifted a finger i upon their enemies, but have offer prayers that their eyes might be behold the truth.

THE PHILIPPINES

A Vision of Christ

ONE of the members of the Ja has for many months been sufferer with an apparently fatal He recently told us that when u sleep because of his suffering, he thinking much of Christ, and that shall raise him up he will serve hi red-hot zeal till the end of life.

One night after long medita dropped off into a short, sweet sl thought he was still a Catholic gone into the cathedral to kneel others during mass. As he knelt aisle, it suddenly came to him tha was in the church, walking down t and that he came to his kneeling p stopped just for a moment. T man told me with tears in his ey beauty of the feet and of the han was hanging down at the Master's a beauty and perfection such as feet or hand ever had. I asked hi Saviour's face appeared like the he had seen. He replied: "Ah, I look up at his face; the beauty hands and feet were enough for his presence overpowered me till I thought of raising my eyes to his fac

And then he awoke, and from th his heart has been filled with a grea

but a dream, but so real and so
ıs to him that he says he has seen the
n his beauty, and is now filled with
ıscending peace.—CHAS. W. BRIGGS,

EUROPE

Glad Tidings from Russia

D is continuing to bless the Russian
hurches. This has been the case in
u, a seaport, and terminus of the
loscow-Windau railway. Last au-
and before that, several were begin-
› inquire among themselves, " Why
od not send a revival in our midst ?"
inquiries led to prayer, perhaps not
ch in public meetings, as in the
›y-one " style. And God wonder-
nswered. On a certain Sunday, in
rning service we felt the presence of
Spirit. More prayers were offered
sual, and the subject of all prayers
ıis: " Lord, purify, cleanse us, so
›u canst come among us and within
thy Spirit." In the afternoon
those were invited whose true
›n was to give themselves wholly to
nd to give up every known sin.
evening service did not take the
ımed form. At the beginning there
prayer, in which ten people took
Then came hymns and exhortation.
who wanted to decide for Christ
were invited to lift their hands. Many
also expressed in words their intention to
stand on God's side. Those were asked to
lift up their hands who had not yet found
salvation, but desired it. More than a
score decided, and after the service we
went in a side room with those who desired
to find peace.

First of all we knelt and at least fifty
persons prayed at a time. At first one lost
sheep came forward, testifying that she had
found peace. A young sailor followed.
And then came, by twos and threes, young
men and women, aged men, too, and such
as once had known the Lord, but had
turned their backs on the Father's home.
Pray for us that this may be only the
beginning. — *The Life of Faith.*



Photo by C. A. Nichols

SGAW KAREN BAND, BASSEIN, BURMA

FROM OUR EXCHANGES

GERMANY AND THE CAROLINES: The German Christian Endeavorers cooperate with the American Board in the missionary work for the Caroline Islands of Micronesia, which have come under the control of Germany. The endeavorer selected for the German Christian Endeavor missionary work is Mr. S. Hugenschmidt. He has completed his studies, and was commissioned the last day of 1905, in the church of St. John the Evangelist, in Berlin, and has already reached Ponape and begun his work. The natives are attracted to him, and his knowledge of music and other abilities have already rendered him a valuable helper. The enthusiasm of the German endeavorers is so great that they have selected a second young man, and he is nearly ready to be sent to the island work. — *The Christian Endeavor World.*

EDITORIAL

England and the Opium Trade

At this writing there seems to be a better prospect for the righteous settlement of the question of England's relation to the opium traffic than at any time since the nefarious business was foisted upon China. Public sentiment against the trade and habit has been growing stronger everywhere in recent years. When Japan took Formosa the evil was recognized and stringent laws were promulgated to keep it within bounds. Last spring congress adopted the report of the commission appointed to consider the question in the Philippines, which recommended a rigid code of regulation looking toward ultimate suppression. And now the tide of public sentiment in England has set so strongly against the traffic and Great Britain's shameful part in it, that the house of commons was forced, after many attempts, to consider the question. In the course of the discussion the secretary of state for India, Mr. John Morley, said that the government would be ready to forward any plan for the restriction of the use of opium which should be brought forward in good faith, and promised that, should China request it, steps would be taken to do away with the traffic from India. The resolution adopted was, "That this house reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests his majesty's government to take such steps as may be necessary for bringing it to a speedy close." This does not, by any means, assure immediate action, but if rightly followed up, the prospect is good for the overthrow of the compulsory opium trade of China and the removal of the stigma that has long rested upon England in this connection.

Missions at Baptist Assemblies

We have noticed with gratification the increasing prominence given to missions in Baptist state and other summer gatherings. A few years ago the subjects considered concerned only the local interests of the churches and young people's societies. Gradually a broader sympathy has come to prevail, and some of the leading summer assemblies of our denomination are presenting home and foreign missions on platform and in study class. The past summer has been the best yet in this regard. Undoubtedly a leading influence in this change has been the work of the Student Volunteer Movement and the Young People's Missionary Movement. At any rate, it is a sign of the times, for which all friends of the larger view of the Kingdom represented by the subjects of home missions and foreign missions must be thankful.

Yet the recognition of the importance of missions and its right to earnest and practical consideration has not become universal among our summer assemblies. We have before us one program, on which there are two addresses by a mission secretary, but no study class or conference on methods. At another, one of the oldest Baptist summer gatherings, each of the three national societies is represented by a single address only. Even this is a considerable advance over conditions prevailing not so many years ago, when a secretary of the Missionary Union was bulletined as the speaker for one of the meetings, and the reiterated announcement was made that he was *not* to speak upon missions — he was just to preach! As though, forsooth, no audience could be expected if it were suspected that such a subject, for example, as "A World-wide Gospel" were to be presented. There is great reason for thanksgiving and hope in the increased interest noted, but pastors and leaders are letting many opportunities pass by unimproved.

Two Points of View

Considerable comment has appeared lately in the newspapers regarding the action of a missionary in Persia in the matter of indemnity for the murder of her husband. Our government had demanded a large sum in behalf of the widow. The latter, however, requested that the demand be not pushed, on the ground that such a course might be prejudicial to the work of the missionaries, who in undertaking

the risks. The papers ap-
to understand her position.
to them an opportunity to
ational rights, to obtain per-
, and to make a little money
rouble. That a woman de-
r husband by such a cruel
l thus magnanimously waive
rights in the interest of future
ork, seems incredible. The
imply illustrate the opposing
those who have caught the
lvary — of Christ, and those
is themselves. It is only the
can understand such an act
vho can value accurately the
ıpels it.

spondent

is appropriate to mention the
ent toward a better under-
missions and missionaries on
the daily press. A syndicate
rs in the United States and
nding Mr. W. T. Ellis, of the
Press, on at our of investiga-
oriental missions. Mr. Ellis
ı known as a friend of missions,
well a progressive, up-to-date
ıd will pursue his investigations
tter line. The tour began in
will include Hawaii, Japan,
ıa, the Philippines, Burma,
peninsula of India, Persia,
oly Land, Turkey and Egypt.
icant, as showing the changing
e newspapers toward missions.
iscovered that current mission-
furnish news of keen interest
al public, and whatever inter-
ler the newspapers will print.
hould also result in a truer
of the problems and motives
ies, as well as a more wide-
vledge of mission work, and
the newspaper-reading public
sympathy with this form of
ıd philanthropic effort.

s

will welcome the recent change
ial system of our government in China. The familiar principle of extra-territoriality prevails in the relations between citizens of the United States and the Chinese Government, as, until recently, between foreign governments and Japan. The proceedings of Chinese courts are a travesty on justice. Frequently supposed offenders are punished without any trial. Torture is practised in securing evidence. For these reasons foreign governments have refused to allow their citizens to be subject to the trials and decrees of native courts. In cases of offense against the laws of China by United States citizens, complaint has heretofore been made to our consul for the district where the offense was committed, and trial was had before him. Some of our consuls have been men of questionable character, and many have had a woful ignorance of law. This has led to grave abuses, and now, following the recommendation of Secretary Root, the system has been changed and a federal district court for China has been established. Headquarters will be at Shanghai, but sessions will also be held in Tientsin, Hankow and Canton. Judge Wilfey, formerly attorney-general of the Philippines, is the first incumbent of the new position. This action by our government is in line with the practise of Great Britain, which has a judge at Shanghai; we, however, go farther than the latter country, by removing judicial functions entirely from the consuls, while England retains for these officials primary jurisdiction in all cases.

Cannot Afford It

A young man, not a preacher, said: "I can't afford to do without anything which will make me think better and do more efficient work. Therefore if I need a book I manage to buy it, and simply because I cannot afford to do without it."

So there are men who feel that they cannot afford to be without a missionary book, or map, or magazine. Many, too — a growing number — are coming to feel that they cannot afford to miss their share in personal work for missions — the studying, the praying, the giving. Each Christian who neither goes nor sends is a great loser.

THE PRAYER CYCLE, SEPTEMBER 9 TO OCTOBER 6

THEMES FOR THANKSGIVING

Successful summer conferences.
New volunteers.
Revival in many of our mission fields.
Interest among students.

DAILY TOPICS FOR UNITED PRAYER

9. (Sunday) Pastors and their churches: that plans for earnest missionary work may early be put into operation.
10. Secretaries and helpers at the Rooms.
11. Conference with new missionaries at the Rooms.
12. Theological seminaries: that the missionary impulse may be strong in both teachers and students during the coming year.
13. Sunday school teachers: that they may fully use their opportunity of imparting missionary information and inculcating the missionary spirit.
14. The editors of the MAGAZINE, and all others who are preparing missionary literature.
15. Increased prayerfulness throughout the Church.
16. (Sunday) Evangelistic work around Mukimvika, in Portuguese Africa.
17. Persecuted Christians at Kifwa.
18. That a large number of strong young men and women in colleges may volunteer for mission work.
19. All outgoing missionaries, especially those sailing today from Boston.
20. Children and other loved ones left in the home land by outgoing missionaries.

SPECIAL TOPIC: BURMA

21. Wise plans for work at Kengtung.
22. Continued extension of interest throughout the Kengtung field.
23. (Sunday) Work at Haka and throughout the Chin Hills: recent converts.
24. Reenforcements for work among the Burmans.
25. The missionaries at Loikaw.
26. The Karen Theological Seminary.
27. The Burman Theological Seminary.
28. Rangoon Baptist College.
29. Bible training schools for women in Burma.
30. (Sunday) All girls' schools in Burma.

OCTOBER

1. Stations left in charge of women.
2. All stations short-handed.
3. Literary work.
4. Missionaries who are ill.
5. Missionaries sailing to-day from the Pacific Coast.
6. Medical work in Burma.

A Prayer for Christ's Sent Ones

GRACIOUS FATHER, WHO SENDEST FORTH MESSENGERS OF DIVINE SALVATION, GRACIOUSLY GRANT, ACCORDING TO THY PROMISE, TO GUARD THOSE JOURNEYING ON LAND AND SEA, TO DELIVER FROM SICKNESS AND WEARINESS, TO PRESERVE IN PERSECUTION AND DISAPPOINTMENT; TO KEEP IN PERFECT PEACE WITH MINDS STAYED ON THEE. ANOINT THEM WITH THY HOLY SPIRIT, GIVING FULNESS OF JOY AND GREATLY PROSPERING THEIR WORK FOR THEE. RAISE UP FOR THEM AT HOME AND ABROAD, ACCORDING TO THEIR GREAT NEED, FAITHFUL AND EARNEST LABORERS. GRANT UNTO THEM A RICH HARVEST IN THEIR FIELDS, AND A BLESSED REWARD HERE AND HEREAFTER. FOR THE GLORY OF JESUS CHRIST, OUR LORD. AMEN. — *The Christian Missionary.*

BECAUSE THOU HAST SUSTAINED ME, I STAND FAST, O GOD, MY ROCK AND DEFENSE; AND SHALL I NOT, WHOM THOU HAST HELPED, BRING HELP TO OTHERS? GIVE ME SOMETHING OF THY LOVE WHICH DENIED NOT THINE OWN SON FOR MAN'S REDEMPTION, THY PATIENCE WHICH ENDURES OUR BLIND REFUSALS AND DENIALS, THY SYMPATHY AND JOY IN AID. LET NOT MY FAILURES BECOME A STUMBLING BLOCK TO ANY, OR MY EXAMPLE LEAD IN THE DOWNWARD WAY. WITH MY WHOLE HEART I DESIRE TO BRING COURAGE TO MY STRUGGLING BROTHERS, TO HELP THEM IN THEIR NEED, TO SHOW THEM WHERE THE SOURCE OF STRENGTH IS TO BE FOUND. LET ME NOT FAIL IN THIS GREAT JOY, O GOD, OR MISS THE COMPANIONSHIP OF CHRIST IN SYMPATHY AND SERVICE. SO ENLARGE MY SOUL IN GIVING, THAT I MAY GIVE THE MORE; AND LET MY COURAGE GROW BY THE COURAGE I IMPART. IN HIS NAME. AMEN. — *The Congregationalist.*

E SUMMER CONFERENCES

ıT SILVER BAY

een flit through the star-beams,
defields and war-paths,
foot-prints of great nations
spots of fateful struggle.

in this cradle of American
ry, this strategic gateway once
nded for by three rival na-
th an-
nce of
'eople's
Move-
accel-
nquest
ld for
r ten
diers of
ıthered
itorium
nottoes
minion
m Sea
'e shall
ıesses
ermost
Earth,"
ıgeliza-
'orld in
ation,"
r He
ou, Do
ıten to
dresses
ogether
f God goes forth to war."
am was announced each day
the usual schedule being:
yer at eight, various mission
at nine, institutes on various
, platform meeting at eleven,
the afternoon, evening Bible
en, and vespers at eight. The
ns were denominational rallies
volunteer meetings.
the best method of bringing in
ı was the keynote. The daily
by the leader, Dr. John F.
Baltimore, was the recovery
ten secret, How to pray. The
ıe Association Male Quartet,



THE ASSOCIATION QUARTET

Messrs. Gilbert, Metcalf, Keeler and Peck, was always devotional and inspiring.

The definite purpose of the conference was to train leaders for mission study classes this coming fall and winter. The theory is that we will continue to gather five cent missionary offerings in our churches just as long as we continue to foster a mere five cent missionary intelligence among our people; hence the education propaganda. Already the Movement has put into circulation 150,000 copies of its text-books. The number of study classes has advanced in four years by leaps and bounds. There were 14 groups, with an average attendance of 25, preparing for local leadership, — four studying the home mission book, "Aliens or Americans, Which?" by Dr. Howard B. Grose, and ten the foreign mission book, "The Christian Conquest of India," by Bishop James M. Thoburn. The nine o'clock class in advanced methods was led by Dr. T. H. P. Sailer. Among other leaders were our own workers, Drs. Chivers and Grose, Witter and Cronkhite. The tents and classrooms became Pisgahs of vision to the hundreds of future leaders.

The ten o'clock institutes were in charge of Secretary F. P. Haggard of the Missionary Union. These dealt with the relation of missions to pastors, editors, men, and various organizations, in particular, the Sunday school. An echo from the Sunday school conference held at Silver Bay just previously made this subject so valuable,

that at a meeting presided over by Dr. Blackall, of Philadelphia, the editor of the Baptist Sunday school lesson helps, a statement was adopted recommending the teaching of missions in every session of the school.

Bible study was a blessed portion of each day's life. The intelligent devotional study of great New Testament themes fed the souls of those hungering for a deeper experience in divine things. Those desiring help for personal work found it in the auditorium with Mr. A. J. Elliot, while those who met with Mr. E. D. Soper in South Hall for study of the life and teachings of Christ began the lessons at sunset seeing each other, but closed in the dusky twilight looking at the Master face to face. After all, the Bible is the best missionary textbook.

Foreign lands were ably represented by returned missionaries: Africa by the Rev. F. B. Bridgeman and Mr. Morris W. Ehnes; India by Mr. Thomas S. Donohugh, Rev. J. J. Lucas, Dr. J. S. Timpany, Dr. L. W. Cronkhite and Dr. W. E. Witter; Turkey by Dr. J. K. Browne; and China by the Rev. A. M. Sherman, Dr. E. G. Tewksbury, Rev. Jacob Speicher, and the Rev. E. C. Lobenstein.

The closing meeting was a camp-fire rally before going out to the morrow's battle. Thirty-five delegates related spiritual mountain-top experiences at Silver Bay. Eight picked leaders gave the final exhortations: "Beware of the devils at the foot of the mountain, prayerlessness, dullness in Bible study, fruitlessness"; "Remember we belong to a Movement"; "Try to be true to the best when you were nearest the Master"; "Be worthy of multiplying yourself"; "Take your orders from the Captain"; "Be men and women who keep the vision of the goal"; "Be willing to place your talents in God's hands"; "Work as though only you had the means to meet the need." Was it not significant that the closing hymn was "The Son of God goes forth to war," and that the last harmonies from the quartet were,

"Speed away, speed away,
On your mission of light"?

A forward look is a mission study class in every Church. A backward glance over the conference, the picturesque s ery, the historic spots, inspires the fee that as the Lake George region is the bi place of great and impetuous rivers, so Silver Bay Conference will furnish spri for the thousand rills forming a river d and broad, powerful and irresistible modern missionary Christianity. — F. WHITE, Winthrop, Mass.

SUNDAY SCHOOL CONFERENCE

ONE of the most important conferen held by Christian workers for ma years was that convened at Silver B New York, July 17–19, 1906. The p sonnel was quite representative and cluded members of the Sunday Sch Editorial Association and of the Execut Committee of the International Sund School Association, officers of denomi tional and missionary boards, officers various Sunday school associations, a representatives of the Religious Educat Association. There was a goodly numl of Baptists.

The purpose of the conference was consider the increasingly evident need missionary instruction in the Sun schools. Discussion, conference and pra throughout a period of three days resul in the unanimous adoption of the follow statement which we publish in full. T meeting and the document will be histo As Baptists we ought to enter heartily i the making of plans for the more syste atic teaching of missions in our Sun Schools:

I. Missionary instruction is an essential par religious education and should be included in curriculum of every Sunday school.

1. By the missionary treatment of such lesson the international or other series as are clearly sionary in spirit or content.

2. By the frequent use of missionary illustrat in Sunday school instruction.

3. By the use of supplemental graded or ungra lessons.

4. By the regular or occasional use of care planned missionary programs as closing exercise the school.

5. By the organization of mission study classe meet special needs in the various departments o school.

II. A missionary atmosphere should be create the Sunday school through its worship.

1. By the occasional selection for the ope

of passages of Scripture bearing directly
ions.
issionary petitions in public prayer.
e use of missionary Psalms and hymns.
ie cultivation among the pupils of habits of
, proportionate and individual giving to
objects.
*e agencies directly or indirectly affecting the
hool should cooperate to develop the mission-*

International Sunday School Lesson Com-
uld be urged hereafter to provide as many
th definite missionary content as can con-
be done. The providing of a number of
is for use in the near future is noted with
n.
minational Sunday school boards should
issionary leaders by providing in their con-
nd institutes, systematic mission study and
teachers' training classes.
enominational, interdenominational, inter-
state, provincial, territorial, county, dis-
local Sunday school organizations should
missionary departments to cultivate the
life of the Sunday school through con-
nd institutes, normal mission study classes
irculation and use of effective missionary

ionary instruction in theological seminaries
broadened so as to include the study of
nd methods in the Sunday school. . . .
secular and religious press and the Sunday
iodicals should be more generally used to
: vast Sunday school constituency concern-
gress of Christ's kingdom.
cial emphasis should be laid on the value of
onferences and interdenominational mis-
titutes in strategic centers, at which, under
management of the Young People's Mis-
lovement, in addition to mission study
l normal mission study classes there should
ited lectures and exhibits of missionary
accessories, and methods.
s section contains suggestions regarding the
n of literature and other material by the
ople's Missionary Movement.]

AKE GENEVA AND WHITBY

he four conferences of the Young
ople's Missionary Movement held
summer, it has been my rare privi-
attend three, as one of the faculty
uctors in mission study classes.
t was held at Williams Bay, Lake
, Wisconsin, June 26–July 4, with
lment of 174 delegates, divided
classes for the study of home and
missions. Dr. E. E. Chivers
a large class using the new text-
ritten by Dr. Howard B. Grose,
"Aliens or Americans," and the
aining teachers smaller classes,
using the other new text-book of the Movement, "The Christian Conquest of India," by Bishop Thoburn.

Enthusiasm ran high, but was tempered by deep thoughtfulness, much prayer and a sanity of action commended by all, even the most conservative. The result was that there were several volunteers, for both home and foreign missions, and a deepened spiritual apprehension of the present demands of the Kingdom. This led to important denominational gatherings and definite plans to hold several institutes during the coming autumn and winter in the large cities of the middle states. A large majority of the delegates determined to lead either local or normal study classes in their home districts and churches in the immediate future.

Our second engagement was with our good Canadian brethren in Old Trafalgar Castle, now Ontario Ladies' College, Whitby, July 9–15 inclusive, where 138 registered delegates earnestly sought the divine will in regard to missions, and where results similar to those of the Lake Geneva conference were the fruitage. Not less than ten young men and women volunteered for the regions beyond. Here, as at Lake Geneva, we had as one of the instructors Dr. L. W. Cronkhite, peculiarly qualified for this important service by years of school work in Burma and his experience during his furlough in America. Our Canadian brethren are fully awake to the great possibilities of this movement and several of them accompanied the six American delegates to Silver Bay.

No one can estimate the spiritual, intellectual and moral uplift resulting to the delegates, prepared as they were by prayer and study to receive into good ground the seeds of holy inspiration to be and do one's best for God, and of willingness, yea, eagerness, to go wherever he may honor us by his call to service.—W. E. WITTER, Boston, Mass.

BAPTIST YOUNG PEOPLE'S UNION

THE Omaha Convention commemorated the fifteenth anniversary of our young people's organization. It was the first biennial meeting, no session having

been held in 1905; but it will probably be the last, for the vote to return to the plan of holding annual gatherings was enthusiastically and unanimously passed.

It was well to hold the convention in the very heart of the great West, and Omaha again demonstrated its well known characteristics as a good convention city. Omaha Baptists know how to do things. Naturally as large an attendance could not have been expected as in previous years at other centers. However, this fact did not deter the board of managers from deciding to call the young people together at Spokane, Washington, next year. There seems to be a practically unanimous feeling that the convention should be held on the Pacific Coast and we have no doubt the outcome will justify this opinion.



REV. G. T. WEBB, FIELD SECRETARY OF THE BAPTIST YOUNG PEOPLE'S UNION

The Omaha meeting was well planned and the program was well executed. Field Secretary Webb has demonstrated his ability in leadership and administration. His services are greatly appreciated. The report of the board of managers was hopeful in tone and replete with ambitious plans for new secretaries and advanced work along many lines. It is manifest that some changes are needed in the general policies and methods of the Union, particularly as regards its relation to the general missionary societies. It is hoped that conferences and the work of a special committee may resolve some difficulties and point the way to a practicable solution of others.

Very earnest prayer should be made by our people for the Baptist Young People's Union of America. It should have the loyal support of every Baptist.

A COMING CONFERENCE

A PRELIMINARY announcement has been issued by the Young People's Missionary Union of Greater Boston regarding a missionary institute to be held under its auspices in Trinity Church, Boston, Thursday to Sunday, October 4–7. The work of the Institute will consist of addresses by well-known speakers, and conferences with trained leaders.

SUGGESTED PROGRAM: THE GOSPEL IN BURMA

I. A STUDY OF THE MAP.
 1. Relation of Burma to Assam, peninsular India, China and Siam. P. 355.
 2. Location of Different Races.

II. THE LAND AND THE PEOPLE.
 1. The Prosperity of the Country. P. 354.
 2. The Character of the People. Pp. 355 ff.

III. THE WORK OF THE MISSIONARY UNION.
 1. Its Beginning. P. 359.
 2. The Present Situation. Pp. 354 ff., 368.
 3. How Some Missionaries Travel. Pp. 357 ff.
 4. The Immediate Needs of the Mission. Pp. 356, 357.

IV. TOPIC FOR DISCUSSION:
 The Reflex Influence of Judson's Work upon the American Baptist Churches.

V. QUESTION FOR THOUGHT:
 What is My Part in the Work of Giving the Gospel to Burma?

VI. PRAYER.

NOTE. Reference should be had to the new sketch, "Missions in Burma," published by the Missionary Union, price 10 cents. This meeting will be a fine opportunity to plan definitely for a study class, using the new book, "The Christian Conquest of India."

OCTOBER TOPIC: Light in the Dark Continent. NOVEMBER TOPIC: Home Workers.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

XI. MATT. 21: 1–17. SEPT. 9

s Enters Jerusalem in Triumph

The Witness of the Children

never read, Out of the mouth of babes and s thou hast perfected praise? Vs. 16.

)ST of the heathen are wise in their generation about the instruction of n in the religions of idolatry. The mother takes her little one in her o the temple, and lifts up its little in worship to the monstrous idols every Buddhist boy in Burma is l in the temple, and even in Africa oy is trained in the horrid rites of m for two or three years. Surely miracle that the gospel ever reaches rt so thoroughly permeated with nism. But this fact only emphasizes ed and wisdom of our school work sions, and helps us to realize the : that has come when a missionary na writes, "Ten of these converts ll the second or third generation ristians. Not one had ever wor- an idol. Two were boys in their eight were girls." Mr. Swanson m tells of a Mikir boy who attended the Golaghat school and Mr. Moore's Bible class:

On his vacation, this boy started a school in a hill village. There he worked as a teacher and preacher through all the surrounding villages. When I visited his village I baptized five converts, all young men. The baptism took place near the schoolhouse, where the boys had dammed up a little mountain stream, making a most picturesque baptistry. To this service all the people of the village had turned out. When one of the young boys went down into the water, I noticed that his aged heathen father broke down in tears; not because the father was averse to his son's becoming a Christian, but more because he felt his own sin, and did not have the courage, like his little boy, to confess Christ.

Thus are the children perfecting the praise of God in many lands.

LESSON XII. MARK 12: 13–27. SEPT. 16.

Jesus Silences the Pharisees and Sadducees

Street Preaching

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. Vs. 13.

A MODERN missionary, like Jesus and Paul, must be ready to meet and talk to all sorts of men, friendly and unfriendly, on the street, in the market-place, every-



E. E. Jones

MR. AND MRS. JONES AND BOYS OF BOARDING SCHOOL, NINGPO, EAST CHINA



Photo by C. W. Briggs

A CORNER IN THE MARKET-PLACE, JARO, P. I.

where. "It will never do to appear surprised if somebody calls out, 'You lie!' while you are preaching," says Doctor Ashmore, of China. "Just quietly tell him he is mistaken, and ask him to meet you after the service is over." Street and market preaching is a feature of mission work on all our fields, especially when going into new places. Here are one or two illustrations from the Philippines: "La Carlota," says Mr. Forshee, "is a good sized town, built around a large central square, called the plaza. On Sunday morning we went into the square, where we found an open shed that is used as a billiard parlor. We entered into conversation there, and read from the Visayan Testament. This novel sight soon drew a crowd of men, to whom we spoke in Visayan and Spanish, and showed our books, which they bought eagerly. In the afternoon we went to the cockpit, and found the street in front of the building crowded with people who had come to gamble, buy and sell. We sold our gospels, and preached to the crowd that gathered about us. As this service was closing, the great crowd began to come out of the cockpit, and at once brother Lund addressed them in Spanish. They stopped to listen, and as the crowd thickened around, escape was impossible. So the grandees and the poor laborers, side by side, heard the pure gospel of the Lord Jesus, many of them for the first time in their lives. Mr. Lund continued in most forceful and convincing style until nightfall, when darkness compelled him to stop."

For another fine illustration of this kind of work, read the interesting article, "A Seminary On Tour," in the July nu of the MAGAZINE.

LESSON XIII. SE

Review

Suggestions for a Missionary Rev

ONCE a year, at least, it will be esting and profitable to devot lesson time of the class on review St to missionary topics. For those who to use the present review Sunday in way, we suggest that it will be a gooc to assign the lessons to different mei of the class one or two weeks previc the review, with the purpose of devel some truth about mission work from lesson. This can be done in several ent ways. For instance:

1. Assign the topics as they were tr in the MAGAZINE: Lesson I, "Callir Children," and so on.

2. Let the teacher select his own sionary themes for the lessons, and a them to the class.

3. Assign the lessons by numb members of the class, without giving t and let each one develop his own missi theme from the lesson. This will be cessful if the class has been well tr in missions.

The teacher should note the main made by each speaker, and at the cl the session he could briefly mention and emphasize the truth that the Bi the text-book of missions.

Review Sunday is often consider dull day. Perhaps if you have a sionary review, you will find it surpri interesting.

LESSON XIV. GAL. 5: 15–26; 6: 7,8. SEPT. 30

Temperance Lesson

Fighting the Lusts of the Flesh

For the flesh lusteth against the Spirit, and the Spirit against the flesh. Vs. 17.

THE "mystery of iniquity" works everywhere, but it will help us to see how much the prevailing and pervading influence of Christianity helps the forces that fight against evil in our own land if we contrast conditions here with those in most heathen lands. A few years ago Mr. Billington, of Bwemba, Africa, in reporting some cases of church discipline said, "Perhaps some of our friends at home do not realize that according to native ideas the greatness of the sin of impurity consists in being found out, and having to pay heavily for it. The immorality and shame of it scarcely seem to appeal to their minds. When, therefore, these people do truly come out on the Lord's side, it is a great step, and only the grace of God can enable them to take it." This is in the degraded fetish regions; but haughty Buddhism is exactly the same. "The same 'Sacred Book'" says H. P. Cochrane, "that sets forth the commandment, 'Thou shalt speak no false word,' gives this definition of falsehood: A statement constitutes a *lie* when discovered by the person to whom it is told, to be untrue!"

Bear these things in mind when you think of the problems that present themselves to our missionaries. Who is sufficient for these things? Nevertheless, there is more reason to rejoice than to be discouraged; for out of just such conditions have come thousands, of many races and religions, who have remained firm unto the end, who walk not after the flesh, but after the Spirit. Mr. Frederickson, of Kifwa, Africa, tells of a fetish doctor, thirty-six years old, who was converted, learned to read, and now preaches the gospel.

LESSON I. MK. 12: 28–34, 38–44. OCT. 7

The Two Great Commandments

Against Both Commandments

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. * * * Thou shalt love thy neighbour as thyself. Vs. 30, 31.

SOMETIMES words of Jesus spoken to the smallest audiences have the widest application. This reply to "one of the scribes" sweeps around the whole world like a gigantic search-light, and reveals the emptiness and worthlessness of every religion except the religion of the fatherhood of God as revealed by his Son Jesus Christ. Show up the so-called great religions of the world against the background of the two great commandments, and see how they shrivel and fade. From the lowest animism to the profoundest Buddhism or Confucianism there is not the slightest hint that the human heart and the heart of God can be united in fervent love and communion. There is no such thing as real prayer. How can there be, when Buddha is "a candle that has been blown out," when Kali and most of the Hindu gods are deities of blood, lust and cruelty, when the evil spirits of the different forms of animism are all in league to injure and destroy humanity?

The same comparison holds true with regard to the commandment of brotherly love. Nothing but the religion of Jesus teaches that; nothing but the spirit of Christ working in the hearts of men can develop it. If anybody asks why the heathen need the gospel, take the two great commandments, our Lord's summary of all practical religion, and show how they are utterly unknown to the heathen world. There can be no true worship of God, there can be no true unity of the nations of the world till the two great commandments are known and obeyed everywhere.

PERSONAL AND OTHER NOTES

Arrival

MRS. G. E. WHITMAN, from Kiaying, South China, at Burton, Wash., June 30.

Birth

To Rev. and Mrs. L. W. B. Jackman, Sadiya, Assam, June 14, 1906, a son, Kenneth Ransom.

¶MRS. S. E. MOON of Banza Manteke, Africa, has reached home in safety with her baby, and now is at Vermilion, South Dakota.

¶REV. A. J. TUTTLE, of Gauhati, Assam, with his wife and daughter, has been gaining new strength and vigor by a few weeks' stay in the mountains at Darjiling, North India.

¶REV. G. N. THOMSSEN has been spending some time in Australia en route to America, during which he has preached frequently in German and English. He and his wife expect to reach this country early in September.

¶IT is with gratitude that we hear of the complete recovery of Rev. W. A. Stanton, of Kurnool, South India, after an attack of smallpox. Mrs. Stanton's health is also improving, although her husband's illness was a great strain upon her.

¶THE Baptist Missionary Society of England has set apart Rev. Evan Morgan, one of their missionaries in Taiyuenfu, Shansi Province, to assist Dr. Timothy Richard in the work of the Christian Literature Society for China.

¶PROFESSOR AND MRS. J. F. SMITH of Rangoon feel greatly benefited by their sojourn in the hills of South India, and have returned to their work with new courage. The spiritual fellowship with the other missionaries who were at Coonoor was particularly appreciated.

¶FRIENDS who are specially interested in the work at Hanamakonda, South India, or in medical work in general, may secure a copy of the annual report published by Dr. J. S. Timpany by writing to the Literature Department, A. B. M. U., Ford Building, Boston, Mass.

¶PRINCIPAL L. E. HICKS is full of hope for Rangoon Baptist College. The attendance is large and the health of faculty and students excellent. They are looking forward with great eagerness to the erection of the new administration building which is to be known as Cushing Hall.

¶MISS ANNIE V. JOHNSON, of Jaro, P. I., has been compelled to return to this country owing to a nervous breakdown incident to the work and climate. It is greatly hoped that after a few months' rest she may be able to return to the Philippines where she has done excellent work.

¶IN the midst of manifold literary work Rev. Eric Lund of the Philippines find s time to edit an attractive little paper calle d *Ang Abyan sang Kabataan*, or *The Chi- dren's Friend*. It contains a simple gosp l message and other helpful and interestin g matter such as would be read by old an d young alike.

¶REV. AND MRS. S. D. BAWDEN a d family, of Ongole, South India, have be n enjoying a few weeks of vacation in t e mountains at Ootacamund. The t P was made possible for them by the gifts friends in the Lake Avenue Church Rochester, N. Y., of which Mr. Bawden missionary pastor.

¶AT the recent commencement of Colg University, two of our missionaries, R M. C. Mason and Rev. E. G. Phill both of Tura, Assam, were honored w the degree of Doctor of Divinity. Mason and Dr. Phillips were both grad ated from the college in 1872, and from seminary two years later.

HE LITERATURE OF MISSIONS

Books Received

STAMENT in Visayan. Revised by Rev. ind. Published in Iloilo, P. I. Coth; 672

the Thirteenth Conference of the Foreign s Boards in the United States and Canada, le, Tenn., Feb. 27, 28, 1906. New York: Missions Library.

IN THE SUNDAY SCHOOL: A Manual of s. By Martha B. Hixson, M.A American Missionary Union. Illustrated. 215 pages. o cents; paper, 35 cents; both prices net.

uable book, which we have awaited gerness, amply justifies all prom- ich a book has long been needed is Hixson has done her task well, i given us, to quote from Mr. Lawrance's introduction, "a very ne of suggestions." One great the volume is the fact that most of hods proposed are those which en tried and proved successful. ook which should be owned and every pastor, superintendent and Mr. Lawrance's suggestion is a e that it be used in the weekly meeting. The only criticism to is the cheapness of paper and which, however, is perhaps neces- he low price at which it is sold.

AND THE MODERN MISSIONARY CRUSADE. ork: Student Volunteer Movement for Missions. 713 pages. Price, cloth, $1.50.

he report of the student volunteer on held recently in Nashville, It is uniform in general style with rts of preceding conventions of the nt: "The Student Missionary se," "The Student Missionary and "World-wide Evangeliza- It consists of verbatim reports of the addresses delivered at the convention, together with a well selected missionary bibliography and a full index, and is attractively bound. The large number of mission lands represented, the variety of subjects treated, the number, standing and ability of the speakers whose words are reported, make this volume an invaluable source of missionary information. It will be prized as a book of inspiration, and will be an important work of reference. It should be in every Sunday school and missionary library, and all workers for missions should have it at hand.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS. Indianapolis: The Bobbs-Merrill Company.

This book is a marvel of industry and research. It is large both in size and in the higher senses of the word. It contains nearly 640 pages, so that twelve or more large, closely but clearly printed pages are devoted to each lesson. It is large also in conception and scope. Each lesson is treated under these heads: "Words and Phrases Explained;" "Suggestive Thoughts from Helpful Writers;" "Light from Oriental Life;" "Lesson Thoughts and Illustrations" (this section is very full); "Sentence Sermons;" "The Bible Its Own Interpreter;" "A Personal Thought;" "The Lesson Summary;" "Work Assigned for the Next Lesson;" "Between Lesson I and Lesson II." This list shows what a storehouse the guide is for Sunday school teachers. We would suggest to the author, and to many other Sunday school writers, that not only Palestine, but all our mission fields, could furnish abundant material for "Light from Oriental Life" to illumine the lessons.



FINANCIAL

CONCERNING WILLS AND ANNUITIES

Form of Legacy

I also give and bequeath to The American Baptist Missionary Union dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

Form of a Devise of Real Estate

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN APRIL, 1906 — IN PART

(Concluded from the August number)

Note.— For the purpose of saving space in this report of donations all titles, such "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MINNESOTA (*continued*)

Reynolds ch.	$1 11
Dalbo ch.	17 15
Friends, for wk. in Japan	236 72
Bricelyn ch.	3 77
Waterville, Seth Kenny, t. s. S. E. Moon,	5 00
Mankato, N. L. Christenson	5 00
Richwood, Mrs. L. Hanson	1 00
Tyler ch.	40 75
Westboro ch.	94 25
Blooming Prairie ch.	28 00
Cobden, Ellen Nelson.	5 00
Albert Lea ch.	62 04
Artichoke ch., for orphans c. P. Fredrickson	12 00
Springfield, Ole Anderson	10 00

IOWA, $275 79

Cedar Falls, Harriette E. Gunn	$4 00
Jefferson, E. E. Edwards	25 00
Mt. Union ch.	11 50
Lowell S. S.	2 11
Yarmouth ch.	3 00
Mt. Pleasant 1st B. U., for Banza Manteke sta.	12 50
Mediapolis S. S.	1 74
Sioux Rapids ch.	2 00
Sibley S. S.	2 15
Cherokee B. U., for Banza Manteke	3 75
Gilmore Dan. ch.	11 00
Alta B. U., for orphans c. P. Fredrickson	10 00
Alta, C. Madsen, for do.	5 00
Alta, Mrs. Christensen, for do.	1 00
Alta, Christian Hanson	10 00
Cuppy's Grove, Mrs. Jacob Vinding	1 50
Brayton, Oakfield Dan. ch., for Mansagas, c. P. Fredrickson	16 00
Grinnell ch.	52 00
Unity S. S.	2 35
Unity B. U.	2 02
Cordyon ch.	50 00
Peoria ch.	25
Leon ch.	7 50
Leon, J. A. Armstrong, for wk. in Africa	$3 50
Emerson S. S.	1 72
Shenandoah, J. W. Sparks	10 00
Osage S. S.	11 00
Franklin ch.	2 50
Hiteman S. S.	1 00
Summerset ch.	1 11
Grand Junction ch.	2 50
Beacon ch.	2 92
Union S. S.	3 17

MISSOURI, $262 26

St. Louis, 2d ch., E. G. Scudder	$25 00
St. Louis, 2d ch., C. E. Udell	10 00
Board of Home & Foreign Missions	227 26

N. DAKOTA, $262 20

Cooperstown, Victor Mem'l ch.	$10 00
Clyde, John McCollum,	10 00
Ellendale ch.	8 20
Grand Forks ch.	234 00

S. DAKOTA, $12 42

Willow Lake, Mrs. May P. Denning	$0 26
Strandberg ch.	2 16
Dell Rapids Sewing Soc.	5 00
Mitchell, Rev. & Mrs. Burton	5 00

NEBRASKA, $168 49

Albion ch.	$2 65
Albion S. S.	4 71
Columbus ch.	15 00
Falls City S. S.	1 00
Stella S. S.	1 00
Steele City S. S.	3 70
Beatrice S. S., for Wm. Axling	11 06
McCool Junction S. S.	10 00
Fremont ch.	15 31
Omaha, 1st ch.	41 95
Juniata S. S.	1 21
Chadron S. S.	16 40
Ragon ch.	14 50
Estina Sw., Lad. Aid Soc.	5 00
Mead Sw. ch.	25 00

KANSAS, $92 71

Girard, Rosa Cole	$1 00
Nickerson ch.	8 90
Peabody S. S., for share in Tura	3 75
Homer Creek ch.	1 50
Dover ch.	16 80
Burlingame S. S.	2 27
Mt. Olivet ch.	1 90
Paola ch.	7 10
Baldwin ch.	1 25
Lebo ch.	12 75
Sabetha, S. J. Miner, t. const. Rev. W. A. Elliott, Newton, Kas., H. L. M.	10 00
Manning ch.	1 00
Brownell S. S.	2 39
Topeka Sw. W. C., for share in Haka	15 00
Downs ch.	2 10
Cheyenne ch.	5 00

MONTANA, $5 00

Anaconda Sw. ch.	$5 00

COLORADO, $30 00

Denver, Sw. ch., L. Swanson, for share in Podili	$25 00
Trinidad S. S.	5 00

IDAHO, $192 73

St. Anthony ch.	$6 25
Shoshone ch.	150 00
Shoshone S. S.	23 48
Picola ch.	13 00

WASHINGTON, $723 10

Seattle, University Place ch.	$52 45
Waterville ch.	3 50
Waterville, J. Howard Carson, on H. L. M.	10 00
Everett, 1st ch.	39 11
Everett, 1st Y. P.	6 40
Everett, 1st S. S.	10 00
Seattle, 1st ch.	500 00
South Bend ch.	70 00
Harrington ch.	29 70
Reardon ch.	2

OREGON, $35 15

Portland, Calvary B. U., for Bacolod	$6 25

ontinued)

man
.... $17 50
.... 2 00
..... 3 65
.... 1 25
S. S., 4 50

, $378 20

glish
.... $6 02
, for
.... 6 25
.... 25
.... 10 00
.... 27 05
ch.. 24 50
ove-
.... 13 00
.... 8 35
.... 1 50

Linne Sw. ch., for wk. in Phil. Ids..... $15 00
Chino ch..... 10 43
Glendale ch..... 26 15
Long Beach W. I. C. Soc., for Jaro sta.... 10 00
Pasadena, C. A. Whitman..... 3 50
Corona ch..... 286 05
Corona Y. P..... 4 05
Corona S. S..... 10 00
Santa Ana Immanuel ch..... 20 00
San Bernardino ch.... 65 60
San Bernardino Y. P., for Kiaying sta..... 12 50
Los Angeles, R. N. Jacquemin..... 8 00

MISCELLANEOUS, $330 00

F. E. Knox..... $5 00

A friend $300 00
A friend..... 25 00

Total..... $12 054 83

LEGACIES

Manlius, N. Y., Est. Horatio Chapman..... $10 00
Hamilton, N. Y., Est. Mrs. J. E. Harris, 47 37
Milan, N. Y., Est. Mrs. L. P. Weeks... 294 07
St. Paul, Minn., Est. Mary F. McClurg ... 200 00 551 44

$12 606 27

DONATIONS RECEIVED DURING THE MONTH OF MAY, 1906

52 74

.... $3 00
.... 12 00
. S., 19 00
ral
.... 7 89
.... 4 20
.... 88
.... 77
ayo. 5 00

IRE, $97 33

.... $3 67
.... 43 66
Mrs.
.... 22 00
ple's
.... 28 00

, $77 83

. P.,
ske. $7 50
.... 4 25
.... 20 00
wh.
. A.
.... 25 80
dors, 2 50
., t.
Mis-
.... 2 00
.... 7 64
. P.,
. H.
.... 7 14
rcey
.... 1 00

TS, $454 10

.... $15 00
for
.... 4 00
. s.
.... 8 00
Hor-
, for
fan-
.... 6 25
.... 3 11
nnie
.... 20 00
. P.,
for
.... 1 50
.... 3 00
ch.. 17 20
alls,
.... 12 12
U.,
.... 3 00

Worcester, Harriet B. Vose..... $12 50
Worcester, Wm. H. Newton..... 45 00
Worcester, South ch... 1 40
Jamaica Plain, O. F. Bistor..... 2 00
Quincy Sw. ch., t. s. n. p., c. O. L. Swanson. 20 00
N. Attleboro, 1st ch., for wk. c. A. A. Forshee..... 15 21
Attleboro, 1st S. S., B. Davison's class..... 1 00
Barre ch..... 4 00
Chelsea, 1st B. U..... 6 25
Lowell, Fifth St. ch.... 17 92
Lowell, Branch St. S. S..... 7 69
W. Acton ch..... 28 21
Willimansett, Beulah Jr. C. E..... 9 00
Norwell, Lucy Turner. 10 00
Leominster, 1st ch., for wk. on Congo... 1 00
Danvers ch..... 18 00
Campello, Warren Ave. ch..... 9 00
E. Boston, Central Sq. S. S..... 4 20
Wakefield, 1st ch..... 43 70
Lynn, Essex St. C. E.. 4 00
Lynn, East ch..... 28 34
Mattapan, 1st ch..... 30 00
Glendale ch..... 6 00
Fall River, Rev. and Mrs. D. B. Jutten, t. s. n. p., c. W. Bushell..... 20 00
Hyde Park Y. P., for wk. of G. H. Brock.. 5 00
Gardner Sw. ch., t. wk. at Haka, c. Dr. East, 11 50

RHODE ISLAND, $107 54

N. Tiverton, Temple Chapel..... $8 65
Providence, Calvary ch..... 48 75
Providence, Cranston St. Y. P..... 30 00
E. Providence, 1st C. E., for Kiating sta.. 10 00
Westerly, 1st ch..... 10 14

CONNECTICUT, $92 95

Bridgeport, 1st Sw. ch. $14 92
Hartford, South ch.... 29 00
Hartford, a friend, t. wk. of Dr. Dearing.. 1 00
Norwich, Central ch., Extra-Cent-a-Day Band..... 20 00
Niantic ch..... $17 42
New Haven, Olivet ch., 10 61

NEW YORK, $1 794 18

Eden ch..... $2 00
Cooperstown S. S., Primary dept..... 10 00
Oswego, West S. S..... 10 64
Ogdensburg, 1st ch.... 6 72
Syracuse, 1st ch..... 151 00
Syracuse, Lowell Ave. ch..... 26 00
Troy, Fifth Ave. ch.... 105 90
Bennington S. S..... 10 00
Binghamton, Calvary ch..... 14 00
New York, Washington Heights ch..... 50 00
New York, H. S. Rollinson..... 6 24
New York, W. 33d St. ch., t. s. C. S. Keen..... 200 00
Poughkeepsie, 1st ch. of Christ S. S., for wk. at Ikoko, c. J. Clark..... 50 00
Buffalo, Delaware Ave. ch..... 125 00
Albany, Emmanuel ch., 10 10
Albany, Memorial ch., for Tokyo sta..... 85 00
Waterville, Mrs. Riley W. Williams, for wk. at Mukimvika, c. Thomas Hill..... 5 00
Lancaster ch..... 24 45
Lancaster S. S..... 8 08
Perry, 1st C. E., for Toungoo..... 3 51
Perry, 1st C. E., for Lukunga..... 4 68
Perry, 1st C. E., for Sadiya..... 4 68
Mohawk, D. N. Gage, t. s. n. p. at Kiaying, 90 00
Olean, I. G. Quirin.... 5 00
Ithaca, 1st C. E., for Kiating..... 13 00
Charlotteville, 1st Summit ch..... 11 00
W. Henrietta S. S., for Capt. Bickel's wk... 5 00
Union, 1st C. E., for Rangoon..... 15 00
Clifton Miss. Soc., for Podili..... 50 00
Victory ch., for Kengtung..... 8 00
Hemlock S. S., t. s. n. p. Bago, c. E. G. Phillips..... 5 50
Seneca Falls, Florence Kendrick Cooper... 1 00

NEW YORK (*continued*)

Woodhull ch.	$9 00
Brooklyn, Mrs. Lewis Gurley, for new church edifice, Tokyo	5 00
Himrods, Milo 2d S. S.,	3 50
Black River S. S.	3 00
Lorraine ch.	4 00
Three Mile Bay ch.	16 82
Brocton ch.	7 50
Sinclairville S. S.	1 25
Watkins ch.	14 35
Smyrna ch.	2 00
Homer S. S., for Bansa Manteke sta.	5 10
Marathon, a friend	1 50
McGrawville ch.	12 00
McGrawville S. S.	5 00
Portageville ch.	4 30
Portageville Y. P.	2 77
Portageville S. S.	76
Mt. Morris Y. P., for "Fukuin Maru"	10 00
Nunda ch., for the Dickson fund	25 54
Brooklyn, 1st Sw. Y. P., for Dr. East's hospital	16 00
Brooklyn, Fourth Ave. ch.	18 53
Brooklyn, Fifteenth St. ch.	25 25
Eaton ch.	2 45
Ilion ch.	35 00
Salisbury ch.	2 00
Vernon ch.	10 05
Yates ch.	10 75
Oswego, 1st ch.	19 10
Oswego, West ch.	50 00
Scotia ch.	28 50
Scotia Y. P.	4 50
New York, Calvary ch.	95 00
New York, Central Y. P.	4 00
New York, Madison Ave. ch.	55 50
New York, Mariner's Temple Y. P.	8 00
New York, Williamsbridge Y. P., for Gudval sta.	20 00
New York, Lexington Ave. ch.	20 00
New York, Tremont ch., for Chowyang, c. A. F. Groesbeck	25 00
New York, Mt. Morris ch.	25 00
Port Chester ch.	20 00
Richville ch.	4 50
Rose ch.	42 16
Rose Y. P.	3 00

NEW JERSEY, $386 49

Jersey City, Summit Ave. S. S.	$35 00
Plainfield, 1st ch., Temple Builders Soc., for Yerkes Chapel, c. J. Heinrichs	50 00
New Brunswick Livingston, Ave. Ch.	49 62
Lyons Farms ch.	20 00
Arlington, 1st C. E., for wk. at Jaro	13 00
East Orange, 1st ch. of the Oranges, t. s. Bible woman c. J. R. Goddard	25 00
Collingswood ch.	6 90
Mt. Holly ch.	46 00
Junction, Central ch.	5 25
Montclair Sw. ch.	25 00
Millington ch.	2 00
Rahway ch.	40 00
Piscataway ch. & S. S.,	68 72

PENNSYLVANIA, $1 009 27

Warren Sw. Y. P.	$10 00
Warren Sw. Dorcas Soc.	10 00
Scranton, M. H.	15 00
Scranton, 1st ch., for wk. among the Muhsos, c. W. M. Young	12 03
Providence ch.	11 67
New Brighton ch.	32 00
E. Smithfield ch.	12 00
Huntingdon ch., Miss F. Dysart	5 00
Lancaster, Olivet ch.	10 00
Manayunk B. U., for Yachow	2 00
Germantown, 3d ch.	13 00
Manyunk study class, for Africa	3 10
Northwest ch.	9 07
Hughesville ch.	6 50
Jersey Shore ch.	16 60
Warrensville Bands, for two orphans, c. H. Huisinga	15 80
Dempseytown ch.	1 34
Cherry Tree ch.	1 00
Wilkinsburg ch.	55 61
Charleroi ch.	3 35
Sewickley S. S.	25 00
Saltsburg B. U.	10 00
Crafton ch., for Bansa Manteke	6 25
Homewood ch.	18 18
Sharpsburg ch.	22 00
Braddock ch.	10 00
E. Stroudsburg, 1st ch.,	3 47
Slatington ch.	10 00
Allentown ch.	28 50
Girardville, Zion ch., t. s. n. p. c. J. M. Baker, Ongole	20 00
Philadelphia, Germantown, 2d ch., t. s. S. R. Vinton	127 84
Philadelphia, Oak Lane ch.	95 00
Philadelphia, Mantua S. S., t. s. n. p., c. J. R. Goddard	50 00
Philadelphia, Broad St. C. E., for Yachow	51 00
Philadelphia, New Tabernacle Y. P., for Shaohsing, c. F. W. Goddard	30 46
Philadelphia, Chester Ave. C. E., for Yachow	25 00
Philadelphia, Gethsemane K. D., t. s. n. p., c. L. W. Cronkhite	15 00
Philadelphia, East ch.	50 00
Philadelphia, North ch.	2 57
Philadelphia, New Covenant C. E., for Yachow	6 25
Philadelphia, Chestnut Hill C. E., for Yachow	5 00
Philadelphia, Oak Lane S. S.	25 00
Philadelphia, Memorial ch.	10 00
Philadelphia, Epiphany ch.	3 25
Philadelphia, Bethlehem ch., for W. China fund	50 00
Philadelphia, Mrs. H. N. McKinney, for do	20 00
Newtown ch.	12 43
Lindsey ch.	3 00
Wilkes Barre, Parrish St. ch.	4 00
A friend, per Daniel Keefer	$24 00
David D. Phillips	1 00

W. VIRGINIA, $172 81

Point Pleasant ch.	$1 30
Hinton, 1st ch.	20 00
Central City ch.	7 00
Hopewell ch.	6 11
Mt. Olive ch.	14 31
Moundsville S. S.	2 80
Williamstown ch.	7 00
Willow Island S. S.	2 00
Mt. Tabor ch.	16 61
Centreville ch.	6 18
Fairmont ch.	46 00
Grafton S. S.	50 00

MARYLAND, $6 00

Frostburg ch.	$6 00

DISTRICT OF COLUMBIA, $1 00

Washington, Fred Barnes, for new church edifice, Tokyo	$1 00

FLORIDA, $20 00

DeLand, William N. Clark	$20 00

INDIAN TERRITORY, $42 09

Dustin ch.	$0 62
Carr Creek ch.	3 55
Woodford ch.	4 30
Macedonia ch.	1 00
Diamond ch.	5 00
Medill ch.	2 00
Duncan ch.	23 12
Hickory ch.	2 50

OKLAHOMA, $15 75

Bliss, P. H. Chartrand,	$5 00
Sickles ch.	5 00
Bridgeport ch.	50
Kingfisher ch.	2 75
Cheyenne, 1st ch.	1 48
Cheyenne, 2d ch.	1 02

WISCONSIN, $173 26

Trade Lake, Lars Wallin	$6 00
Grantsburg, J. P., & family	25 00
Grantsburg, Mrs. A. G.,	5 00
Kenosha Sw. ch.	1 00
Grantsburg Soc.	11 00
Friends, for Japan	53 45
Antigo S. S.	60
Waukon, N. N.	2 00
Lyndon ch.	10 70
Waldo ch.	3 00
Milwaukee, Bay View ch.	26 63
Racine Am. ch.	28 88

MICHIGAN, $458 53

Holly ch.	$3 52
Albion B. U., for Bansa Manteke, c. H. Richards	5 00
Grand Rapids, Fountain St. ch.	100 00
Cadillac, N. W. Johnstone, for Tokyo sta.,	30 00
Kalamazoo, 1st B. U., for the Hanamakonda hospital & Capt. Bickel's wk.	25 00
Kalkaska, 1st ch.	11 00
Detroit, Immanuel ch.,	46 80
Port Huron, 1st ch.	67 58
Detroit, Grand River Ave. ch.	28 96
Detroit, Warren Ave. ch.	20 00

IGAN (*continued*)

ıids, Berean	
	$17 50
. S., Spear class, for	
	2 00
1st ch.	42 00
1st B. U.	4 51
1st ch.	9 00
Mrs. G. M. for wk. c.	
	2 00
ch.	6 65
, 1st ch.	3 50
ı River	
, coll, at	
ion	4 61
U.	2 50
Prairie ch.	8 25
	2 15
	1 00
tain Sw. ch.,	
	15 00

INOIS, $655 28

rk, 1st B. U.	$12 50
d ch., Y. M. 2ub, for re- the "Henry c. P. C.	
	10 00
Englewood	
	25 00
C. E., for	
	12 50
1st ch.	5 00
Park Place	
	50 00
t S. S.	12 00
ch.	17 75
S., birthday	
	5 00
ch.	5 00
	1 00
non ch.	2 62
1st ch.	30 60
Humboldt	
	4 25
U.	5 00
	18 50
1st Danish imary Dept.	4 00
ethel ch.	9 50
Lexington S.	4 75
ourth ch.	45 40
Formal Park	
	10 00
tonsland ch.	5 43
. S.	5 79
h.	17 25
ih.	1 88
e ch.	3 50
1st ch.	12 10
st ch.	22 44
st ch.	62 45
st S. S.	5 00
st B. U.	5 00
1st ch.	34 00
E. Mitchell,	
. p., c. Dr.	
	50 00
ille ch.	3 55
ille B. U.	3 00
l, S. 7th B. share c. C.	
del	12 50
2d Sw. ch., ircle, for Ma	
Dr. East—	35 00
2d Sw. ch., Circle, for m c. O. L.	
n.	12 50
1st Sw. ch. Circle for	
n. p.	50 00

Chicago, Humboldt Park Sw. ch., Y. L. Soc.	$11 02
Chicago, 3d Sw ch.	12 50

INDIANA, $65 77

Tea Creek ch.	$5 20
Rossville ch.	2 00
Switz City ch.	6 90
Olive Branch ch.	2 20
Lebanon, Center ch.	8 07
Middle Ford of Sugar Creek ch.	10 25
Lauraine ch.	4 13
Indiana Harbor ch.	3 15
Mitchell, 1st ch.	9 07
Indian Prairie ch.	7 00
Mt. Eden ch.	2 35
Clayton ch.	5 00
Muncie, Miss Ella R. Church	45

OHIO, $493 11

Pioneer ch.	$3 10
Sinking Creek ch., for A. J. Tuttle, to be used at his discretion,	11 14
Locust Grove S. S., for do.	1 21
Dayton, collection at Anniversaries	30 00
Ch. in Cambridge	1 00
Cleveland, Calvary ch., for Congo Mission	60 00
Cleveland, Cedar Ave. ch.	12 78
Cleveland, Immanuel ch.	3 16
Cleveland, Olivet B. U., t. s. n. p., c. G. H. Brock	18 00
Cleveland, W. Cleveland ch.	3 80
Euclid ch., for wk. in Japan	24 65
Painesville Y. P., for Ikoko sta.	10 00
Seville, J. H. Freeman,	50 00
Columbus, Russell St. ch.	12 31
Delaware, Mrs. Geneva Wagner	5 00
Granville, Shepardson Y. W. C. A. t. s. S. W. Stenger	25 00
Dayton, Central ch.	25 00
St. Paris ch., of wh. $9 is from Mrs. Brelsford	12 00
Sinking Creek ch.	11 00
Auburn ch.	6 45
Bellevue ch.	3 40
Fairfield ch.	5 26
New London ch.	5 00
Huntington ch.	3 85
La Grange ch.	3 00
Lorain, 1st ch.	16 03
Wellington ch.	8 00
Mill Creek ch.	9 15
New Matamoras, A. T. Dye	5 00
Edison ch.	1 62
Radnor ch.	49 00
Ambrose ch.	1 90
Haselton ch.	20 00
Youngstown, Himrod Ave. ch.	5 07
Massillon ch.	5 00
Newman ch.	4 05
Wooster, H. Swartz & wife	10 00
Duncans Falls S. S.	1 18
New Bavaria ch.	11 00

MINNESOTA, $136 69

Windom ch., John A. Kees	$5 00
Duluth, a friend	5 50
St. Francis, Mrs. J. B.	$2 50
Lincoln ch.	10 75
St. Paul, Beth., J. B. P.	11 52
Lake City, Mrs. P. Hanson	5 00
Reynolds, Y. P. for sta. wk. in Phil. Ids.	10 00
Wheaton ch.	12 60
Campbell ch.	2 80
Wheaton B. U.	3 30
Owatonna S. S.	5 00
LuVerne ch.	26 17
LuVerne S. S.	5 00
Windom ch.	16 25
Woodland Park, F. P.	2 00
Clark's Grove ch.	3 75
Alden ch.	6 55
Lakefield ch.	3 00

IOWA, $418 35

A friend	$100 00
Ottumwa, 1st ch.	6 47
Blakesburg ch.	3 75
Burlington, 1st ch.	2 25
Danville ch.	7 50
Humeston ch.	6 00
Humeston S. S.	2 50
Leon, J. A. Armstrong, for wk. in Africa	1 75
Leon ch.	1 25
Corydon ch.	3 25
Cambria ch.	10 00
Bethlehem ch.	2 50
Alta, Ladies Soc., for orphans, c. P. Fredrickson	5 00
Alta Danish ch.	11 35
Grundy Center ch.	35 00
Comanche S. S.	3 00
Otley, H. M. Peterson,	1 00
Oskaloosa ch.	11 70
Oskaloosa S. S.	2 87
S. Ottumwa ch.	10 75
Eldon ch.	5 10
Pella ch., for H. F. Rudd, Suifu	8 11
Pella B. U., for do.	3 00
Pella S. S., for do.	22 00
Competine ch.	9 18
Swaledale B. U., for Capiz	6 25
Jordan's Grove B. U., for Phil. Ids.	4 35
Goldfield S. S.	2 50
Unionville ch.	10 00
DesMoines Sw. ch.	5 00
Forest City Sw. Ladies Circle, for Antonia, Spain	25 00
Arthur, Gust Linquist	30 00
Pioneer ch.	6 10
Coal Ridge ch.	3 71
Coal Ridge S. S.	2 00
Indianola, 1st ch.	48 16

N. DAKOTA, $59 90

Fargo Am. ch.	$45 00
Page ch.	4 90
Beaulieu ch.	10 00

S. DAKOTA, $57 31

Lead, M. E. Dillon, t. s. Bible woman in Burma	$25 00
Wist, Ole O. K.	5 00
Friends, for Japan	27 31

NEBRASKA, $214 60

Lodi ch.	$13 00
Mason City B. U.	11 13
Mason City S. S.	5 00
Mason City Jrs.	3 30
Lomax ch.	5 50
Eudell, 1st ch.	7 00
Eudell, 2d ch.	3 60
Broken Bow ch.	24 25
Ansley ch.	1 20

NEBRASKA (*continued*)

Ansley S. S.	$3 44
Ansley, J. H. Kerr	2 00
Ansley, Mrs. J. H. Kerr	1 00
Ansley, N. Amsberry	1 00
Valley, 1st Sw. B. U., for Bansa Manteke	6 25
New England ch.	3 50
S. Omaha, 1st ch.	62 93
Fremont, 1st ch.	41 35
Octavia ch.	7 00
N. Platte ch.	9 40
Paxton ch.	2 75

KANSAS, $339 47

Hutchinson ch.	$50 52
Roxbury ch.	2 50
Canton ch.	5 00
Marion ch.	1 00
Salina, T. B. Vallette	5 00
Harmony ch.	7 25
Neodesha, A. H. Bliss	5 00
Burlingame ch.	17 05
Burlingame Y. P.	2 25
Topeka, 1st ch.	90 42
Appanoose ch.	5 14
Louisburg ch.	12 00
Tany ch.	7 65
Kansas City, 1st Y. P., t. s. Mg. San Oo, c. C. L. Davenport	12 50
Lebo ch.	11 95
Council Grove ch.	10 00
Waverly ch.	4 62
Waverly Y. P.	80
Yates Center ch.	4 75
Yates Center S. S.	3 00
Yates Center Y. P.	55
Junction City ch.	2 00
Garfield ch.	3 37
Cullison, J. Porter	10 00
Dighton ch.	55 50
Dodge City ch.	4 50
Dodge City S. S.	2 50
Hill City S. S.	2 65

MONTANA, $9 20

Mountain Home ch.	$7 20
Kalispel, John Hulton,	2 00

WYOMING, $36 50

Meriden, O. Templeton	$30 00
Lander ch.	6 50

COLORADO, $39 25

Gunnison Valley Asso. B. U., for Capis	$25 00
Grand Junction ch.	1 00
Montrose ch.	13 25

IDAHO, $28 90

Coeur d'Alene S. S.	$4 75
Cambridge ch.	5 00
Midvale ch.	13 00
Hailey S. S.	5 15
Hailey ch.	1 00

UTAH, $15 00

Salt Lake City, 1st B. U., for share in Moulmein	$15 00

ARIZONA, $29 00

Mesa ch.	$24 00
Yuma, Frank Turner	5 00

WASHINGTON, $219 86

Seattle, University Place ch.	$4 17
Seattle, 1st ch.	112 15
Walla Walla, 1st ch.	64 54
Walla Walla, Park St. ch.	2 00
Colfax ch.	19 15
Colfax Y. P.	1 50
Colfax S. S.	3 35
Chehalis ch.	3 00
Ballard Sw. Sewing Soc.	10 00

OREGON, $34 25

Adams ch.	$10 50
Helix ch.	11 50
Portland, Sw. S. S.	5 50
McMinnville ch.	6 75

CALIFORNIA, $153 30

Sawtelle ch.	$5 00
Sawtelle S. S.	1 70
Lincoln ch.	10 00
Eureka ch.	36 00
Eureka S. S.	12 00
Oak Park ch.	11 00
Cottonwood ch.	2 45
Santa Clara ch.	1 00
Coalinga ch.	1 50
Fresno, 1st S. S., for sta. plan, W. China	11 00
Whittier ch., t. s. n. p. A. He, Ungkung	12 50
Garden Grove ch.	2 50
Hemet ch.	34 70
Hemet Y. P.	3 20
Hemet Jrs.	1 50

ENGLAND, $2 98

Parkstone, Christ C. E.,	$2 98

IRELAND, $0 92

Rockmount, Robert S. Sallraith, for Ongole Orphanage, c. H. Huizinga	$0 92
Total	$7 971 51

LEGACIES

Mass., Needham, Est. Mary C. Hodges	$920 00
N. Y., Manchester, Est. Polly Mitchell	19 10
W. Va., Simpson, Est. Mr. McDonald	$100 00
Ore. Forest Grove, Est. Mrs. P. W. Chandler	100 00
	$1
	$9
Donations & legacies from April 1, 1906, to May 1, 1906	12
Donations & legacies from April 1, 1906, to June 1, 1906	$21

DONATIONS RECEIVED JUNE 1, 1906

Maine	
New Hampshire	
Vermont	
Massachusetts	1
Rhode Island	
Connecticut	
New York	2
New Jersey	
Pennsylvania	3
W. Virginia	
Maryland	
Delaware	
District of Columbia	
Florida	
Mississippi	
Texas	
Indian Territory	
Oklahoma	
Wisconsin	
Michigan	
Illinois	1
Indiana	
Ohio	1
Minnesota	
Iowa	
Missouri	
N. Dakota	
S. Dakota	
Nebraska	
Kansas	
Montana	
Wyoming	
Colorado	
Idaho	
Utah	
Arizona	
Washington	
Oregon	
California	
England	
Ireland	
Miscellaneous	
	$2

LEGACIES RECEIVED JUNE 1, 1906

Massachusetts	
New York	
W. Virginia	
Minnesota	
Oregon	
	$1

DONATIONS RECEIVED DURING THE MONTH OF JUNE, 1906

MAINE, $68 47

Fairfield, John L. Clark	$10 00
New Sweden, Sw. ch., for Loikaw Mission	35 00
Millinocket, C. E. Young	75
Saco ch.	9 63
Wayne ch.	3 00
Oakland ch.	4 59
Bluehill, a friend	50
Jay, Misses Whittier & Nash, for Loikaw Mission	$5 00

NEW HAMPSHIRE, $63 50

Hudson, 1st ch.	$10 00
Newport C. E., for Yachow	5 00
Antrim ch.	22 50
Exeter ch., Pastor	2 00
Fitzwilliam, 1st ch.	10 00
Greenville ch.	
Ipswich ch.	

VERMONT, $124 5

Plainfield, A. Betsey Taft	
Burlington, 1st S. S., class No. 2, t. s. Lan Chen Tao, c. G. A. Huntley	

IT (*continued*)

t Girls'	
uy fur-	
ıospital,	
tley ..	$40 00
ch., D.	
memory	
. Bond,	
l bed in	
G. A.	
.....	25 00
t ch. ..	6 56
.....	11 25
ch. ...	21 00

SETTS, $776 53

friend,	
, c. W.	
.....	$10 00
Blaney	
.....	32 00
1st ch..	33 25
.....	29 70
S., t. s.	
ıussia .	50 00
ch., a	
Prüdu	
.....	50 00
1st ch..	20 00
. S., for	
ds. ...	5 00
h., for	
.....	1 50
ch. Geo.	
rife, for	
c. Dr.	
.....	12 00
n St.	
.....	19 35
t. S. S. .	3 15
t. C. E..	1 50
St. Jr.	
.....	1 00
for Cot-	
c. W.	
ecial...	30 00
ch., for	
.....	44 00
.....	4 75
U., t. s.	
r. John-	
.....	12 50
y ch. ..	10 58
s St. ch.,	
C. E. .	10 00
d	15 00
.....	5 00
.....	5 00
Knowl-	
in Phil.	
.....	10 00
N. E.	
lo.....	15 00
Winter	
.....	9 18
Bunker	
.....	40
.....	1 00
.....	2 50
.....	1 00
.....	35
.....	9 50
.....	11 00
h Eden	
Circle .	10 00
ı.....	14 36
. S. ...	4 67
ch.....	217 50
Chinese	
wk. in	
.....	6 84
C. E., t.	
ard....	25 00
ı ch. ...	11 95
Bigger	
wk. at	
.....	2 50
, 1st Y.	
.....	12 00
Wakefield Mission S. C. of Y. P., t. wk. in Africa	$6 50

RHODE ISLAND, $197 09

Providence, Union ch.	$64 96
Providence, Broadway ch.....	2 87
Point Judith ch. ...	36 00
Newport, 1st ch. for Capiz.....	6 25
Newport, 1st S. S.	4 94
Newport, 2d ch.	69 47
Allenton, 1st ch.	6 35
Tiverton, Central B. U., for Shaohsing...	6 25

CONNECTICUT, $280 26

Old Lyme, 1st ch.	$5 00
Waterbury, 1st ch. ..	119 98
Essex, 1st ch.	30 35
New London, Huntington St. C. E., for wk. of S. R. Vinton	5 00
New Haven, Howard Ave. ch.	1 43
Meriden, a friend of missions	100 00
Hartford, a friend, t. wk. of J. L. Dearing.	1 00
Meriden Sw. Y. P.	10 00
New Haven, 1st S. S., Primary dept., t. s. child at Ongole.....	7 50

NEW YORK, $1 122 40

Boonville, 1st C. E., t. s. Ban-co-They, c. A. V. B. Crumb ..	$20 00
E. Troupsburg ch. ...	5 30
Wilson B. U.	4 45
Ithaca, 1st S. S.	24 00
Skaneateles ch.	11 85
Richburg ch., for Cotton Fund, c. W. C. Mason, special	5 81
Richburg C. E., for do.	6 41
New York, Calvary S. S., for do.	25 00
New York, Calvary B. U., for do.	3 00
New York, Ralph L. Cutter, t. s. Dr. & Mrs. Huntley.....	200 00
Staten Island, Tottenville C. E., for Cotton Fund, c. W. C. Mason, special	8 00
Averill Park, Fannie E. Coon, a special gift to Mrs. W. A. Hall, to be used at her discretion for her work	5 00
Fairport B. U., for Thos. Moody.....	15 00
Lake Keuka C. E....	4 00
Pulaski ch.	3 16
Phelps ch., for share in sta., c. G. W. Lewis .	25 00
A friend	11 00
Williamson, 1st ch....	17 64
Fort Plain ch.	2 25
Ingham's Mills ch. ...	5 00
Salisbury ch.	2 00
Norway ch., for sta. plan	1 34
Carthage, 1st ch.	34 47
Fort Edward Village C. E., for Phil. Ids. ..	5 01
Jamestown, Calvary S. S.	5 00
New Berlin S. S	5 25
Guilford, 1st ch	11 30
Guilford, 1st S. S.	3 00
Warsaw ch.	10 75
Kingston, 1st ch.	90 00
Liberty S. S.	3 00
Hudson River North Asso. Y. P., for Groesbeck fund	$250 00
Albany, Memorial S. S.	13 20
Richmond Hill ch. ...	61 62
Canastota ch.....	1 00
Rochester, Park Ave. ch.....	28 47
Niagara Falls ch.	25 00
Oneida ch. & S. S.	17 00
Camillus ch.	91 00
Holley S. S.	11 57
Tottenville ch.....	7 30
Wayne Village Y. P. ..	4 00
Miss Eva Palmer, for Dr. Crumb's work ..	6 25
W. H. Douglass	30 00
Timothy Parker	3 00

NEW JERSEY, $576 00

Clinton ch.	$14 25
Clinton S. S.	4 37
Redbank, 1st ch.....	26 75
N. Orange S. S., for wk. of J. S. Adams, special.....	100 00
Wyoming, C. R. Vincent, t. s. Gopal, c. E. G. Phillips	10 00
Flemington ch.	108 50
Flemington S. S.	20 00
Bloomfield, 1st ch., t. s. preacher in Russia, c. Baron Uxküll ...	25 00
Summit, Burt Underwood	8 00
New Brunswick, Livingston Ave. ch.....	49 29
Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p. c. A. H. Henderson	6 25
Woodstown ch.	13 45
Dover, Sw. ch.....	25 00
Dover S. S.	5 00
Newark, Sw. ch.	5 88
Westfield ch.	21 00
Jersey City, Summit Ave. ch.	29 25
Newark, North ch. ...	51 91
Newark, North S. S...	12 00
Paterson, Bethany S. S., for Waters' fund.	40 00
J. G. Bailey	10

PENNSYLVANIA, $1 169 37

Philadelphia, Mrs. A. T. Ambler	$100 00
Alleghany, Sandusky C. E., for Banza Manteke	25 00
McKeesport, 1st Sw. ch.....	50 00
Pittsburg, Fourth Ave. Ladies' Aid Soc ...	50 00
Berwick S. S.	10 00
Scranton, Jackson St. ch.....	20 39
Ellwood City ch.	4 45
Hillsville, Zoar ch. ...	51 00
Russellville, Beulah ch.	5 50
Oxford ch.	2 75
Everett ch.	3 70
Greenville ch.	2 60
Reidsburg, Zion ch. ..	2 00
Clearfield S. S.	2 00
Mountaindale ch.	1 00
Edinboro ch.	25 00
McLane ch.	1 25
Homer City S. S.	2 50
Dunbar ch.....	6 00
Uniontown, Great Bethel C. C. class, for Jaro.....	35 00
Germantown, 3d B. U., for Yachow ...	42 50
Germantown, Study class, for Africa ...	7 50

PENNSYLVANIA (*continued*)

Tacony ch.	$14 30
Picture Rocks S. S.	2 06
Danville, 1st ch.	19 75
Williamsport, 1st ch.	52 94
Lewisburg, C. E., for Banza Manteke	25 00
Philadelphia, Lehigh Ave. ch.	5 46
Philadelphia, Germantown 2d ch., t. s. S. R. Vinton	50 00
Philadelphia, 1st ch.	36 50
Philadelphia, Fourth ch.	31 08
Philadelphia, 2d Lord's Day School	50 00
Philadelphia, Wayne Ave. S. S.	11 05
Philadelphia, Fifth B. U., for Yachow	23 00
Philadelphia, Mrs. H. N. McKinney, for West China Mission	20 00
Philadelphia, Dotterer Mem'l ch.	6 59
Philadelphia, Fifth ch., "D. J." for India,	1 25
Philadelphia, Manatawna S. S.	2 00
Philadelphia, H. C. F., for Kiating	4 50
Pittsburg, Wylie Ave. ch.	15 17
Alleghany, Beth Eden ch.	20 90
Alleghany, Sandusky St. ch.	142 75
Derry Station ch.	2 50
Nesquehoning ch.	2 75
Easton, 1st ch.	10 00
Nanticoke ch.	4 50
Scranton, Hyde Park ch.	20 00
Wilkes Barre, 1st Welsh ch.	5 00
Chester, 1st ch.	40 00
Prospect Hill ch.	29 55
David D. Phillips	1 00
Crozer students	39 63
Mrs. P. A. Ealy	30 00

WEST VIRGINIA, $351 51

Antioch ch.	$3 79
Beulah Ann ch.	4 30
Huntington, Fifth Ave. ch.	185 55
Milton ch.	12 80
Mud River ch.	4 72
Charleston, Virginia Ave. ch.	41 81
Old Kanawha ch.	11 31
Enon ch.	3 10
Elizabeth ch.	14 00
Ravenswood ch.	30 15
Ravenswood S. S.	2 38
Laurel Chapel ch.	7 60
Raleigh ch.	25 00
Williamstown, Miss Shumah	5 00

DISTRICT OF COLUMBIA, $6 53

Washington, 1st ch., t. s. A. C. Darrow	$6 53

OKLAHOMA, $36 50

Tampa, Comanche Indian ch., t. s. wk. in Phil. Ids.	$12 50
Enid ch.	24 00

WISCONSIN, $233 74

Eau Claire, 1st ch.	$8 45
Waupaca Dan. S. S.	5 00
Stoughton ch.	15 00
Monroe, Union S. S.	20 00
Delavan ch.	129 39
Delavan S. S.	$13 50
E. Delavan ch.	13 55
Janesville S. S., for wk. in Africa	10 85
Merton ch.	17 00
Milwaukee, Tabernacle ch., a member	1 00

MICHIGAN, $333 66

Weston, 1st B. U., for Tokyo	$26 50
Bellevue ch.	4 87
Springport S. S.	5 00
Litchfield, 1st ch., for special wk. of L. W. Cronkhite	13 00
Mason, F. A. Bateman, for Tavoy sta., c. A. J. Weeks	10 00
St. Louis, 1st ch.	5 75
Milan ch.	5 00
Alpena, 1st ch.	40 00
Detroit, Berean B. U., for Tokyo sta.	12 50
Detroit, Beulah ch.	10 60
Wyandotte ch.	5 00
Petoskey, Parr Mem'l ch.	51 15
Charleroix ch.	16 60
Gaylord, 1st ch.	5 37
Port Austin ch.	4 00
Unionville ch.	1 25
Napolean ch.	7 00
Aurelius ch.	10 00
Dansville ch.	3 25
Jackson Asso., Woman's Mission Soc.	2 00
Jackson, a friend	1 00
Plainwell ch.	35 00
Dowagiac, Stella Bond Mem'l Fund, for wk. c. Dr. Bunker	6 00
Alma B. U.	4 45
Breckenridge ch.	5 56
Saginaw, Mackinaw St. ch.	7 50
St. John's ch.	6 87
Escanaba B. U., for wk. c. Dr. Fast	10 00
Dexter ch.	14 20
Dexter B. U.	4 24

ILLINOIS, $451 19

Chicago, Messiah B. U., for Kiaying	$30 00
Morris, 1st ch.	14 90
Lexington, Mrs. A. C. Serogin	5 00
Rantoul ch.	15 00
Pleasant Plains ch.	6 60
Wheaton ch.	5 00
Morgan Park S. S.	15 20
Morgan Park, Miss E. Edward	1 40
Austin B. U., for Yachow sta.	10 00
Oak Park ch.	18 00
Windsor Park ch.	18 75
Chicago, Centennial ch.	50 33
Ogden Park ch.	10 00
Freeport ch.	73 60
Savanna ch.	15 66
Sterling ch.	32 15
Mt. Olive ch.	5 63
Island Grove ch.	3 00
Hutsonville ch.	7 00
Quincy, Immanuel S. S.	8 00
Carthage S. S.	4 36
Springfield, Central ch.	61 36
Mowequa B. U., for sta. in Africa	6 25
Little Flock ch.	3 00
Chicago, 1st Sw. ch. John Berg, for Philip, Assam	6 00
Austin, Sw. B. U., for lady missionary in Spain	$12 50
Lakeview, Sw. B. U., for n. p. c. O. L. Swanson	12 50

INDIANA, $125 08

Seymour, 1st ch.	$10 00
Indianapolis, Woodruff Place ch.	40 00
Greensburg ch.	28 25
Salem ch.	4 87
Mt. Gilead ch., H. G. Jayne & family	5 10
Marion, 1st ch.	22 96
Denver ch.	13 90

OHIO, $724 00

Middletown, C. Gardner	$25 00
Dayton, 1st Regular B. U., t. s. Rev. & Mrs. J. Speicher	200 00
Dayton, 1st Regular B. U.	40 00
Columbus, M. L. Fleischer, t. s. boy Stewart, c. J. Heinrichs, special	5 00
Lima B. U.	9 15
Spring Creek ch.	3 00
Euclid ch.	19 35
Granville, 1st ch.	60 07
Granville, Denison Y. M. C. A., t. s. S. W. Stenger	76 50
Granville, Shepardson Y. W. C. A., for do.	78 00
Granville, 1st S. S., Primary dept., tow. new church edifice in Tokyo	1 37
Sunbury ch., t. s. G. W. Lewis	50 00
Wellington, E. G. Stanley	5 00
Cincinnati, Immanuel ch.	25 00
Cincinnati, Lincoln Park ch.	41 51
Hamilton ch.	33 61
Chesterville ch.	2 50
Mt. Gilead ch.	35 00
New Philadelphia ch.	1 90
Toledo, Mem'l ch.	12 04

MINNESOTA, $141 36

Lake Crystal, Mrs. L. Maker	$45 00
Windom ch.	50
Duluth, 1st Sw. ch., for sta. wk., c. O. L. Swanson	25 00
Sandstone ch.	5 00
Muskegon ch.	1 00
St. Francis ch.	2 00
Worthington, Peter Blixt	10 00
Friends, for missions in Japan	48 76
St. Paul, Nor. ch.	4 10

IOWA, $431 65

Harlan, R. Christensen	$2 00
A friend	100 00
Osage B. U., t. s. C. W. Briggs	25 00
Cedar Falls, G. W. Newton	25 00
Cedar Falls, Mrs. G. W. Newton	25 00
Humboldt S. S.	5 80
Ashland ch.	3 70
North Union ch.	3 30
Des Moines, Forest Ave. ch.	30 00

)WA (*continued*)

es, College Y.		
. W. C. A., of		
; is t. s. A. F.		
ck	$28	90
es, 1st ch.	25	00
)ids Dan. ch.	7	00
Grove Dan.	46	00
)an. ch.	11	25
:h.	27	46
. Armstrong.	2	00
h.	10	35
:h.	1	00
st ch.	10	70
st S. S.	4	79
, Sw. S. S.	2	50

TH DAKOTA, $1 00

ch.	$1	00

H DAKOTA, $21 00

ds, Am. ch.	$1	00
dale, Mr. &		
igstrom	10	00
:ls Miller	10	00

BRASKA, $222 74

ı., for sta. in	$5	00
ch.	5	00
	3	00
. S.	2	50
h.	2	50
w. Lad. Aid	3	00
rg Sw. Y. L. for O. Han-	20	00
r. Lad. Miss.	10	00
w. ch.	5	00
' L. M. Circle	25	00
t Lad. Soc.	5	00
r. Lad. Soc.	10	00
ek ch.	16	50
ch.	15	75
alvary ch.	113	30
:h.	2	80
	1	50
, Bethany ch.	90	00
S. S.	3	35
ch.	3	54
	$342	74

ount received
uary:

dge, Geo. N.	120	00

ANSAS, $494 54

erman ch.	$300	00
J. Scholz,		
na	5	00
Grove ch.	2	45
:h.	16	25
of wh. $5 is Pearl Page	12	87
:h.		80
	2	10
h.	5	00
t. s. J. C.		
ison	3	25
:h.	3	00
ch.	9	62
S. S.	3	45
h.	2	20
. S.	1	00
n ch.	70	00
h.	10	25
Lyndon Y. P.	$2	60
Lyndon S. S.	2	00
Leavenworth, L. P. Day	5	00
Kickapoo ch.	14	00
Hebron S. S.	5	50
Bush City ch.	6	00
Wall St. ch.	2	25
Emporia ch.	3	00
Uniondale ch.	6	35
Pleasant View S. S.		60

MONTANA, $48 55

Belt, F. R. Brown	$10	00
Butte Wom. Soc., for Banza Manteke	35	00
Great Falls Am. ch.	3	55

COLORADO, $203 56

Fort Collins, Mulberry St. S. S., for wk. at Banza Manteke	$2	00
Palisades ch.	30	70
Delta ch.	14	75
Denver, Calvary ch.	149	46
Denver, Judson Mem'l ch.	6	65

IDAHO, $11 00

Emmett, B. F. & Persis Muzzy	$2	50
Boise Valley ch.	8	50

WASHINGTON, $116 82

Ferndale, Mrs. J. D. Serimger, t. s. n. worker, c. A. J. Weeks	$8	00
Bellingham, 2d ch.	7	00
Pe Ell ch.	14	70
Vancouver ch.	3	87
Tacoma, 1st ch.	19	15
Palouse ch.	34	00
Pullman ch.	20	10
Walla Walla, 1st B. U.	10	00

OREGON, $21 76

Portland, Sw. ch.	$20	00
McMinnville ch.		76
Baker City, 2d ch.	1	00

CALIFORNIA, $257 90

Ft. Bragg B. U., for Jaro sta.	6	25
Hemet ch.	2	50
Orange ch.	5	00
Selma, Dan. Wom. Cir. for wk. c. Wm. Axling	10	00
Dinuba ch.	12	00
Ceres, Mrs. Manley		90
Los Angeles, Central ch.	120	25
Temple S. S., for wk. in Phil. Ids.	100	00
Sawtelle, 1st ch., a member	1	00
Total	$8	627 30

LEGACIES

Mass., Springfield, Est. O. W. Greenleaf	$100	00
R. I., Westerly, Est. Hannah N. Perigo	1 220	44
N. J., Newark, Est. Anna J. Dixon	$250	00
Pa., Canton, Est. L. R. Gleason	250	00
Colo., Arvada, Est. Charles T. Payne	40	00
	$1 860	44
	$10 487	74
Donations and legacies from April 1, 1906, to June 1, 1906	21 716	88
Donations and legacies from April 1, 1906, to July 1, 1906	$32 204	62

DONATIONS RECEIVED TO JULY 1, 1906

Maine	$151 18
New Hampshire	170 04
Vermont	265 64
Massachusetts	2 536 25
Rhode Island	382 88
Connecticut	417 21
New York	3 815 90
New Jersey	1 472 11
Pennsylvania	5 152 18
W. Virginia	594 21
Maryland	11 00
Delaware	7 37
District of Columbia	10 53
Florida	20 00
Alabama	15 00
Mississippi	2 00
Texas	30 00
Indian Territory	60 09
Oklahoma	68 25
Wisconsin	644 83
Michigan	1 006 82
Illinois	2 098 81
Indiana	603 31
Ohio	1 790 38
Minnesota	870 29
Iowa	1 125 79
Missouri	262 26
N. Dakota	323 10
S. Dakota	90 73
Nebraska	605 83
Kansas	926 72
Montana	62 75
Wyoming	36 50
Colorado	272 81
Idaho	232 62
Utah	15 00
Arizona	29 00
Washington	1 059 78
Oregon	91 16
California	989 40
England	2 98
Ireland	92
Miscellaneous	330 00
	$28 653 64

LEGACIES RECEIVED TO JULY 1, 1906

Massachusetts	$1 020 00
Rhode Island	1 220 44
New York	370 54
New Jersey	250 00
Pennsylvania	250 00
W. Virginia	100 00
Minnesota	200 00
Colorado	40 00
Oregon	100 00
	$3 550 98

DONATIONS RECEIVED DURING THE MONTH OF JULY, 1906

MAINE, $82 67

ch.	$14	46
William H.	5	00
Camden, Chestnut St. ch.	$4	44
Presque Isle, 1st ch.	4	25
Presque Isle C. E.	3	29
Owl's Head ch.	$2	43
Skowhegan, Bethany ch.	10	66
Nobleboro, 1st S. S., t. s. Pa Hah	16	00

MAINE (*continued*)

Franklin, H. A. Murch,	$5 00
Bryant's Pond S. S.	1 00
E. Winthrop ch.	6 14
Kendusking ch., for wk. at Tokyo	10 00

NEW HAMPSHIRE, $179 00

Little Boar's Head, Vaillancourt	$5 00
Hampton Falls ch.	10 85
Brentwood ch.	4 00
Nashua, 1st ch.	50 00
Hanover, Mary B. Huntington, deceased, by her daughters	100 00
Rumney ch.	5 60
Hopkinton ch.	3 55

VERMONT, $33 30

W. Halifax Society	$3 00
Grafton ch.	23 30
Westford C. E., t. s. J. C. Robbins	5 00
W. Haven ch., for Converse fund	2 00

MASSACHUSETTS, $1 667 24

Worcester, Lincoln Sq. ch.	$25 03
Wollaston, 1st ch; $9.31 for J. C. Robbins, and $14.89 for Russia, special	24 20
Wollaston, 1st ch., t. s. J. C. Robbins	21 70
Salem, Central ch.	12 32
Marlboro, 1st ch., for Ma Mi, c. A. Whitehead	12 00
Lowell, Worthen St. ch.	36 71
Gloucester, 1st ch.	19 66
Palmer, 2d ch.	12 16
Boston, Muriel K. Mabie	10 00
Boston, Hanna Hanson, t. s. Etta c. Mrs. W. A. Hall, special	40 00
Boston, 1st ch.	500 00
Boston, a member of the Executive Committee	25 00
Cambridge, 1st ch., Mr. & Mrs. Francis L. Bain, t. s. a Russian church, c. Baron Üxküll	7 50
Cambridge, Immanuel S. S., Primary dept.,	10 00
Gloucester, Chapel St. ch.	10 03
Gloucester, 1st ch.	5 00
Springfield, State St. B. U.	30 00
Springfield, Park Ave. Mem'l ch.	8 66
Springfield, Highland ch.	110 32
Malden, 1st C. E.	5 00
Fall River, 1st ch., a friend	500 00
Dighton, 1st S. S.	2 20
Dighton, 1st ch.	1 80
Roslindale S. S., t. s. n. p., c. J. S. Adams.	25 00
W. Acton ch.	21 70
Westfield, Central ch.	22 03
Brookline ch.	111 72
Roxbury, Mrs. H. A. L. Keith, for building	10 00
Needham, 1st C. E., t. s. Mg. Aung Min, c. J. C. Richardson.	20 00
Greenfield, 1st Y. P., t. wk. at Jaro	$6 25
Pittsfield, 1st S. S., J. T. Horton's class, for Banza Manteke.	6 25
Campello Sw. ch., t. s. Malay	15 00

RHODE ISLAND, $216 28

Providence, 4th ch.	$31 61
Providence, 1st ch.	40 92
Woonsocket C. E.	25 00
Jamestown C. E., for Yachow	6 25
Watch Hill, Mary L. Howard	50 00
Hope Valley C. E.	12 50
Newport, 2d ch., J. Chester Hyde	50 00

CONNECTICUT, $357 34

Hartford, Memorial ch.	$10 00
Montville, Elisha Sanderson	5 00
Bloomfield ch.	15 00
New Haven, M. M. Gower	5 00
Stepney ch.	13 80
Winsted ch.	4 80
New Britain, 1st ch., t. s. R. Wellwood	132 40
Shelton, Chas. H. Bidwell	5 00
Bristol ch.	67 14
Hartford, a friend, t. wk., c. Dr. Dearing,	1 00
Hartford, a friend, for general work	1 00
Hartford, Sw. ch., Helen Johnson, for purchase of Bibles, c. O. Hanson	10 00
Middletown C. E., for Tura	14 00
Bridgeport, Lucy W. Bray	25 00
Bridgeport, 1st ch.	30 00
Bridgeport, Sw. Y. P., for Dr. East	3 40
Hartford, Sw. Y. P., for Dr. East	3 20
Meriden, Sw. Y. P., for Dr. East	4 30
New Haven, Sw. Y. P., for Dr. East	3 30
Waterbury, Sw. Y. P., for Dr. East	4 00

NEW YORK, $1 624 31

Interlaken C. E., for Impur	$6 25
Buffalo, J. P. Meidenrauer	2 43
Buffalo, Fillmore Ave. ch., "Little Missionaries," for Podili	10 00
Warsaw, 1st C. E., for Loikaw, c. S. E. Samuelson	25 00
Painted Post ch., S. S., and B. U.	41 80
Albany, 1st ch., for wk., c. H. Richards,	55 82
Albany, 1st ch., Mrs. A. M. Van Husen, t. s. J. Heinrichs, extra salary	15 00
West Winfield ch.	28 00
Troy, Fifth Ave. B. U., for the Groesbeck fund	21 00
Springville, 1st ch.	10 96
Ramsomville S. S., for Podili sta.	25 00
Waterville, Mrs. Riley W. Williams, t. s. n. p., c. Thos. Hill	5 00
Tottenville, South C. E., for Tura	$4 00
Nanuet C. E., for Jaro,	25 00
Richmondville ch.	19 50
Schenevus S. S.	5 00
Schenevus C. E.	2 50
Walton ch.	2 04
Chautauqua Baptist Headquarters, for new church edifice at Tokyo, c. H. Topping	10 00
Buffalo, Mrs. N. S. Rodebaugh, t. wk. at Ongole	12 50
Brooklyn, Greene Ave. ch.	569 25
Orleans ch.	22 16
Richmond Hill, C. E. for Tura sta.	6 25
Syracuse, 1st ch.	67 50
Hoosick Falls, 1st ch.,	23 58
Troy, a friend, for Chowyang	5 00
Liberty ch.	17 54
Clarksville ch.	3 00
Buffalo, Lafayette Ave. ch.	56 07
Evans ch.	3 34
Auburn, 1st ch.	60 74
Smyrna ch.	1 35
Smyrna S. S.	1 00
Middlebury, 1st ch.	1 00
Waterford ch.	11 75
Canseraga Y. P.	4 00
S. Livonia Y. P.	5 00
Brooklyn, 6th Ave ch.,	30 22
Brooklyn, Pilgrim ch.,	8 85
Brooklyn, Strong Place S. S. & Y. P., for Russia	15 00
Brooklyn, Sw. Ebenezer Y. P.	5 60
Newport ch.	8 00
Akron S. S.	3 00
Cassville ch.	6 00
Syracuse, Central ch.,	37 25
Mt. Vision Y. P.	2 00
Greenfield ch.	3 92
Northville ch.	10 00
Northville S. S.	2 00
Wilton ch.	2 83
New York, North Y. P., for Loikaw sta.	12 50
New York, Tremont Y. P., for Chaoyang sta.	5 00
New York, Mt. Morris ch.	20 00
New York, Sw. 1st Y. P., for Dr. East	21 00
New York, Alexander Ave. ch.	6 12
Canton ch.	1 00
Westville ch.	8 65
Westville Y. P.	1 54
Dundee Y. P.	5 00
Italy Hill ch.	11 00
Mrs. F. J. Huntley, for Russia	200 00
E. St. John Garlow	50
S. W. Hamilton, for Russia	10 00
G. J. Scobey	2 00

NEW JERSEY, $577 01

Newfoundland, a friend, for wk. in Russia	$1
New Brunswick, Livingston Ave. ch., of wh. $35 is for maintenance of church in Russia, and $12.12 for general work in Russia, c. Baron Üxküll	47
Mt. Holly, Mrs. H. A. Rhees	7

SEY (*continued*)

.....	$5 80
P., for	
.....	2 20
Y. P..	7 70
ch.	1 00
Y. P.,	
.....	4 60
th S. S.,	25 00
., Mar-	
ins Me-	
.....	12 50
Y. P.,	
.....	5 30
r. Y. P.,	
.....	1 60
.....	2 50
ty ch...	30 18
st ch...	56 25
g. Shwe	
ay.....	16 25
Spring	
n, for	
.....	6 25
friend,	
.....	2 00
.....	20 00
.....	2 75
.....	2 15
ck, 1st	
.....	86 68
h., t. s.	
s.....	150 00
t. s. J.	
.....	6 00
ce ch.,	
.....	45 82
S.....	1 00
B. U.,	
wa Ka-	
ay.....	6 00
.....	10 86
earl St.	
ss	11 00

ANIA, $1 628 24

.....	$5 00
three	
r new	
ifice at	
H. Top-	
.....	5 00
Taber-	
Philip	
.....	17 20
Berean	
.....	50 00
Emman-	
.....	7 50
.....	4 00
ch.....	75 00
lemorial	
for Jaro,	6 25
on ch...	7 75
.....	1 00
.....	8 80
.....	4 00
for Jaro,	6 25
.....	5 00
.....	1 60
.....	4 50
Calvary	
.....	23 62
.....	8 81
ch.....	12 75
3d ch...	3 73
h.....	16 30
ch.....	15 00
h.....	5 79
East	
.....	11 55
.....	1 75
ch.....	1 45
S.....	1 50
Alle-	
C. E.,	
.....	5 00

Philadelphia, Richmond C. E., for Yachow.....	$10 00
H. C. F., for Kiating..	2 00
Mrs. H. N. McKinney, for West China.....	20 00
Philadelphia, Wissahickon S. S., for Yachow.....	7 50
Philadelphia, Wissahickon B. U., for do..	5 00
Colwyn C. E., for Tsih Tsing, c. E. E. Jones.	5 00
Mrs. S. A. Trevor, $500 of wh. is in memory of Dr. M. R. Trevor,	1 000 00
McKeesport, Fifth ch.,	19 42
Pittsburg, Mt. Washington ch	7 75
Elizabeth ch.....	10 00
Pittsburg Union ch...	33 73
Homestead ch.....	28 17
Greensburg ch.....	10 19
Bellevue, 1st ch.....	12 55
McKeesport, 1st ch...	31 93
Alleghany, Judson Mem'l S. S.....	9 90
Butler S. S., class No. 4, for wk. of "Fukuin Maru".....	10 00
Wilkinsburg B. U., for orphan, c. H. Huizinga	7 50
Bethlehem, 1st ch. ...	15 00
Mansfield ch.	15 00
Jackson ch	1 25
Taylor, Welsh ch.....	5 00
Pittston, Luzerne Ave. ch.....	29 00
Eaton ch.....	6 25
Mrs. W. T. Williams .	10 00

W. VIRGINIA, $270 83

Cowen ch.....	$5 00
Beaver Creek ch.....	2 65
Hebron ch.....	2 25
Mt. Olive ch.....	2 00
Macedonia ch.....	1 80
Brownstown ch	5 00
Ebenezer ch.....	5 00
Murphystown ch.....	2 00
Williamstown ch.....	5 85
Pine Grove ch..	25 00
Wayne S. S.....	1 00
Clarksburg, 1st ch....	142 42
Clarksburg, 1st S. S...	20 22
Clarksburg, 1st C. E...	43 49
Point Pleasant ch.....	7 15

DELAWARE, $10 10

Wilmington, Sw. B. U., for wk., c. Dr. East,	$7 00
Wilmington, Sw. Y. P., for Dr. East.....	3 10

DISTRICT OF COLUMBIA, $56 91

Washington, Temple ch.....	$44 00
Washington, 1st ch., t. s. A. C. Darrow..	12 91

ALABAMA, $40 00

Birmingham, Max J. Schimmel.....	$40 00

TENNESSEE, $25 00

Nashville, Joanna P. Moore	$25 00

INDIAN TERRITORY, $15 70

Marietta ch.....	$15 70

OKLAHOMA, $7 00

Hennessey ch.....	$7 00

WISCONSIN, $118 30

Madison ch.....	$1 70
Sparta ch.....	15 55
Racine, Christian Larson.....	50 00
Union Grove ch.....	6 25
Grantsburg Soc.....	20 00
Stockholm, N. E. Eriekson.....	3 00
Green Bay, 1st ch. ...	8 00
Green Bay, Central ch.	13 80

MICHIGAN, $300 19

Pontiac B. U., t. s. Rev. & Mrs S. E. Samuelson.....	$25 00
Escanaba, Sw. S. S., for orphan home in China.....	5 00
Adrian, 1st ch., Henry Smith, for wk. in Russia.....	40 00
Ionia, 1st ch., H. W. Powell.....	100 00
Greeley ch.....	8 70
Worth ch.....	2 00
Bad Axe ch.....	3 75
Melvin ch.	3 25
Harbor Beach, 1st ch.,	5 00
Jackson, 1st B. U.....	8 48
Medina ch.....	6 00
Manistique, 2d S. S...	3 75
Marquette, 1st ch.....	22 55
Menominee, 1st ch....	17 32
Menominee, 1st S. S. .	9 89
Menominee, 1st B. U.,	3 36
Big Rapids ch.....	5 73
Ithaca ch.....	3 46
Tuscola ch.....	6 60
Corunna ch.....	3 15
Durand ch.....	9 00
Williamston ch.....	8 20

ILLINOIS, $421 48

Upper Alton, Shurtleff College Y. M. C. A., t. s. A. C. Darrow	$18 00
LaSalle B. U., for Rangoon.....	5 00
Galva S. S., Primary class	5 70
Alton, 1st ch.....	18 53
Alton, 1st S. S.....	18 61
Alton, State St. ch....	3 47
Urbana, 1st ch.....	27 62
Wisetown ch., t. s. wk. in France..	14 45
Bethany ch.....	4 85
Morgan Park ch., Miss Edwards.....	1 40
Chicago, 1st ch., Wm. M. Collum.....	2 00
Chicago, 1st ch.....	59 70
Auburn Park ch.	10
Chicago, Lexington Ave. ch.....	61 19
Chicago, 1st Inter. C. E., for wk. c.. Dr. Rittenhouse	13 00
Chicago, LaSalle Ave. ch.....	34 98
Chicago, Millard Ave. B. U., for sta. plan in Africa.....	20 00
Dumascas ch.....	7 00
Richland ch.....	7 10
Dundas ch.....	1 34
Watertown ch.....	7 00
Rockton ch.....	6 25
Roseville S. S., for Utloori Ramiah....	12 50
Macomb ch.....	24 43
Pana ch.....	7 70
Oreana ch.....	15 57
Oreana B. U.....	67

ILLINOIS (*continued*)

Berlin ch.	$8 52
Chicago, 1st Sw. ch.	9 80
Regina, W. Cleveland,	5 00

INDIANA, $433 64

South Bend, Sw. Ladies, for Baka, c. O. L. Swanson	$20 00
Indianapolis, South St. ch.	101 59
Seymour, 1st ch., Mrs. M. C. Carpenter	25 00
Auburn ch., Mrs. M. A. Ehlers	25 00
Hope ch.	74 58
St. Louis Crossing ch.,	7 73
Columbus ch.	50 91
Haw Creek ch.	5 00
Columbia City ch.	4 00
Fairmount ch.	12 25
Fairmount S. S.	2 70
Summitville ch.	21 50
Crooked Creek ch.	13 05
Kokomo, 1st ch.	5 00
Mt. Pleasant, 1st ch.	20 00
Kewanna ch.	2 70
Fulton ch.	5 00
Dunkirk ch.	13 50
Dunkirk B. U.	2 00
Dunkirk Jr. B. U.	2 00
Aikman's Creek ch.	2 75
Sullivan ch.	17 38

OHIO, $1 081 61

Norwood ch.	$20 50
Youngstown, 1st ch.	53 50
Thompson ch. & S. S., for Ningpo	10 00
Columbus, Parsons Ave. Chapel	10 30
Toledo, 1st ch., Lincoln Circle, for Tavoy	25 00
Cincinnati, Mt. Auburn ch., John B. Trevor, for new church edifice at Tokyo	50 00
Geneva, 1st ch.	26 82
Byesville ch., of wh. $50 is to const. Mrs. Jeanette Manley H. L. M.	75 38
Ch. in Cambridge	17 11
Clear Fork ch.	10 00
Cleveland, Superior St. ch.	8 46
Painesville, Lake Erie College	3 50
Jonah's Run ch.	29 48
Columbus, Russell St. B. U.	6 05
Columbus, Tenth Ave. ch.	38 21
Dayton, 1st ch.	403 07
Dayton, Memorial B. U.	3 00
Springfield, 1st ch.	27 48
Center Valley ch.	7 65
Cincinnati, Immanuel ch.	3 00
Cincinnati, Lincoln Park ch.	10 00
Chesterville ch.	1 00
Marion ch.	26 40
Martinsburg ch.	14 65
Prospect ch.	13 55
Stryker, 1st ch.	10 40
Toledo, Ashland Ave. ch.	138 36
Warren, 1st ch.	19 24
Oakfield ch.	3 00
Washington Township ch.	11 50
Martin's Ferry ch.	5 00

MINNESOTA, $339 35

Poppleton, L. G.	$35 00
St. Paul, 1st Sw. Birthday Soc., for Phil. Ids.	20 00
Grove City, O. M.	25 00
Sauk Rapids, A. C.	10 00
St. Paul, 1st Sw. "Hoppets Har," for Sa-Ka-Dah, c. Dr. Bunker	20 00
Reynolds ch.	5 00
Grove City, S. H.	50 00
Minneapolis, 1st Sw. ch., J. Carlson	25 00
Milaca ch., for share in Jaro sta.	25 00
Lake Benton, D. H.	6 00
Wyanette Miss. Band	2 50
Fiscus ch., for orphans, c. P. Frederickson	10 00
Clarks Grove, Mrs. Otteson, for orphans, c. P. Frederickson	10 00
Clinton Falls ch.	11 85
Calvary, Mary S. Hunt, for Koria Pixley, c. J. M. Baker,	25 00
Crookston ch.	59 00

IOWA, $429 74

Harlan, Lydia Christensen, for boat, c. T. D. Holmes	$50 00
Blakesbury S. S.	1 00
Redfield, Deacon Meachin	1 00
Shenandoah ch.	59 00
Hamburg ch.	11 05
Emerson ch.	31 70
Emerson S. S.	1 34
Council Bluffs, 1st ch.,	90 00
Sioux City, a friend	90 10
Indianola ch.	7 95
Newton ch.	11 00
Anamosa ch.	20 85
Pleasant Valley ch.	80
Renwick, F. H. Trowbridge & wife	5 00
Mrs. Kepf	5 00
Beaver ch.	3 90
New Market ch.	7 85
Leon ch.	2 20
Des Moines, Sw. ch.	10 00
Des Moines, V. Anderson, for orphans, c. P. Frederickson	10 00
Des Moines ch., for Finland	10 00

N. DAKOTA, $4 00

St. Thomas ch.	$4 00

S. DAKOTA, $32 04

Brookings ch.	$5 00
Ole Kvernes	2 04
Alcester, Hannah C. Anderson, for share in Jaro sta.	25 00

MISSOURI, $409 02

Board of Home & Foreign Mission	$301 72
Chillicothe B. U., t. s. Mrs. Ida F. Levering & George H. Brock	7 30
St. Louis, 3d ch., t. s. Dr. East	100 00

NEBRASKA, $254 29

Omaha, 1st ch.	$11 00
Fremont, 1st ch.	6 50
Omaha, Olivet ch.	7 86
Bancroft ch.	13 05
Burchard B. U., for W. M. Young	$ 3 00
David City ch., H. L. Boston & wife; $5 for Wm. Axling and $5 for W. T. Elmore,	12 85
Exeter ch.	10 90
Sumner ch. & S. S.	4 50
Fair Haven ch.	11 00
Grand Island ch.	63 15
Shelton ch.	5 15
Shelton S. S.	2 50
Bluff Center ch.	4 00
Elyria ch.	2 83
Kearney ch.	17 05
Kearney S. S.	8 95
Kearney Jrs.	2 50
Omaha, Sw. Lad. Aid Soc.	40 00
Balsora Sw. ch.	3 00
Ashland, Immanuel ch.	9 00
Hastings, Fisher S. S., for nat. worker at Podili	15 00
Albion ch.	50

KANSAS, $209 35

Lyons ch.	$2 00
Great Bend ch.	4 00
Nickerson Y. P.	1 00
Abbyville ch.	4 41
Albion ch.	17 75
Sterling ch.	9 70
Peabody S. S., for Tura	75
Strong City ch.	00
South Haven ch.	00
Wellington ch.	00
New Albany ch.	00
Toronto ch., t. s. J. C. Richardson	76
Elk City ch., for do.	00
Eureka ch., for do.	06
Neodesha ch., for do.	47
Howard ch., for do.	06
Howard S. S., for do.	49
Holton, May Jenison	00
Iola ch.	80
Iola Y. P.	60
Iola, G. R. Bunnell & family	50
Kincaid ch.	35
Kincaid S. S.	65
Goddard ch.	00
Wayside ch.	00
Thayer ch.	50
Manning ch.	50
Wakeeney ch.	00

COLORADO, $97 31

Olathe Y. P.	$4 55
Fort Morgan ch.	10 00
La Junta ch.	26 40
Pueblo, Lake Ave. ch.,	11 36
Mesa ch.	25 00
Harman, Lilian Davis, t. s. n. p., c. H. Richards	20 00

UTAH, $2 00

Salt Lake City, Calvary ch.	$2 00

WASHINGTON, $334 52

Mt. Vernon, Davis Mem'l ch.	$4 00
Seattle, Tabernacle ch.	26 59
Pomeroy ch.	10 00
Pomeroy S. S.	5 25
Chehalis ch.	3 18
Delta Sw. Busy Bee Circle, for wk., c. E. Lund	25 00
Preston Wom. Cir., for needy among the women	10 00

(*Concluded in the October number*)

al Topic:
in the Dark Continent



Photo by Joseph Clark

AN AFRICAN FETISH



THE NAVE OF WESTMINSTER ABBEY

A stone slab in the floor marks the burial place of David Livingstone, the missionary, traveler and philanthropist of central Africa. See page 404.

THE BAPTIST
MISSIONARY MAGAZINE
l. 86 OCTOBER, 1906 No. 10

EDUCATION IN MISSIONS

HE opening of another public school year brings also the beginning of another period for mission study. Interest in this work has developed rapidly during past few years, as is evidenced by the very large increase last year in the number of ses organized in all denominations; as well as by the goodly number of Baptist ses, which, however, have been entirely disproportionate in number to the size of our omination. Many Baptist young people's societies are following the Conquest sionary Course of the Baptist Young People's Union of America, but reports icate that the lessons in this course are being used more for the preparation of grams for missionary meetings than for definite study. In addition to whatever : may be done, however, we earnestly hope that our young people will not fail to :h the spirit and enthusiasm of this new movement for mission study *by text-books*. :h book can be covered within a period of eight or ten weeks and hence should not essarily disturb the ordinary plans for missionary meetings; in fact, the books are the use of relatively small classes rather than for entire societies. A volume could be d with testimonials as to the value of this kind of mission study. We will gladly d to any one a leaflet giving a few.

A leaflet containing announcements of the various foreign mission text-books which e been issued will be sent on application. The book recommended for the current r is "The Christian Conquest of India," by Bishop Thoburn. The material on this e subject is presented in a helpful and interesting manner by one who speaks from rs of experience. In addition to the regular helps for teachers which accompany the t-books, the Missionary Union will furnish special helps for Baptist teachers, thus bling them to link the study of our own work with the more general presentation in text-book. We are ready to assist through correspondence and in other ways any who ire our help in the formation and conduct of classes. MAKE YOUR PLANS NOW.

Closely related to the question of mission study by special groups or classes is that of sions in the Sunday School. Interest in this question has developed rapidly during past six months, and for this we are profoundly thankful. From this time forward erintendents and teachers will doubtless receive much assistance from the regular day school periodicals, whose editors have with practical unanimity joined this new sionary crusade. Special helps for the study of foreign missions, particularly our own, be prepared from time to time by the Sunday School Cooperating Committee of the ssionary Union and its auxiliary societies. In the meanwhile we would suggest that chers utilize so far as possible the missionary illustrations or "Lights" published nthly in the BAPTIST MISSIONARY MAGAZINE and *Around the World*. Miss Hixson's k "Missions in the Sunday School" should be read by each, and all should send for small leaflet just issued, entitled *Helps and Hints for the Sunday School*.



AFRICAN TRAYS, MADE OF PALM FIBER WOUND WITH GRASS

PROGRESS ON THE CONGO

By Rev. S. E. MOON

BANZA MANTEKE, AFRICA

IS this the same Congo of a year ago? Quite the same. At least the same physical Congo, the same low lying coast, the same great barrier hills narrowing the coast to a mere strip, the same great river, swift and terrible, flowing over innumerable impassable cataracts from Stanley Pool to Matadi. The same climate claims its right to challenge the entrance of Europeans and exacts heavy tribute of all who would seek its small favors. The same king sits supreme as sovereign over the Congo peoples. True, he has investigated and truly he has been investigated. His interests are being looked up a little more closely by England, and an immensely witty and satiric soliloquy has been forced upon him; facts and evidence have been presented and verified but our same sovereign seems quite undisturbed. He seems to have unbounded faith in the "truth about the Congo administration," and is more safely grounded in his faith than ever. The same little railway breaks away through the hills above Matadi and climbs away to Leopoldville. Its rival being built up through a better route in the Portuguese territory does not disturb its prospects, for already a railway is being built from Stanley Falls to Lake Tanganyika which will give this little railway traffic by steamer and rail nearly across the whole of Central Africa.

This leads us to consider the progress of the Congo for the past year. Our missionary societies are making more and more plans to occupy these strategic points opened up by the railway and the great upper Congo River. The Baptist Missionary Society is now completing the building of its new steamer, "The Endeavor," at Leopoldville, while at the same time the southern Presbyterian mission is building a fine new boat to take the place of the unfortunate "Lapsley." Our own society has begun repairs on the "Henry Reed" and as soon as the materials arrive for which a recent appropriation provides, will be carrying not only our transports but the gospel as well up and down the Congo.

The work in general has been pushed forward vigorously and especially with an eye to the possibilities of the gospel's ultimate spread over all the Congo. The Baptist Missionary Society has begun a work in the very thickly populated district around Kibokolo occupied by the Zombos. Although six years' work has not brought any converts, yet there is great hope that the seventh year may prove again the pentecostal year. The same society has begun an entirely new work far to the south of San Salvador. The Swedish Missionary Society has been fortunate in securing the printing of their translation of the entire Bible in the native language by the British and Foreign Bible Society, so that now any one may have a copy of the Bible in Kikongo for five francs (one dollar). Other societies are pushing forward the translation and the printing of the gospel. The press of the Baptist

ry Society at Bolobo and the
:ss of the Congo Balolo Mission
ındanga are doing a great work
pread of the gospel on the upper
Ir. Billington has prepared con-
school material and some of
:ls in the Bobangi. Mr. Richards,
hards and Dr. Leslie are spending
me they can spare in translation,
ther they keep our little press here
m early morning and very often
at night.

g the year Dr. Leslie secured a
nt site only one day west from the
River and five days beyond Mr.
kson's farthest outpost, itself seven
/ay from Kifwa station. Since
ember two Banza Manteke men
en holding the field until Dr.
n return with his family to occupy
permanently.

oko, where converts have to be
ck until they prove their faith,
ave given evidence of a new life
now being baptized. This is a
of great encouragement, since the
ons there are so terrible. The
way in which the native workers
ıba have kept up the work during
Mr. Billington's furlough is already known to the readers of the MAGAZINE. Kifwa last year witnessed over five hundred baptisms in the midst of great oppression from the Catholics. Lukunga is making solid progress in reconstruction and now some good work is being done in new towns across the river.

At Banza Manteke there are some excellent signs. Where the work has been languishing for some time a revival is now bringing many into conviction and there are conversions. Towns that have held themselves closed are now opening. The work across the river is promising, while in the opposite direction, along the railway and beyond, the gospel is being received. Not long ago the people in one of the towns on the railway wanted the pastor in that district to come and preach to them but on account of so many other appointments he was not able to go. So the people paid his railway fare to come and preach, if only for a short while, showing at once the opportunity of a railway and the call of the people.

In the district around Kimpese difficulties with the Catholics seem settled for the present. The strong evidence pre-



eph Clark

IKOKO STATION FROM THE EAST



MISSION HOUSE, IKOKO

sented to the commissaire by Mr. Richards of what he saw on an investigating tour was received and the commissaire went in person and ordered fair play. Relieved of fear of brutal treatment the people are coming to hear the gospel. Our deeded site at Kimpese is occupied now by the pastor in that district and a native house is being built on the grounds.

At Palabala and Matadi the work is being blessed, but both fields are suffering for the lack of teachers. Mukimvika, judged by the difficulties that beset a year ago, presents one of the most encouraging prospects. The station school is on a splendid basis and in the outside villages where a year ago it was impossible to enter they are now asking the teacher to come and live among them and teach them.



MISSION HOUSE, BANZA MANTEKE

The return to the field of old missionaries and the coming of new recruits during the past year have added greatly, not only to the force, but also to the spirit and hopefulness of the work. Mr. Harvey has returned to his work at Palabala. Mr. and Mrs. Bain and Mr. Welles have returned to the field after a considerable absence and have found immediate service at Kifwa and Lukunga, respectively. Mr. and Mrs. Billington have just arrived after a profitable year's rest at home. Mrs. Sjoblom, after a long absence, takes up school work at Ikoko.

Mr. Gotaas, who came out last October, looks forward with joy to the work in the great wide field of the Kwango with Dr. Leslie. Mr. and Mrs. Metzger have been at Ikoko preparing for their work on the "Henry Reed." We are now looking anxiously forward to the coming of Mr. McDiarmid and Mr. Stahlbrand.

Owing to the transition through which the training school is passing there is a falling off in the attendance, but the ultimate result will be that the school will be put on a firmer basis. An important matter under consideration is the possible union with the Baptist Missionary Society in a Baptist union training school. If this can be done it means great things for the future of the whole work on the lower Congo. An important step has been taken in the establishment of a preparatory school at each station. Already Mr. Bain has thirteen men in his school at Kifwa, Mr. Welles seven at Lukunga and Mr. Harvey expects to have a short course this year and a more thorough one next year.

The needs of the field are largely such as look far ahead into the future. They comprise intermediate schools for the brightest Christian boys and girls who have mastered the rudiments in the village schools, so that they can go on and find satisfaction for the little thirst for knowledge already created. Ultimately we shall need a special normal department in the training school, or else a separate school for the training of those who do not feel especially called to preach but who can and want to teach. In such a school there should be provided a course for those who want to learn French. Even now mission boys who can write well and know French are continually sought by the railway company. From Matadi to Leopoldville one is constantly meeting telephone boys or station masters who have been at Wathen, Mukimbung, or Banza Manteke. They do not have any special call to preach but they do preach and teach. At Matadi the different missions have church members who are bakers, clerks, engineers, firemen, carpenters and masons. We want our Chris-



Photo by Joseph Clark

MISSION HOUSE MATADI

ys to do this work and to know
y can do it for Christ.
eed a good printing press and more
A fair start has been made
text-books for the training school
need more. But the pressing need
ll is for more trained native teachers.
lage school is the source of all our
missionary force. A good teacher
best school, the best boys come to
d he makes them missionaries from
t. We want, then, the intermediate
the preparatory schools and
rmal training school for those
re to teach or serve Christ
trades. At present the
ing
nust
this
t it
vith
erial
ble.
the
edu-
n a l
nust
plate
ain-
ted
ual
tel-
dis-
of
oys
s, to the end that as soon as pos-
y shall become trained evangelizing
. The Congo must be evangelized
ng men trained young.

I am aware that I am speaking of these needs with but two years' experience. But I have tried to give not simply my own independent judgment but what I gather is the commonly felt need.

At our general conference at Leopoldville in January fifty missionaries representing all the societies working on the Congo met and discussed the various phases of their work. Here they brought to one another hope and abounding faith in the future evangelization of this mighty Congo. The fact that they were there shows that somehow men and women can endure this dread climate. The fact that at our communion service ten different native tribes sat together with us at the Lord's table, proves that our King of kings rules above all and that not even the king of the Belgians can hinder him. My thought of the Congo before I came out here was and still is, "an open door and many adversaries." It is true, but God is ready to take care of the adversaries when we are ready to enter in.



Photo by C. B. Antisdel

INTERIOR OF CHAPEL, MUKIMVIKA, AFRICA

THE STEAMER "HENRY REED"

Congo steamer, the "Henry
eed," is in the repair shop. It
n dismantled and drawings made
arious parts needed, and these have
dered. The steamer is to have a
el deck; a complete set of tubes for
ler, also mountings for the same;
ines will be overhauled, with many
rts; then it is to have two new
besides a coat of paint. But it will be some time before all this work is completed, with nothing but native labor. Still if the material arrives from England in good season, we hope to have her ready for service by autumn, at which time it will again assume its duty of carrying freight and passengers up to Ikoko. We also expect that much evangelistic work may be done by her along this mighty river. — P. C. METZGER, Bwemba, Africa.

THROUGH THE BUSH COUNTRY

By Rev. P. FREDERICKSON

KIFWA, AFRICA



TAKING my helpers, I recently made a trip of several weeks into the bush, visiting our out-stations and preaching to the natives. Among the places where we stopped was a village called Kimpudi. Here we began work three years ago, and have a church with forty-seven members. This place lies a few miles from a high mountain, some 4,000 to 5,000 feet high. There is some superstition connected with it. The people believe that any one who goes up there will never come back again. The evangelist, who is a man about forty years old and had himself been a great fetish doctor before his conversion, was anxious to break down their superstitions. So one day he gathered twenty of his young converts and they prepared to have a picnic to the mountain. As it is accessible from one side, they planned to go right to the top. His brave followers did well until they came to the last climb; then their hearts seemed to fail them, but their teacher's bold persuasion conquered and all reached the top. They sat down, opened their bags and had a good feast. Then they had prayers and sang several Congo hymns. The people from some small villages lying a little distance from the mountain heard the singing and came out of their houses to listen. When the Christians came down from the hill many of the people came to meet them, saying: "Those were very nice hymns you were singing; sing them again." The more superstitious said, "They will surely die soon." But as they did not die, their superstition was broken. Among those whom we baptized was an old man, chief of a village. He burned his fetishes, gave up two wives and took the name of Paul, "because," he said, "I have been a great opposer to the truth, as Paul was, and now I want to become a true follower of Christ, as he was." He went about and published everywhere that he had become a Christian.

Our next place was Kinsaku, fifteen miles farther east. Here we baptized thirty-nine and formed a church with sixty-four members. Those baptized came from



Photo by Joseph Clark

A LOWER CONGO GRAVEYARD

fferent villages, so we have hope of
'ork here. One of those who were
, a woman named Manzenzi, was
by the chief of
age because she
o the meetings.
e her lie down on
nd and gave her
strokes on her
en asked her if
uld stop going
meeting. She
d, "Even if you
one hundred
I will not stop
iere. I am not
give up salva-
your sake."
ief of Kinsaku
baptized.
we went to Ngu-
ere we baptized
ine and formed a
with about forty
s. Here was a
mber of villages
have hope of a rich harvest.
e started out for the village
au. The roads being very sandy
vy and the country very hilly,
l a trying day in the hot sun. At
n the top of a high hill we could
ng looked-for village. Yes, there
cher's house, only a valley between
wn the steep sandhill, many hun-
feet high, we went with new cour-
it as we descended we saw to our
may that what we thought was a
rned out to be a sea of hills. When
ed the foot of the hill I almost lost
looking back, there was the hill
ousand feet; looking forward there
upon hill. Even the most pas-
hunter would have considered a
movement twice before going fur-
n if he had hope of killing a lion.
wn by the path. A voice came
spered to me, "Why make your-
self all this trouble for the sake of spreading the gospel and winning souls; you might just as well stop at home and take it easy."



Photo by C. B. Antisdel

ON AN EVANGELISTIC TOUR IN AFRICA

I knew his voice and told Jesus all about it. After resting a little, new courage took the place of discouragement and forward we went for one hour, going up and down four hills before reaching Kinsau. These people seemed very indifferent about the gospel. A trader was in the middle of the village and no one came near me. The teacher had one man and his wife and two boys who were friendly; they had built their house close to his. To the evening prayer-meeting only a few came. It was far to go to preach to a few, but we believe in the power of the gospel and know that success will come through that power. There have been obstacles. Among the Bafunikas we have been driven out of several villages. Yet we have learned that no obstacle is too great for the gospel. So we sow in hope, and the day of reaping, for which we eagerly look and wait, will surely come to us.

NOTED MISSIONARIES AND EVENTS

LIVINGSTONE THE EXPLORER

IN the nave of Westminster Abbey there is a stone slab before which many a traveler pauses with reverent interest. The inscription reads thus:

Brought by faithful hands
over land and sea, here rests
DAVID LIVINGSTONE
Missionary, Traveler, Philanthropist,
Born March 19, 1813, Blantyre, Lanarkshire,
Died May 1, 1873, at Chitambo's village, Ulala.
For 30 years his life was spent in an unwearied effort to evangelize the native races,
to explore the undiscovered secrets, to abolish
the desolating slave trade of Central Africa,
where with his last words he wrote,
"All I can add in my solitude is,
may heaven's rich blessing come down
on every one, American, English or Turk,
who will help to heal this open sore of the world."

David Livingstone was first of all a great missionary. However much his discoveries meant to science he himself said, "I would not consent to go simply as a geographer, but as a missionary, and to do geography by the way." His life work naturally divides into two periods; the first when as a missionary of the London Missionary Society he went to South Africa and traveled extensively throughout Bechuanaland and Rhodesia, and made many important geographical discoveries incidental to his missionary work.

The revelation of the ravages of the slave traffic, especially along the east coast, which came to him during these travels, convinced him of the necessity of opening the country to legitimate commerce, as the only means of combating this terrible evil. Henceforth he devoted his energies to exploration, the suppression of the slave trade being the thought uppermost in his mind. The toils and hardships of the years that followed are beyond our comprehension, — hardships incident not only to the climate and uncivilized conditions of life, but to the treachery of his companions, opposition of natives and frequent severe illness. In utter abandonment of self and absolute devotion to his appointed task, he refused to turn his face homeward until his work was done, even when Stanley sought him out and told him all the world was waiting to do him honor.

To see the results of his toil was not given him; but scarcely had the civilized world learned of his death at the post of duty than a mighty movement began for Africa. The slave trade was condemned, throughout all the region he traversed the light of the gospel spread with marvelous rapidity, and up and down the mighty Congo many mission stations have appeared, made possible by the work of Stanley whose inspiration came solely from his association with Livingstone.

NEXT MONTH: A. J. GORDON, A HOME WORKER FOR MISSIONS

THE STORY OF MRS. PEN

By Mrs. J. S. ADAMS

HANYANG, CENTRAL CHINA

S. PEN is a most interesting personage to whom I would like to introduce you. Years ago one of yan doctors from Hankow was i Hanyang, and met Mrs. Pen as elling the fortune of one of the The message spoken that day her heart; did not ther message the gospel me years came into pel and he dispenwoman's We spoke s the old th wooden she had es of bamier toothin such hat they d like a eeth. In several ays she ierself an iaracter. und she ad well, the gospel effect on and she ted by Mr. Adams. When the was opened she came several each week to sit with the women nd tell them the gospel story. was that a number of earnest re brought under sound of the ugh her efforts and are now in ip with us.

Mr. and Mrs. Huntley went home gh three years ago she was in ess about her daughter, whom nd, for large monetary gain, wished to betroth to an old heathen man. I encouraged her to place the girl in the Wesleyan girls' school near here. She gladly consented, and being freed from anxiety about Grace she desired to give more time to preaching.

I set her to work selling Scriptures and visiting from house to house. This she did most faithfully whenever her health permitted. At first she did it without remuneration, though she is very poor, then after testing her devotion I allowed her a percentage on what she sold, and she did splendid work among the better class women, who live in semi-seclusion. She has her basket filled with Scriptures and tracts from the Central China Tract Society, gaining easy access because of her age and former employment as a fortune teller.



Photo by S. G. Adams

MRS. PEN AND HER DAUGHTER GRACE

When asked to come in and choose a lucky day, she says, "I have changed my business now. See! my basket no longer contains superstitious emblems, but books that tell how to obtain salvation and lead pure, good lives. Let me come in and read something to you. Then if you like you can buy a book and let your husband read it to you."

One day a most interesting family group appeared before the pastor and deacons for examination: a venerable looking man,

a seller of spectacles, his wife, and their grown up son and daughter. They all stated they had first heard the gospel through Mrs. Pen's visits, and reading the Scriptures which she sold them. She frequently visited them during the year, and finally brought them to see the pastor, never telling any one of her share in their salvation. The whole family were baptized and received into fellowship. Mrs. Pen's little daughter " Precious Grace " was also baptized last autumn wi others.

Last Chinese New Year Dr. H opened the new dispensary and M was taken into regular employmer Bible woman to preach each morı women coming for treatment.

Pray for dear old Mrs. Pen a daughter, that they may long be sp fellow-laborers in saving the pec Hanyang.

FROM A DOCTOR'S NOTE-BO(



TOWARDS dusk one night a dapper, upper-class man, whom I subsequently found to be the vice-presidente of Capiz, accosted me and invited me to visit a sick friend. We were soon clambering up the rungs of the bamboo ladder, which answers for steps in these regions, and on entering a shack of the better sort found a large delegation of curious natives staring at us. It was quite evident not only that my advent had been advertised, but that the case was one of special interest. Drawing aside the rough curtain from one of the doorways, we found ourselves in an almost " air-tight compartment." Filipinos appear to entertain a deadly fear of the atmosphere outside their shacks, and consequently entertain too frequently, within their shacks, the unwelcome guest, consumption.

In this particular case, however, the patient was far from being a hectic, emaciated consumptive; she was a vigorous young woman with promise of years of health before her. This was just where the pathos of the scene lay, for it seems that she had been given up to die. The priest had crossed her forehead with ashes and holy water; two native doctors had been summoned, but both had refused to attend the case. Their fees in such cases were reported to be five hundred pesos, e lent to $250 in United States currenc the husband was not a wealthy And to send for another *medico* wou be very wise, for his fee was said nearly twice as much. Nothing rem therefore, but to wait for death.

And then, apparently as an after th the missionary doctor had been Is it any wonder that there was son sion in the atmosphere when he ar A brief examination proved imn action imperative to save life. A moderate use of a little common sen the exercise of a few of the simples ciples of occidental surgery, and the line was crossed. The " shadow of d had passed, and the young moth quietly resting.

The anxious parents, still son worried over the possibility of an ex fee (for in the good old days of practise, the *medico's* charges in sucl often meant the sale of the home, the complete impoverishment of the less spouse), smiled expansively o covering that there were no charg it surprising that the missionary met with a cordial greeting on his visit to that shack, or that numerou offerings of bananas, chickens, an found their way to the dispensary?

These Filipino people are grateft their hearts are open to the appeal o In hearts thus warmed the word o will grow and bear fruit. — R. C. Tr M.D., Jaro, P. I.

HASES OF MISSIONARY LIFE

II. LEARNING THE LANGUAGE

This is the second of a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life." The next subject presented will be "Getting Acquainted with the People." — The Editor.

'HEN we reached our sta- e were told :eacher had ngaged for would be n a few days. You cannot hurry it, either the teacher or the language. the teacher arrived, we were intro- and went to the study, where I was few words, such as "How do you 'What does this mean?" and "You o" (the last a very useful phrase for iner), and then was left to make the it. Hangchow, being an old mis- nter, has a "sound table," a col- of all the sounds in the dialect, :d in alphabetical order with the e characters opposite. Here you iow many nonsensical distinctions inese have invented to make up for ity of sounds. Here is *ah*, like *u* then *'ah* which sounds just the nly that he is working harder to say iat little apostrophe indicates a little ›reath. But then here is *bah* — the difference between this and the e? The book cannot explain it but ›u to get the distinction from your . You do not see that he makes though he tries hard to do so. If e disgusted and say a plain English " the indulgent teacher nods ap- "Almost. Can do." Well, here , *few* and *few*. All the same? Oh, he first is on a low pitch, the second gh pitch, and the third on some other f a pitch which sounds sometimes and sometimes lower. "Get the tion from your teacher," says the – if you can. Here we have only f these tonal distinctions. In Foo- here are nine, I believe, and in Can- elve. Our Chinese here call Foo- he "dialect of devils." That is the the world where you ask the servant amp and he brings the stove cover, or almost any article of furniture. But proceeding, you come to *bin*, *pin* and *p'in*. You point to a character and the teacher says *pin*. You answer with the good English word "pin," and the teacher shakes his head. What you said was *p'in*. You let a little breath escape. Do not waste your breath now or you may waste it when you get to preaching. *Bin* and *p'in* may sound just alike because the *p* is half way between a *p* and a *b*. The only thing to do is to wait until your ear becomes accustomed to the sounds. As some one said, "You hear every one talking as if he had a marble in his mouth, but the marble is in your ear."

After the "sound table" you set to work on a primer, which carries you through the common idioms and constructions of the language and gives you a lot of ready-made phrases, presumably to be used in preaching: "Mrs. Wang wishes to walk the narrow road," and similar worthy sentiments. You are urged to talk freely with the natives. You make a beginning, get a lot of stuff thrown back at you that you do not understand a word of, but say "yes" and go on. If you admit you cannot comprehend, it is explained more fully and apparently with greater rapidity. By the time you are ready to send your resignation in to the Union and engage passage to America, you suddenly understand what somebody says and decide to stay a while longer. Then you grow conceited and think you are learning the language, until one day you have a stream of gibberish poured over you that leaves you in a wilted condition. For months you wander about in a fog bank, hearing sounds and seeing ideas as trees walking. Then the mist begins to lift in places and you get an outline of things. But you don't begin to "get into" the language till you get into

the work. Your first attempt at public speaking may be in a prayer meeting eight or ten months after you begin study. The natives will be very complimentary and you are in danger of growing conceited again if you don't know that they always say the same to every one. Praying is the hardest thing. The first time I was asked to pray in Chinese was at the close of a service. I arose in terror and pronounced the benediction.

One advantage of the difficulty in learning the language is that while you are studying it you are learning something about the people. They are very different from us, often very aggravating (just as we are to them and often justly). So it is sometimes just as well that you have not a large and choice vocabulary, or you might be telling people what you thought of them before you had been in the country long enough to find out, or saying a lot of ridiculous things. To promote conversation with my teacher one day, I got out an atlas, and turning to the map of Asia, explained to him what Russia was doing in the north and the grave danger in which China was placed. After dwelling on this to see if I could rouse a spark of patriotism he remarked as I concluded, "T pretty map. A Chinaman couldr a map like this." And he never k near he came to getting the atlas head. The Chinese are not per they were, we would not be he great problem for the missionary himself like his Master, to *be* his gospel. Pray for the young mi who is learning the language, b begins his work and the streams ward which keep the heart sw patient. We have a great problen the East and a great opportunit points of anxiety are the missiona the people at home. Pray arour two points.

I have spoken of some of the di in learning the language. But let hesitate to come to the East on count. Every one gets discoura ends by learning, at least after a And after all, despite the difficul discouragements, there is no pla Christian worker like the mission the year 1906. — W. H. MILLARD chow, East China.

THE MILLS CENTENNIAL*

IN connection with the annual meeting of the American Board of Commissioners for Foreign Missions at North Adams and Williamstown, Mass., October 9–12, the centennial anniversary of the famous "haystack prayer meeting" at Williams College is to be celebrated. This event is of larger significance than a mere denominational gathering. It commemorates what was practically the beginning of the foreign mission enterprise in this country. The story is well known: how a group of students, following their custom, met one summer afternoon for prayer in a grove near the college; how they were driven by a thunder storm to the shelter of a neighboring haystack; how the number, Samuel J. Mills, s the idea of their personal resp for sending the gospel to the heath as a result of their discussion an a society was formed known a Brethren," "to effect in the pers members a mission to the heathen the American Board was orgar their efforts, and the first mis were sent out by the American c

The appearance at this time excellent biography of Mills, th mover in the whole enterprise, timely. The author has given us and well written account of the this early pioneer of missions, and clearly the relation he sustained of the advance religious moven his day. Indeed, it is remarka

* SAMUEL J. MILLS, MISSIONARY PATHFINDER, PIONEER AND PROMOTER. By Thomas C. Richards. The Pilgrim Press, Boston. Cloth, 12mo, 280 pages. Price $1.25, net.

influence was felt. The American
Commissioners for Foreign
the American Bible Society,
d Foreign Missionary Society
:nitor of the Presbyterian For-
ıion Board), the Colonization
ll owed their existence largely
The new settlements in the great
South, the Hawaiian Islands,
l Africa, were reached by his
ndered from active foreign serv-
f, it was given him to accom-
is brief life a larger and more
ıg work than might have
ible had his early wish been
How much influence he exerted
will possibly never be known.
was the reading of Buchanan's
the East" that brought the
his missionary decision, it is
that Mills' influence was also
g. Perhaps the greatest charm
me lies in the vivid presentation
character and personality. It
ich impresses one most as one
book; and this gives it a larger
if it were merely the narrative
ing events, important as those
Its real value, as well as its
make the volume of interest
aries and home workers alike.
ı clear, the illustrations excellent,
ll index and three appendixes,
a comprehensive bibliography,
usefulness of the book.

pan Baptist Conference

nissionaries of the Union in
n held their annual conference
n May. In connection with it
eld the union conference of the
s of our own board and of the
Baptist Convention, and shortly
obe nearby, occurred the annual
the Baptist churches of Japan.
lance in each case was good,
expectation.
ture characterizing almost all
posed was that of advance.
ngelistic plants were urged for
nters. A new department for
chool in Tokyo, and the estab-
f a new school for the training
of Bible women, were plans that were set on foot. A new phase of the denominational literature question was presented whereby it is hoped, through the courtesy of the American Baptist Publication Society, to supplement the vernacular literature we are preparing, with commentaries and other English publications printed in the States and put on the market here at a figure sufficiently low to permit their purchase by many of the English-reading Japanese. The special donation of $1,000 by a Pennsylvania Baptist for new evangelistic work evoked deep gratitude, and a wish that such gifts could be multiplied many fold.

The great question of the conference, indeed the one which most interested the three conferences, was that of a union theological seminary for all the Baptists of Japan. An overwhelming majority were in favor of such an institution, but the working out of a plan of cooperation that would be satisfactory to the missionaries of both boards and also to the boards themselves presented obstacles that at times seemed well-nigh insurmountable. When after much prayer, repeated and protracted sessions of the committee, and extended discussion in the conference, a plan was finally reached which was deemed fully satisfactory to the three bodies here in Japan, a sense of relief and gratitude was experienced which few can understand who have not had some similar experience. We hope it may not be long before the union seminary becomes an established fact. The conference adjourned to meet next year in Arima on Sunday, the fifth of May, commencing as usual with a devotional day. — A. A. BENNETT, Yokohama, Japan.

Revival at Nellore

FOR many months we had been praying for a revival such as had come to other parts of India. Just why God withheld the blessing that seemed to us so much needed, we could not tell. But we held on to the arm that moves the world and at last the blessing came. I was not present at the first meeting, but those who were describe it as wonderful, the like of which they had never before seen. There was

a sudden breaking out of simultaneous audible prayer all over the church, some crying out in apparent distress, others beating their breasts in agony, and many were stretched out on the floor weeping and praying for mercy. It was not long before I was convinced that it was the work of the Holy Spirit. I was the better prepared for this particular demonstration of the Spirit's presence because a month or two ago Bishop Robinson had been telling me about a similar meeting up north and said: "It just seemed as if they were drunk with the Holy Spirit." One of the larger schoolgirls went into a trance and remained in it for three hours. She sat with her head thrown back, her arms folded and her face radiant. She was perfectly oblivious to what was going on around her, but was talking to some unseen person or persons. Sometimes she would laugh, at other times shake her head in disapproval. When she came out of it she was taken to her room, but the next day she told us that she could not tell us what she had seen, but she would read the fourth and fifth chapters of Revelation, which described her vision. Since then the meetings have been more quiet but have continued through the week with very deep interest. Dr. Boggs was here yesterday to preach to us and he was impressed with the manifest genuineness of the work. Last week his son was here and he asked us to pray for him and Sattanapalli. We did so several times and on Saturday Dr. Boggs received a telegram from him saying that the revival had begun there.

So far the work is confined to the Christians and chiefly, though not exclusively, to the schoolgirls. A very marked feature of this revival is the wonderful change in the singing. It seems to me almost as if I had never heard many of the hymns that they sing with the greatest joy. Even those that are quite familiar are now sung with such a new spirit as to be almost like new hymns. Another marvelous change is the freedom with which the girls expound the Bible. In a sense it is a new book to them, but I am persuaded that it is the Spirit "bringing to their remembrance" Scriptures that they had previously heard and learned. Undoubtedly the revival has come in answer to prayer, but just as undoubtedly it is the fruit of the faithful preaching and teaching of God's word. DAVID DOWNIE, Nellore, South India.

What a Frontier Missionary Does

OUR new home is well under way. It is now up and the inside is being done. I am having great difficulty in getting masons to build the fireplaces and chimneys and so I have to build them myself. I have finished one fireplace, and built the chimney up to the ceiling. I am kind of slow at making "plaster operations" on bricks, but I must do it as there is no way of getting out of it. I will have to plaster the walls too, as no help can be had. These are only a few of the pleasant things we have to do besides our regular work. I must often climb down from the chimney during the day to diagnose some case and prescribe treatments. One day as I was working on the house, a man brought a wounded child (they had walked eighteen miles that day) and I had to leave my work and go to the dispensary and amputate four toes of the left foot. This will help you to understand what a frontier missionary has to do. — E. H. EAST, M.D., Haka.



Photo by Joseph Clark

HOUSES NEAR EAST CREEK, IKOKO, AFRICA

BURMA

ıcouraging Changes

f the great difficulties here the ıust come, and when it does, we ere so long waiting for His time to say, " I have seen the glory " The work of bringing this f their godless lives is one that ll thank God for giving us. hanges already that afford us ent. There is a new attitude whole question of education nization. Yesterday I talked ıen whose eyes sparkled and expressed interest, and I begin greater results. The boy we s exceedingly zealous, but he many rebuffs from adults who ı for presuming to teach his he does not quite so readily s he did at first. I am anxious f older age who will be able to people as we never can.

ıade one trip, traveling 210 ven days. I visited twenty-one in them we found two lan- ferent as French and Italian, two languages seven dialects. we have to do more than uage to make ourselves under- E. CARSON, Haka.

e Tribute to Mrs. Morrow

little account of the farewell to ırrow just before she left for his was written by a Karen is a graduate of this school.

g to Mrs. Morrow by the Karen Chris- s of Tavoy and Mergui

ual association for 1906, in remem- Morrow for her philanthropic works wenty-nine years among us, and as she eave us soon, we showed our thanks ome silver and golden presents which ble. We, the village pastors, thanked ches she had organized and taken care wn school teachers, thanked her for nd the love of God she had instructed e " Blue Ribbon " Society, thanked tried to set us free from the devil, such bacco. And we, the young Christian ties, thanked her as she introduced useful religion among us, that every ne a pious Christian.

When we look over all her services for God among us, we see that we improve a great deal, both in body and in mind. Therefore, in order that we may improve a great deal more, under our new missionary's instruction and care through the help of God, we ask all our brothers and sisters in Jesus Christ to remember us whenever they offer their prayers to God.— SHWE LOO.

The night of the farewell, when Mrs. Morrow started for the place of meeting she found the large choir, all dressed in white and the girls with flowers in their hair, lined up on either side of the path. After she had passed through the line they marched behind her to the meeting. A single chair stood in the centre of the platform which she was told to occupy, but at her request other chairs were placed and Mr. Weeks and Dr. Thomas sat with her. There were a great many original songs all containing tributes to the value of Mrs. Morrow's work.

The gifts were presented with the thanks of which Shwe Loo writes. Among the gifts were two large bowls of beaten silver and a long beaten gold chain of great beauty, so you see they were quite valuable. MRS. A. J. WEEKS, Tavoy.

Continuing Dr. Cushing's Work

MRS. ELLEN H. CUSHING is finding her time fully occupied in Shan literary work. It is a cause for thanksgiving that she is able to give herself to this task, for there is great need. She writes that there is not even a reading book in that language, nothing but the most elementary tracts. Dr. Cushing had several beginnings of books and these Mrs. Cushing hopes to complete. She will soon be ready to begin the printing of the revised Shan-English dictionary, this to be followed by the English-Shan dictionary. It is possible that Mrs. Mix may join her in this work. Mrs. Cushing is living at present at Tounggyi, Southern Shan States.

Work at the Mission Press

DURING the month of May we put up a line of shafting at the press eighty-four feet long to carry power from our engine to our binding room, and then set it to running a new paper and book



Photo by W. H Leslie

A NATIVE AFRICAN BAND

cutting machine such as we have never had before. In times past we have used hand-lever paper and book cutters, but this one machine does more work with less men to work it than three of the old style.

Then we tackled the job of getting out of twenty-seven cases the many pieces, large and small, from a ton's weight and over, down to a few ounces, which make up a large art press of the latest pattern. This was just started when a workman carelessly left a piece of wood on our smaller press of the same grade, and when he started it up the wood fell into the very heart of the machine and brought it to a standstill with a crash. It took us a full working day to get the press apart enough to take out the broken gear wheel and decide what to do about it. It cost Rs. 35 to cable to New York for a new one, and in five weeks it came back as ordered, as registered letter mail with $4.38 postage paid on it — not too much to pay to get a month's work out of the press before the part could possibly arrive by steamer.

It was a hard bit of work for both Mr. Snyder and myself to get that press to work again after the gear arrived, but now we have all our presses in commission, and very glad we are that we have them all, for our work is very pressing. — F. D. PHINNEY, Rangoon, in *The News*.

ASSAM

Visit to a Christian Village

I RECENTLY spent two weeks at Molung and baptized nineteen persons, mostly young people. Quite a majority of the village are Christians. The largest church in the hills is there. Samar, the acting pastor for several years, is doing good service; the deacons are good, worthy men, and Kilep, the village school-teacher, is doing efficient work. The Molung people, without expense to the missionary, keep up a good rest house with cook house and stable, for the convenience of any missionary, who may need to camp there a while. For years the church has carried its own expenses. — E. W. CLARK, Impur.

News from Manipur

THOSE who read the articles in this MAGAZINE not many months ago on the work of Rev. William Pettigrew in Manipur, Assam, will recall the peculiarities of that mission, in that he was not at first permitted to do direct missionary work in the State of Manipur but that he established a considerable number of primary schools which have served as a good foundation for missionary effort. Since his return to Manipur he has written a most encouraging report of conditions as they are today. We give some brief extracts:

It is very gratifying to know that the State has had to put in a Manipur bachelor of arts as deputy inspector, and to realize that we have had a good share in the success of this educational work in Manipur. Practically all the villages in the valley are now asking for teachers, and are quite willing to build their own schools and make furniture for the same. What a contrast to the early days when it was with the utmost difficulty I could get a few to come to school, with everything given free into the bargain! The middle English school has had to be enlarged to accommodate 200 pupils. I remember the time when twenty or thirty were considered a good number for this school.

The two schools at Ukhrul and Hundung, which were left in the hands of the Manipur schoolmaster, are still in existence, and showing good progress, due no doubt to the conscientious way this man carried on his work. It was a great temptation for him to leave the school stranded during my absence, being

ıd away from his own people, but he work and did well. As I had no more rvices after March, he left us with every goodwill, and is now a teacher in the ol at the capital.

vangelists, as far as I could gather from ıd independent sources, had been faithing their labors of spreading the news of God's grace in the regions beyond, church affairs, the Sunday school and gs at Ukhrul and Hundung. Since my rvangelists have during the past five d over 70 villages of this tribe, preaching They remained only one day in each ıave visited many of them often, so that urely this tribe is becoming acquainted h, and that by their own people. As I ny season is upon us, and these men will iselves here for the next four months, n necessary literary work for the future, et a better insight into the word of God, ; a kind of theological class which I t immediately to commence. — WILLIAM Ukhrul.

ed Removal of Impur Station

missionaries at Impur, Assam, themselves unable to purchase n a neighboring hill to which they ght of removing, but are now g for another site, on the whole favorable. The removal seems rable for the best interests of the general. Mr. Dowd receives ıg reports of converts in several outstations where the people n up their old religion and ac- ristianity.

SOUTH INDIA

Influence of the Hospital

Brahman who came from British tory entered the hospital early in His case was hopeless. He exis faith in Christ, and prayed nestly for his soul's salvation. and sister were very faithful to of their land, and full of caste It seemed, as they came to patient, almost impossible to m. However, the wife met with ent, and became an in-patient nd soon it was common to find sitting beside her with a Bible, g to her and the sister the way of at the word spoken may bring the future we know not. The secret believer was taken to his friends, and died soon after; but whether he ever gained courage to confess Christ before his relatives we do not know. — J. S. TIMPANY, M.D., Hanamakonda.

From Telugu Sermons

I RECENTLY heard an embellishment of the raising of Lazarus, which you may be interested in. A smart young preacher, a graduate of Ramapatam seminary, in telling of the resurrection of Lazarus said that he arose from the dead when called, tied his clothing about him (the Indians' idea of dressing) put on a beautiful headcloth, raised his umbrella, and came walking out of the tomb. The force of the climax would appeal to you more if you lived in India. An umbrella is such a sign of distinction that people who own one often carry it open in the night, even though there has been no rain for six months.

Another Ramapatam graduate a year ago gave an exposition of the fall which I did not think so much needed correction. He said that when Eve was persuading Adam she said, "If you don't eat you and I are done with each other," but Adam wasn't scared. "If you don't eat I'll put sand in your curry," but Adam gritted his teeth and was firm. "Well, if you don't eat I'll go home to my mother," and this final shot carried the day. You may imagine that we don't think our work yet finished. — W. T. ELMORE, Podili.

A Case of Self-Support

SOME time ago one of our few workers, a man who had been instrumental in the organization of two churches, for which he was acting as pastor, was called to another station and his section of the field was left uncared for, save as we could reach it occasionally from the station. A few months ago several members of one of these churches came and said they wanted me to recognize as their pastor, one of their number, a former schoolteacher, for they needed some one to look after them. They said they did not ask me to provide any of his support, but simply to secure for him a license from the govern-

ment authorizing him to perform Christian marriages. I was ready to do this. The incident, to me, marked genuine progress. — W. E. Boggs, Sattanapalli.

CHINA

A Narrow Escape

IT will be recalled that Rev. J. V. Latimer, of Huchow, East China, was attacked by a mob in that city last fall. A recent letter from him tells how near he and Dr. M. D. Eubank came to being in Changpu at the time of the serious outbreak there in February, when the missionaries were driven out and the mission buildings were destroyed. In the July Magazine Mr. Latimer told of a trip which he and Dr. Eubank took to South China during the Chinese holidays. Their plan was to go by steamer to Amoy, then to travel overland to Swatow by way of Changpu, where Mr. Latimer had friends. But on reaching Amoy the heat was found so intense that the overland trip was deemed inadvisable, and they proceeded to Swatow by steamer. It was February 2 when they were in Amoy; the riot occurred February 5. Had they followed their first plan they would have been in Changpu at the time of the riot. Truly, as Mr. Latimer writes, the Lord led them.

Echoes of the Formosa Earthquake

THE earthquake which tore Formosa to pieces, besides shaking me out of bed at dawn, damaged Laiphusua chapel and buildings attached thereto; and the deacon at that place informs me that they would be ruined if allowed to pass through the rainy season in their present condition. So as soon as I can get away I will go and have them repaired. The church there will help some. There is bubonic plague in the city, and it is so rampant in one part of our field that our workers have run away. — J. W. Carlin, Ungkung.

The Central China Religious Tract Society

AN appeal is made for the sum of $15,000 to purchase land and erect buildings. This is in connection with the jubilee of Rev. Griffith John, D.D., who has been president of the societ since the organization twenty-nine ago. The business has grown st amounting in 1904 to 2,531,000 cations. The distribution of this ture has been a powerful factor in n work in Central China and is pensable to its future development. J. S. Adams of our own mission retary of the society, and will be g for contributions.

Teachers Taught

THE new building for the boys' at Suifu, West China, is com and now occupied by nearly forty School work is difficult in this trans period in China. The new methods so radically from the old that eve teachers have to be instructed how to on their classes.

THE PHILIPPINES

Persecution and Progress

IN the barrio of Toboso there is encouraging progress. The have been subject to considerable persecution and annoyance. At one they were arrested and taken befor justice of the peace for assembling in houses for worship. Of course the let them go. Again their meetings been broken up by men carrying k Now word comes to me by their pr that their new chapel which they ha just finished has been burnt. But withstanding all this their faith ha failed, and they are increasing in nu rapidly. I visited this village after a arduous journey and found them a able, hard-working mountain people. a very careful examination, I ba thirty-three of them. And now I that there are fully that number aw my next visit, which I hope to make l end of August. — A. A. Forshee, Ba

EUROPE

Good News from France

MR. G — and Mlle. H — were ing, one night, before the Rue Denis chapel and were invited to They accepted the invitation, hear

lvation, and returned home where they live. That was n years ago. Lately they invitation to our hall at existence of which they did ıey came, and this time their ened. Mlle. H — has truly ıssurance of her salvation. k begun years ago in the is, has been completed in station.

ır most respectable families ːen truly converted in the months; for some of them ːen offered for forty years! led to the Saviour a dear was the mother or grand- ɔse seven. Another family ılso decided for Christ, and ɔf the youngest of these, a , is to us a constant subject nd wonder. Several young these have accepted salva- g girl has just come to tell ıscience has shown her that ːe up a projected marriage ːn planned before her con- SAILLENS, Paris.

ːcution in Bulgaria

he Easter days we have had ːrsecution. The people of hodox Church ıys as Easter the third day ıy wife to the ıe people were k and distri- some religious hey took from to pieces. ːing enough, kick us and ıpon us in the e head of the ːfused to give Some people id, "The gyp- ɔrotection from ent, but the ave not." I e right leg and I was not able My wife was terribly hurt in more than ten places, even her dress being torn by the stones. The work of the Lord is somewhat hindered on account of the persecution. Some people who were lately interested to follow the Lord Jesus, since then have stopped coming to our services. If our Baptist Denomination had been represented by some foreign missionary in Bulgaria, the police and the government would have acted very differently; for this reason, let us try and get one from somewhere, or pray the Lord to send us one. — PETER DAYCHEFF, Tchirpan, Bulgaria.

FROM OUR EXCHANGES

IT IS stated that the National Indian Missionary Society, which has existed but a few months, has already received offers from about sixty young men who are willing to enter Christian work under its auspices. The work of organization under this society is being rapidly carried forward in many parts of India, and it is expected that the society will soon be ready to begin active missionary operations. — *World-Wide Missions.*

PANDITA RAMABAI AND HER WIDOWS: Fifteen hundred high caste child widows are being sheltered and trained by the Pandita Ramabai in the Sharada Sadan, the oldest of the homes maintained by her. Four other homes for child widows have been opened by Ramabai, besides a boys' school and orphanage. Dr. Charles Cuthbert Hall calls her "one of the great personages of her generation."



Photo by Joseph Clark

DR. CATHERINE L. MABIE STANDING BY AN ANT-HILL

EDITORIAL

Praying for Unity

On Whitsunday, June 3, churches of all denominations in England united in prayer for Christian unity. This was in response to a call signed by leaders of the established and nonconformist churches, including the archbishops of Canterbury and York, Rev. J. H. Jowett, chairman of the Congregational Union, Rev. F. B. Meyer, president of the Baptist Union, and others. The significance of this call and its response will be somewhat evident when one remembers the hot controversy that has raged between the Church of England and other denominations over the education bill. Doubtless different churches and different individuals interpreted the subject of unity in different ways, but the fact that men of such widely varying standards could, amid the conditions existing in England, unite in a call like this, should be a great encouragement to all who look for the Kingdom, and who hope for the time prayed for by our Saviour, when all shall be " perfected into one."

Religious Liberty in Spain

Among radical reforms which it is reported King Alfonso and his ministry are considering is one establishing religious equality. Those who are acquainted with present conditions in Spain will appreciate what it will mean if this proposition is carried through. There are already laws which nominally grant religious freedom, and yet the preaching of the gospel is perhaps nowhere else conducted under such difficulties. By the terms of the law all " public manifestation " of any religion other than the Roman Catholic is illegal. This is very strictly construed, and street preaching is not allowed. Not even a church building may be erected in that form. Despite these and other difficulties, our Baptist work, under the direction of Mr. and Miss Marin and Mr. Anglada, has made progress, and the brief extracts from letters published in the last annual report give occasion for encouragement. But the opportunities would be so vastly increased by the establishment of a real religious freedom, that all earnest worke for the Kingdom will watch eagerly definite action on the question, and v engage in fervent prayer that the door m be thrown wide open to evangelical preac ing. It will readily be seen that su a radical move will be opposed with its strength by the Roman Catholic hi archy, as Spain has hitherto stood as c of the strongholds of that faith. Yet will be found that the way to enlightenm and influence among the nations lies just such a step.

An Ambassador to Turkey

The announcement has been made th the President has appointed Minist Leishman, our representative to Turke ambassador to that country. This new will please all who have at heart America interests in the Ottoman Empire, and pa ticularly those in sympathy with mission The objections raised by the sultan to thi action of our government is in keepin with his attitude in the past. For man years the United States has been hand capped in efforts to secure rights an privileges for its citizens in Turkey, b the inferior official position of its repr sentative. Among other interests Amer can missions have suffered. We may no hope that with the increased prestige of ou country through the higher rank of M Leishman, the American Board and oth missionary societies at work there may b enabled to secure greater privileges ar extend their work in many lines.

Eurasian Work

The *Indian Witness*, of Calcutta, quoti our note on " Work Among Eurasians in the April MAGAZINE, page 137, adds t following thoughtful discussion on t subject:

Who shall say which is inherently the better of th branches of the Indo-European peoples? Th younger seems for the time to rule over the elder. For fifteen centuries he has had the discipline and tonic of a northern climate, and the uplifting influences of the Christian religion. But blue-blooded Norman and sturdy Saxon meet and mingle in England, and give birth to a race of world-masters.

v world, to these German and French and
l their quota, and with them mingle their
d the world no longer wonders that America
with leaps and bounds.
l and America send their sons to Asia, and
d community speaking the English tongue
to being. The parentage is often mixed.
l races, rather than pure ones, have taken
place in the work of the world. Who
at large part in the uplift of Asia God may
ned for those who take hold upon the East
Vest?
s shown what he would have us do with and
urasian by the results already following
m the gospel. God has reward in store
nission which treats these as they deserve
ids.

ism
Drudgery

e in missions constitutes an ele-
their interest and reality, but not
eir reality. Missionaries find and
d facts that are often very uncom-
. Heavy burdens gall the back.
y must new recruits count the cost
take up the real cross to follow
but so should we at home. It
ead us who have never been on the
field to feel a truer sympathy; to
ore real conception of the greatness
ork; to have a more solid basis for
h; to be more patient, as well as
ly hopeful of results that are worth
nd to be more patient in waiting
n. Missionary success, to use Dr.
e's phrase, is not a matter of
: conquest." A vivid imagination
d a help to realize the work, but
ts are indeed as fuel to make the
enthusiasm burn brightly during
ly, cloudy days of the long winter
ng. Those who know the hardness
re toil, seemingly unrewarded, will
ate the following words from Dr.
ood's "Tommy Tompkins." They
p all of us to know and feel the

r how inspiring the main object of the work
e how devoted and enthusiastic the mission-

ary, any work that amounts to anything, means a great deal of wearisome drudgery, and takes obedient faithfulness, from moment to moment — and many, many moments when there is no applauding crowd looking on, nothing in the detail itself to inspire or reward, when people have nothing to support them but God's Spirit, urging obedience and faithfulness. If we were to tell of all that is not entertaining, you would never bother to read it, even if a publisher could be found to print it. One day just like another, mixing medicines, listening to revolting stories of people's pains and aches, trying to be sympathetic and helpful, teaching stupid children arithmetic and geography, translating English into Korean books, jogging along weary miles in the country, sleeping in dirty inns, trying to overcome the deadening indifference of heathenism, struggling to be patient and forbearing with dishonest, lazy and dirty servants, there is nothing interesting in it at all; yet it must go on, and much more like it, day in and day out, month after month and year after year. Just the common every-day work that anybody with a conscience does anywhere. Nothing great or good or noble or interesting about it. They couldn't even feel they were great or heroic or in any way uncommon, or that what they were doing was remarkable in results. They just knew for their comfort, and it was all that sustained them, that they were where God had sent them, trying with more or less faithfulness to obey his commands and follow his guiding hand, and without seeing much, left results to him, and always the vision of the coming of the Kingdom and the King put life into humdrum detail.

The Joy of
Fellowship

As Christ talked with his followers of the secret of the freshness and force of his life, he said: "My meat is to do the will of him that sent me, and to accomplish his work." He who came to do his Father's will, delighting in doing it; it was the joy of his life. He also found the secret of his strength in his fellowship with the Father. He hourly shared the spirit of the Father, whose plan for his life, as a law of love, was written in his heart. We are bidden to have the same fellowship of love with the Father and with his son, Jesus Christ. It is a fellowship, both in active work and in the love that prompts the work, the fellowship in spirit and in service.



FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE, OCTOBER 7 TO NOVEMBER 4

THEMES FOR THANKSGIVING

Plans for advancing the interest in missions in the Sunday schools.

Successful work at the preaching chapel connected with the theological seminary, Yokohama, Japan.

The revival at Nellore, South India.

DAILY TOPICS FOR UNITED PRAYER

7. (Sunday) A week of prayer for Russia; pray that light may shine out of darkness.
8. For the triumph of righteousness and liberty in Russia.
9. The Baptist Union in Russia, including all the churches represented.
10. Mennonites of South Russia and their representatives in South India.
11. The Stundist body of believers: that there may be ultimate union with their Baptist brethren.
12. A genuine uplift to the cause of missions through the celebration of the "Haystack" Centennial.
13. State conventions in session during the month.

SPECIAL TOPIC: AFRICA

14. (Sunday) The unevangelized millions of dark Africa.
15. That definite action on the part of the Powers, speedily taken, may compel the cessation of misrule in the Congo Independent State.
16. The new frontier mission in the Kwango region.
17. For strength and purity of character in the native church in Africa.
18. All educational work on the Congo.
19. Medical work in Africa.
20. Native Christians in Africa called upon to endure persecution.
21. (Sunday) The "Henry Reed" and all other mission boats on the Congo.
22. Our younger missionaries in Africa: Rev. and Mrs. P. C. Metzger, Rev. J. O. Gotaas, Rev. P. A. McDiarmid and Rev. G. W. Stahlbrand.
23. Chinese students in our schools in Japan.
24. The seminary preaching chapel, Yokohama.
25. Continued revival in Wayland Academy, Hanchow, China.
26. A missionary for Burman-Shan work at Bhamo, Burma.
27. The young rajah of Manipur: that he may be favorable to mission work when he comes into power.
28. (Sunday) School work at Kohima, Assam.
29. Native evangelists at Kohima, Assam, among the Naga tribes.
30. The fall campaign in behalf of the Education[illegible]al Endowment Fund.
31. For a large enrolment in mission study classes, and a quickened interest in missions among our young people.

NOVEMBER

1. A physician for Kiehyang, China.
2. Suitable reenforcements for South India.
3. Telugu work in Madras.
4. (Sunday) The extension of mission study in the Sunday school.

WE PRAY THEE, O HEAVENLY FATHER AND LORD OF THE HARVEST, THAT THOU WILT SEND FORTH ADDITIONAL LABORERS INTO THY HARVEST. PROSPER, WE BESEECH THEE, ALL EFFORTS THAT ARE MADE TO TRAIN AND PREPARE THOSE WHOM THOU DOST CALL TO DEVOTE THEIR LIVES TO THE SERVICE OF THY CHURCH ABROAD. PURIFY AND ENLIGHTEN ALL SUCH, PUT FAR FROM THEM ALL SELFISH AMBITIONS AND AIMS, FILL THEM WITH WISDOM AND UNDERSTANDING, THAT THEY MAY BECOME FIT TO ACT AS THY MESSENGERS AND TO ACCOMPLISH THE WORK TO WHICH THOU HAST CALLED THEM. AMEN. — Adapted from *The Mission Field.*

GRANT UNTO US, ALMIGHTY GOD, THAT WHEN OUR VISION FAILS, AND OUR UNDERSTANDING IS DARKENED; WHEN THE WAYS OF LIFE SEEM HARD, AND THE BRIGHTNESS OF LIFE IS GONE — TO US GRANT THE WISDOM THAT DEEPENS FAITH WHEN THE SIGHT IS DIM, AND ENLARGES TRUST WHEN THE UNDERSTANDING IS NOT CLEAR. AND WHENSOEVER THY WAYS IN NATURE OR IN THE SOUL ARE HARD TO BE UNDERSTOOD, THEN MAY OUR QUIET CONFIDENCE, OUR PATIENT TRUST, OUR LOVING FAITH IN THEE BE GREAT; AND AS CHILDREN KNOWING THAT THEY ARE LOVED, CARED FOR, GUARDED, KEPT, MAY WE WITH A QUIET MIND AT ALL TIMES PUT OUR TRUST IN THE UNSEEN GOD. SO MAY WE FACE LIFE WITHOUT FEAR, AND DEATH WITHOUT FAINTING; AND WHATSOEVER MAY BE IN THE LIFE TO COME, GIVE US CONFIDENT HOPE THAT WHAT IS BEST FOR US BOTH HERE AND HEREAFTER IS THY GOOD PLEASURE AND WILL BE THY LAW. AMEN. — *The Congregationalist.*

ERSHIP AND LORDSHIP OF CHRIST

ty and power of his life were
d when Martin Luther said,
would knock on the door of
I say, 'Who lives here?' I
ly Martin Luther, but would
d Jesus Christ.'"
le was merely a recognition
hich Christ declared when he
ll me Master and Lord: and
r so I am." And this owner-
t extends to all our posses-
things come of thee, and of
ave we given thee." When
it came in fullness upon the
urch this ownership of God
ecognized.
the emphasis and clearness
his ownership and lordship
e enforced, nothing is more
the practical denial of the
es of multitudes of professing
The four great cardinal obli-
pon us by Christ in connection
ng his kingdom are: (1)
go, (3) pray, (4) pay; and
us ought to obey all four of
ads.
done it? Are you willing to
y call ye me Lord, Lord, and
hings which I say?" And
ng to go everywhere in the
which Christ may wish to
You never will know what
is for you, until you come
attitude of willing obedience
ny plan he may present.
reference to prayer and to
many of us can say that we
our Lord, not only his specific
se obligations, but the spirit
If the railway employees
e instructions of their superior
ay we carry out the commands
ne of us would be safe on the
ne Japanese soldiers obeyed
nders the way the soldiers of
im, they would not in a hun-
ave accomplished what they
gle year. The only reason
anity does not possess the world, is because Christ does not possess Christians.

"Anywhere, anytime, anything, for the Son of God and the sons of men." — J. CAMPBELL WHITE, *Secretary Ways and Means Committee*, United Presbyterian Church.

THE CHIEF OBSTACLE

SOME one has said that the great foes of missions are prejudice and indifference, and that ignorance is the mother of both. I recently asked a returned missionary this question: "What do you believe to be the greatest single obstacle to the speedy evangelization of the world?" He was a man of conservative judgment and extended missionary experience, a man who knew the conditions in the home church as well as upon the foreign field. He paused for a moment, then said: "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home Church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." I have since asked the same question of many missionaries, and in substance the reply has been invariably the same, that the greatest obstacle is not fever in Africa; it is not the acquirement of the language in a country like China; it is not the callousness of the Hindu as so vividly portrayed in "Things as They Are"; it is not the blackness of Heathenism; but it is in the hearts of individual Christians.

If you were to take twenty representative Christian laymen of New England not more than one could talk to you intelligently about the great missionary movements of the day; could tell you in what lands the missionary society of his own Church was at work; what were the prospects of success, and what the difficulties, unless he chanced to be a member of a missionary committee.

The church is failing to do her duty. The hou demands an educational campaign. — From an address in England by MR. S. EARL TAYLOR.

GOD'S CHALLENGE TO YOUNG MEN

"*CHRISTIAN young men! The responsibility of saving the world rests on you; not on the old men, but on the young men. It is past the time for holding back and waiting for 'Providence.' I used to think a missionary ought to husband his strength; but this is a crisis in the world's history, and by keeping back, one may keep others back. Wisdom is profitable to direct, but the man that rushes to duty is faithful. At times, promptness becomes the rule and caution the exception. The church is a military company; an army of conquest, not of occupation. Young men, forward!*"

Thirty years ago, a missionary, after having been at work in foreign lands for seventeen years, lying on his death bed, roused himself suddenly and said with great emphasis: "I have a testimony to give and I would better do it now." Then followed the very words which stand at the head of this column; appropriate then, they are tenfold applicable today. Let young men ponder them. — *Missionary Review of the World.*

WORK THAT LASTS TAKES TIME

IS there not something about the great cathedrals of the old world, or even about the cathedrals in Spanish-America that impresses us even more than the sublimity and beauty of their architecture? It may indeed be true that they inculcate a reverence for God, rather than express a reverence for man, made in his image; and yet the very plan for great structures, covering long periods in erection and the faith and faithfulness that wrought through long centuries of building, help us to realize the conception of the beauty and glory of their work that dominated the souls of architects and builders. They built for the ages, and it might well take ages to build.

How much more true is this principle, or at least how much more necessary its application in the building of the Church of Jesus Christ, the living temple! While our work must be, in some sense, primarily for our own generation, whom we, like David, serve ere we fall asleep, yet it is just as true that we serve the futu erations. We serve them best by fir ing our own. Doing today's wor lays the best foundation for tom whether in the broad work of the Ki or the character-building of the indi

Another aspect of the truth is seen in the other scriptural figure o sowing. That we may reap harve morrow, we must sow today. One why our reaping is so scanty on som is that we have not properly prepar soil, or liberally sown the seed in th Let us not continue making this n by too limited an offering of men, o economy in the use of money. words of Longfellow:

> Build today, then, strong and sure,
> With a firm and ample base,
> And ascending and secure,
> Shall tomorrow find its place.

WHAT A LOSS!

"WHAT a loss to the Chu Phillips Brooks had beco foreign missionary!" exclaims his b pher, after setting forth the vast inf of that great man among us. Hold! think a moment. How much great Phillips Brooks than the apostle And we too exclaim: "What a loss Church — and the world — if Saul o sus had *not* become a foreign missior If he, or such as he, had not forsaker go and preach the everlasting gos benighted Europe, the following ap losses, so far as we can see, would resulted: The New Testament woul three quarters of the Acts of the Ap thirteen powerful epistles, and the shining example ever seen since himself; the Christian age would have dawned in Europe; Western ci tion would never have been evolve should all still be heathen; there have been no great Germany, no r Britain, no glorious America, no England, no Boston, no Phillips B Who knows whether the final triun Christ's cause and kingdom might no been hastened by half a millenn Phillips Brooks *had* become a f missionary? — *Selected.*

THE STUDY OF MISSIONS

A STUDENT CAMP AT ONGOLE

FOLLOWING the plan of college young men's Christian associations n America, conferences are held by the ssociations in India. One of these was eld recently at Ongole. Naturally Telu- us were most in evidence, although Tamils nd Kanarese were also present. Many enominations were represented, including umbers of Baptists from Ongole, Nellore, amapatam, Kanigiri and other places. ur mission schools had delegates, and me of the leaders of the conference were m our missionary force. A noticeable ature was the very large use of the ive tongue, the whole "camp," as the nference is called, having less of a ropean complexion than has been the e in former years.

One hour each day was devoted to Bible dy, seven classes being organized. ree of these were personal workers' sses. Every member of the camp was one or another of these classes. One of most helpful features of the work was a f hour devotional meeting preceding Bible study. There were seven general etings, each with an address in Telugu d one in English, the last meeting being ld on Prayer Meeting Hill on Easter ternoon. At this meeting the work and aims of the National Missionary Society India were presented, amid considerable thusiasm. The gathering brought a eper religious consciousness and keener sense of responsibility to each one in attendance. The reflex influence upon others will doubtless be vastly larger.

A SUMMER SCHOOL IN ENGLAND

THE third annual summer school of the Church Missionary Society, of England, corresponding in part to the summer conferences of the Young People's Missionary Movement, was held at Bournemouth, June 7–15, and more than fulfilled all expectations. Nearly 800 delegates were registered. A high spiritual tone prevailed throughout the meetings, which were practical and helpful. Special emphasis was laid on mission study, and several classes were held during the week, including a model class taught by Rev. G. T. Manley, recently chosen secretary for mission study. This class was seated on the platform during one of the sessions, and formed a striking object lesson in study class methods for the large audience. An exhibit of literature was a leading feature, this being divided into different sections to illustrate the work of different sessions of the conference. Thus mission study, finance, medical missions and other subjects were illustrated, and in turn presented from the platform by eminent speakers. Time was given for recreation, as well as for quiet thought, and many were directed to a careful consideration of the personal claims of mission service.

PROGRAM: LIGHT IN THE DARK CONTINENT

I. BIBLE STUDY:
 1. An African who helped. Mark 15: 21.
 2. An Early African Mission. Acts 8: 26–39.

I. THE CONGO VALLEY:
 1. Features of the Country: physical characteristics, climate, etc.
 2. The Congo People.
 3. Location of Our Mission Stations — A Map Study.

I. A GREAT MISSIONARY EXPLORER. P. 404.

. OUR WORK ON THE CONGO.
 1. Present Conditions. Pp. 398–400.
 2. The "Henry Reed." P. 401.
 3. Plans for the Future. Pp. 400, 401.
 4. A Typical Mission Tour. Pp. 402, 403.

. WHAT OTHERS ARE DOING. Pp. 398, 399.

VI. TOPICS FOR THOUGHT AND DISCUSSION:
 1. Difficulties with which our Missionaries Must Contend.
 2. Africa's Greatest Need—Can I Supply It?

VII. PRAYER.

NOTE. In the use of this program much help can be secured from the historical sketch, "Missions in Africa," and from the Annual Report of the Missionary Union. These, with other Africa literature, can be secured from the Literature Department of the Union.

NOVEMBER TOPIC: Home Workers.

DECEMBER TOPIC: Unbroken Ground in Foreign Lands.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

THESE suggestions are not intended to cover the whole ground of the lesson, but to indicate some point in it which is illustrated or exemplified by missions. We believe that the continued use of these "Lights" will tend to awaken and increase the interest in missionary work.

LESSON II. MATT. 25: 1–13. OCT. 14

The Ten Virgins

Watch!

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Vs. 13.

WHAT relation does the second coming of our Lord Jesus Christ bear to the extension of Christ's kingdom by his Church among all nations?

This question is frequently asked. It makes a difference in the attitude of some people toward foreign missions. It ought to make a difference in the attitude of every disciple of Christ; because the answer to it is our Lord's summing up of the parable of the virgins — Watch!

This means, first of all, constant and universal activity. How can the Church of Christ face the Master at his second coming, and tell him that we have done almost nothing, comparatively, in obedience to that great commandment whose fulfilment lay nearest to his heart, that Great Commission which he entrusted to us? For very shame, let us wake up and be about our Master's business.

It means permanence. We do not know when the Master is coming. Therefore let us lay sure foundations and build strongly upon them. China, India, Japan, may yet have to stand on their own feet as Christian nations for centuries, and solve problems, social, political, moral, just as America is doing. That means that we must do thorough work now in all departments of missionary service.

Best of all, it means courage and hopefulness. Sometimes we hear a despondent note: "Well, the case is hopeless; but perhaps the Lord will see that it is useless to wait much longer." Not so; Christ is not coming because his kingdom is a failure, but to lead in triumph multitudes from every nation, and tongue, and people. Watch for that day!



Photo by Joseph Clark

FRANK ITEVA, A NATIVE WORKER

LESSON III. MATT. 25: 14–30. OCT. 2

The Parable of The Talents

Making Money for the Lord

Then he that had received the five talents went and traded with the same, and made them other five talents. Vs. 16.

THERE is great opportunity in studying several of these parables to discuss the topic "Christian Stewardship." Make the most of it; strike while the iron is hot, and endeavor to develop solid principles about this great duty. What does the class think about this story:

Quite a number of years ago a Christian merchant began to feel that the years were beginning to tell upon him a little, and that it might be time for him



MEETING OF CHEKIANG BAPTIST ASSOCIATION, KINHWA, EAST CHINA

tting of retiring
ive business.
een fairly suc-
d could easily
: village where
cated, on the
his property.
r thinking the
l over care-
ecided to keep
siness for a
friend who
ething of his
ed him why
d not to give
iness.
' he replied,
that if I gave
re, my income
too small for
ep on giving
church and
s and such
I have been giving, and so I decided to
aking money for the Lord a little longer."

about this merchant's decision? wise or foolish? How many busi- are there who think about making for the kingdom of God? More me people suppose, but not so there ought to be. Another case is that of Mr. Arthington, the Englishman, who accumulated a m of money, with the purpose ly before him of leaving it to the f missions. This great fund will available for use.

nnection with the study of this les- the Annual Report of the Amer- ptist Missionary Union for 1906, 9.

IV. MATT. 26: 6–16. OCT. 28

Jesus Anointed in Bethany

en the Boxes Will be Broken

e unto him a woman having an alabaster ry precious ointment, and poured it on his t. 7.

service of personal affection and valty was always specially pleasing s. Nor was this simply a matter g with him. He knew that it was ple upon which the future progress kingdom depended. See how he stand forth in his last message to iples. "All power is given unto *me*," he said. That is what gives force to the command to go into all nations. There we are to make men *his* disciples, to teach them *his* commandments, and in the work it is the knowledge that *he* is with us always that sustains us.

In this great work we ought to make more of the heart motive which led Mary to bring to Jesus the box of precious ointment. It is the highest of all; it is the only one which will never fail.

One motive for missions is the degradation and suffering of untold millions of human beings in this age of enlightenment and progress. It appeals to our sympathies, and we want to lend a helping hand. Another motive is the ignorance and sin that flourish so rankly in the soil of false religions. This phase appeals to us because we have the light and truth of the gospel, and still another motive is the transformation which the gospel is making in heathen lands.

But all these motives have a certain weakness and limitation. Heathen human nature is at least no better than civilized human nature, and there are many disappointments in the work of missions. The only unfailing light is the word of Jesus; the only unfailing motive is the affection that leads us to do a thing because it is his will. When that motive is supreme, then the boxes of precious ointment will be broken open for his kingdom among all nations.

LESSON V. MATT. 26: 17–30. NOV. 4

The Lord's Supper

The Widening Circle

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Vs. 27.

IT is a marvelous change from the utter spiritual darkness of heathenism to the spiritual insight that realizes even in the slightest degree the true meaning of the Lord's Supper. Perhaps no incident of missionary experience is more significant than the first assembly of the redeemed of many nations at the table of the Lord. Mr. Clark describes such a scene at Ikoko, Africa:

We held the baptismal service on the beach of the beautiful lake. The candidates were nine women and five men. The walk on the shore attracted a number of onlookers, so that about 400 gathered on the beach, the greater number of them very much unwashed heathen. I, with the fourteen, stood in front. One young man stepped out, and for himself and the other men told the reason for the step they were taking. Then a woman spoke for her party, and one of the church members gave a short address on baptism. I then walked out into the lake with the fourteen, and there they publicly witnessed by baptism that they had given their hearts to Jesus. This service was concluded by a short exhortation from Vinda, my native helper, and then, in the afternoon, about fifty sat with us at the Lord's table. Looking over the faces of those present, my heart rejoiced at what the Lord had done — yet there were sad thoughts too, for some of our company are in the grasp of the dreadful sleeping sickness.

"Following the baptismal service," says Mr. Latimer, of Huchow, China, "we sat together for the ordinance of the Lord's Supper. The solemnity and decorum of the service impressed us mightily. As we returned home we could but praise God for what he had permitted our eyes to see and our hearts to understand."

Such scenes bring to our minds the vision of the Revelation, when the redeemed of all nations shall gather at the marriage supper of the Lamb.

PERSONAL AND OTHER NOTES

Birth

To Rev. and Mrs. A. C. Rice, Rangoon, Burma, July 10, 1906, a daughter, Esther Clark.

Arrival

MISS C. L. MABIE, M.D., from Banza Manteke, Africa, at Boston, August 13.

Sailed

FROM San Francisco, August 14, Professor and Mrs. Henry Topping, Rev. and Mrs. W. B. Parshley and Miss Edith Ashmore, who goes to Swatow, China, to visit her parents, Rev. and Mrs. William Ashmore, Jr., D.D.

Later. — The S. S. "Manchuria," on which these sailed, ran ashore on Oahu Island, one of the Hawaiian group. The passengers were transferred overland to Honolulu, and proceeded by the "Korea," the next steamer of the same line.

Married

MR. ARTHUR H. PAGE and Miss Ethel M. Lamy, June 27, at Cooperstown, N. Y.

REV. RANDALL T. CAPEN and Miss Henrietta A. Mayo, August 28, at Karuizawa, Japan.

¶MRS. W. O. VALENTINE reports the entire recovery of the health of her little girl and expects to return to the Philippines this fall.

¶COPIES of the annual report of the Japan Mission, reviewed on another page of this number, can be secured from the Literature Department of the Missionary Union for twenty cents each.

¶MRS. G. W. HILL, of Shimonoseki, Japan, has met with a sad loss in the death of her father, Mr. N. B. Hoyt. Mr. and Mrs. Hoyt were at Shimonoseki on a visit to their daughter at the time.

K. HARRINGTON, also, has recently
aved by the death of her mother.
re interested in the life of the mis-
nust sympathize deeply with these
the wide separation from loved
es such experiences as this doubly
ar.

e pleased to receive a call at the
ot long since from Mr. Philip
other of Captain Luke Bickel of
He was in attendance upon the
Coast Conference of German
hurches which met in Boston.
l is manager of the German Bap-
ishing House located in Cleve-
io.

tetirement of Dr. Broady

deeply regret that we must an-
ounce the retirement of Rev.
ady, D.D., from the presidency of
eminary, Stockholm, Sweden, a
h he has felt obliged to take
his advanced years. As strength
owever, he hopes to continue to
ertain classes. From the open-
e seminary forty years ago Dr.
as stood at the helm, and guided
ition in such a manner as to make
imable value to the Baptist cause
and Denmark. Four hundred
pupils have been enrolled during
, the great majority of whom are
hing the gospel in various parts
ld. Eight have given themselves
nary work in Finland, Russia,
frica, China and the Philippine
vhile quite a number have come
a. A meeting of unusual interest
ecent celebration of the fortieth
ry of the seminary, at which time
dy was pleasantly surprised by
f 1,000 crowns ($270) as a token
iation of his services. His place
ken during the coming year by
. Benander, a graduate of Bethel
and of the theological school
e University, who has been an
in Bethel Seminary for fifteen

Death of Mr. McKendry

A FAITHFUL servant of the Master and one devoted to the cause of missions, Mr. Benjamin McKendry, of Readville, Mass., passed to his heavenly home August 21. Mr. McKendry had been in the employ of the Missionary Union since 1855, except one period of ten years, until a few years ago when bodily weakness rendered active service no longer possible. In the early days he was employed as "copyist"; later, in 1872, he was given charge of the publication department, having entire care of matters pertaining to the MISSIONARY MAGAZINE, with the exception of the editorial work. In 1883 he added to his other work that of purchasing supplies for our missionaries abroad and gradually assumed full charge of the shipping department. For many years no missionaries embarked from Boston and few landed at this port without enjoying his friendly aid. He always considered it a joy and a privilege thus to serve his missionary brethren, and his affection for them all was deep and true. In his death one more of the few remaining links between the early days and the present has been broken. May we be no less faithful than he was.

Death of Mrs. Karl Kumm, *nee* Guinness

THE news of the death of Mrs. Karl Kumm, at Northfield, better known as Miss Lucy Guinness, will be received with deep sorrow by many who in years past have been familiar with her writings or who have listened to her thrilling addresses. Dr. Kumm is the director of the Soudan United Mission. Mrs. Kumm's last public addresses were at the woman's missionary conference, only a few days prior to her death, and were marked by peculiar power and beauty. Our sympathy goes out to the afflicted father, H. Grattan Guinness, D.D., and all the other members of the family with whom, through our mutual relations with the Congo Mission and in other ways, we have had much Christian fellowship and cooperation in the work of the Lord.

THE LITERATURE OF MISSIONS

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. Vol. III. By Rev. James S. Dennis, D.D., New York: F. H. Revell Co. xxxvi. 675 pages. Illustrated. Cloth, price, $2.50 net.

This is the final volume of the great work on which Dr. Dennis has been engaged so long. It is quite on a par with the preceding volumes, and, like them, contains a vast wealth of illustrative material. Here are concrete facts, which may be verified. If a man says that foreign missions are of no practical value to the world, direct him to these books. They are not made up of abstract arguments. Facts drawn from missions of all classes and nations are here marshalled in order, and the whole is an unanswerable argument. This volume completes the sixth lecture on "The Contribution of Christian Missions to Social Progress." One hundred and fifty fine half-tones greatly increase the interest and value. A select bibliography and a full index complete the work. Comparatively few will read it in its entirety: every student of missions should use it frequently at least as a book of reference.

SAMUEL HEBICH OF INDIA, THE MASTER FISHER OF MEN. By Rev. G. N. Thomssen, missionary of the Union at Bapatla, South India. Orissa Mission Press, Cuttack, India. For sale by the Literature Department, A. B. M. U., Box 41, Boston, Mass. Price $1.50 postpaid.

Samuel Hebich was one of the early missionaries to India, coming in 1834 as one of the three founders of the Basel Mission (German) centering at Bangalore. A deep spiritual experience in his own heart gave him a passion for souls and he made it his business to address nearly every one he met upon his soul's relation to Christ. He was a poor linguist and always spoke in broken English or imperfect Canarese; but such was his fervor and directness that his words were effective. A marked feature of his work was in connection with the soldiers and officers of the English army and other European residents. Mr. Thomssen has sketched in an interesting and truly graphic manner this unique personality, and his book is a valuable contribution to the history of mission work in India.

THE CHRISTIAN CONQUEST OF INDIA. By Bishop James M. Thoburn. Boston: The American Baptist Missionary Union. 291 pages. Illustrated. Price, cloth, 50 cents; paper, 25 cents; both net.

This is the latest text-book prepared under the auspices of the Young People's Missionary Movement in the forward mission study course. It follows the general plan of its predecessors, and ranks well with them. Naturally, from the plan and purpose of the book it is limited in size and scope, but is of such a character that the student will get a general view of the field and have his interest stimulated — the first thing necessary. The book contains a good index, several appendixes, numerous illustrations and an excellent map of India. In spite of minor defects, the book is well adapted to its purpose, and should be used by thousands the coming winter.

Report of the Japan Mission Conference, Arima, 1906. Kobe, Fukuin Printing Co., Limited. 89 pages. Illustrated. Paper, 20 cents. Can be ordered from the American Baptist Missionary Union.

This, in its form, is a model report. It is well printed, and has a large number of illustrations of the work, four being full-page cuts in a blue tint. The report includes, besides the records of the annual conference of our own workers and the station reports, the minutes of the union conference of missionaries of the Missionary Union and the Southern Baptist Convention.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

FORM OF LEGACY

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

Form of a Devise of Real Estate

give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with ... thereon standing (here describe the premises with exactness and particularity) to be held and possessed Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish ... pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. ...ence upon this matter should be addressed to the Treasurer.

TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN JULY, 1906 — IN PART

(Concluded from the September number)

For the purpose of saving space in this report of donations all titles, such "Rev." and "D.D.," ...d, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. ...h"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for ...; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

INGTON (*continued*)

...B. U., for, c. C. W.	$6 25
... S. S., for do.	6 25

REGON, $34 25

...	$3 00
...	25 00
Calvary B. ... s. Bacolod	
...	6 25

FORNIA, $830 37

...S., for To- ...	$6 25
...	1 50
...	51 71
...23d Ave. ch., 23d Ave.	37 50
...	10 00
...ch.	4 00
...	6 50
...ara, 1st ch.,	101 41
...nd of Mis- ...or W. China ...	25 00
...h, 1st ch. ...	500 00
...es, Sw. ch., ...at Kifwa ...	30 00
...s, Sw. Y. P., ..., c. O. L. ...	30 00
...	22 00
...lley S. S....	4 50

RICA, $500 00

...lara D. Ely, ...le work in ...nes, c. E. ...	$500 00

USTRIA, $2 06

...'. M. Circle, ...rers in the ...ree State, c. ...	$2 06

MISCELLANEOUS, $121 63

German churches of North America, for India		$121 63
Total		$12 746 08

LEGACIES

Bernardston, Mass., Est. Eliz. G. Hare	$333 45	
Needham, Mass., Est. Mary C. Hodges	1 044 00	
Providence, R. I., Est. Susan E. Battey	300 00	
Baltimore, Md., Est. Charles Tyler	5 000 00	6 677 45
		$19 423 53
Donations and legacies from April 1, 1906, to July 1, 1906,		32,204 62
Donations and legacies from April 1, 1906, to August 1, 1906		$51 628 15

DONATIONS RECEIVED TO AUGUST 1, 1906

Maine	$233 85
New Hampshire	349 04
Vermont	298 94
Massachusetts	4 203 49
Rhode Island	599 16
Connecticut	774 55
New York	5 440 21
New Jersey	2 049 12
Pennsylvania	6 780 42
W. Virginia	865 04
Maryland	11 00
Delaware	17 47
District of Columbia	$67 44
Florida	20 00
Alabama	55 00
Mississippi	2 00
Tennessee	25 00
Texas	30 00
Indian Territory	75 79
Oklahoma	75 25
Wisconsin	763 13
Michigan	1 307 01
Illinois	2 520 29
Indiana	1 036 95
Ohio	2 871 99
Minnesota	1 209 64
Iowa	1 555 53
Missouri	671 28
N. Dakota	327 10
S. Dakota	122 77
Nebraska	860 12
Kansas	1 136 07
Montana	62 75
Wyoming	36 50
Colorado	370 12
Idaho	232 63
Utah	17 00
Arizona	29 00
Washington	1 394 30
Oregon	125 41
California	1 819 77
England	2 98
Africa	500 00
Austria	2 06
Ireland	92
Miscellaneous	451 63
	$41 399 62

LEGACIES RECEIVED TO AUGUST 1, 1906

Massachusetts	$2 397 45
Rhode Island	1 520 44
New York	370 54
New Jersey	250 00
Pennsylvania	250 00
W. Virginia	100 00
Maryland	5 000 00
Minnesota	200 00
Colorado	40 00
Oregon	100 00
	$10 228 43

DONATIONS RECEIVED DURING THE MONTH OF AUGUST, 1906

MAINE, $73 68

...	$8 00
... for Gospel ...	3 50
... 1st ch.	6 25
...	4 63
...a ch.	6 25
...a Y. P.	3 00
...t ch.	5 50
...	5 00
...sh.	6 35

N. Sedgwick ch.	$4 21
Manset ch.	2 80
E. Blue Hill ch.	1 86
Lamoine ch.	1 43
South Paris ch.	14 90

NEW HAMPSHIRE, $46 52

Keene, 1st ch.	$35 42
Plainfield ch.	11 10

VERMONT, $33 63

Bennington C. E., for Banza Manteke	$7 50
Bennington S. S., for hospital at Shaohsing, c. F. W. Goddard	7 67
Pownal ch.	1 00
E. Hubbardton ch., t. s. C. A. Converse	15 81
S. Londonderry ch.	1 65

MASSACHUSETTS, $376 82

Haverhill, 1st ch.	$30 48
Worcester, Dewey St. ch.	11 36
Worcester, South ch.	4 15
Orange, 1st C. E., for Rangoon	6 65
Maplewood C. E.	3 50
Willimansett, Beulah ch.	8 90
Palmer, 2d ch.	3 90
Gloucester, 1st ch.	2 63
Huntington, F. H. Cross	35 00
Plymouth, Junior Union, for work at Lukunga, c. Thos. Moody	16 25
Gay Head, D. D. Diamond, for Bacolod	3 00
Cambridge, B. O. Peirce	47 50
W. Townsend ch.	2 00
Franklin, Mrs. W. C. Cannon, for n. p., c. H. Richards	30 00
Middleboro, Central B. U., for wk. in W. China, c. W. F. Beaman	12 50
Fall River, 2d ch.	150 00
Florida, J. H. Bigger & family, t. work in W. China	4 00
Boston, Mrs. M. C. S. Quincy, t. entertainment of missionaries	5 00

RHODE ISLAND, $56 97

Providence, South ch.,	$20 00
Providence, Cranston St. S. S., t. s. Moung See Dee, c. C. H. Heptonstall	18 75
Newport, 1st, John Clarke Mem'l ch.	18 22

CONNECTICUT, $126 05

Groton, 1st ch.	$7 75
Old Mystic, 1st ch. of Groton	7 75
Hartford, Asylum Ave. ch.	21 00
New London, 1st ch.	69 49
N. Lyme ch.	5 00
W. Hartford ch.	5 56
Hartford, a friend, t. work of Dr. Dearing	1 00
Hartford, a friend	1 00
Warrenville ch.	7 50

NEW YORK, $753 59

Clifton Springs ch.	$27 50
Troy, Fifth Ave. ch.	114 11
Chautauqua Baptist Union, for new ch. in Tokyo	27 40
Middlefield ch.	2 00
Fort Edward C. E., for the Philippines	2 50
Bath, "A debtor"	20 00
Sandy Hill C. E.	5 00
Perry, 1st S. S.	8 60
New Rochelle B. U., for Loikaw sta.	25 00
Tottenville, South C.E.	13 00
Buffalo, Maple St. S. S., Sunbeam Class	6 25
Belfast Y. P.	2 11
Belfast S. S.	2 33
Richburg ch.	44 19
Richburg Y. P.	10 86
Richburg S. S.	6 27
Mannsville Y. P.	3 00
Vestal Centre ch.	7 00
Buffalo, Delaware Ave. S. S.	$9 79
Salamanca S. S.	9 00
Meredith ch., for Briggs' fund	6 00
S. Livonia ch.	2 84
S. Livonia S. S.	1 50
Brooklyn, Sixth Ave. ch.	53 88
Niagara ch.	7 00
Manchester ch.	25 00
Medina ch.	25 68
Oswego, West ch.	43 91
Oswego, 1st Y. P., for nat. pr., c. G. E. Whitman	10 00
Morris ch.	7 12
New York, Emmanuel S. S.	3 41
New York, Epiphany ch.	5 37
New York, Riverside ch.	78 26
New York, Mt. Morris ch.	15 00
Parishville ch.	5 00
Lakeville Y. P.	2 75
Ft. Edward ch.	11 55
S. Glen Falls ch.	1 50
Milo, 2d ch.	18 00
Milo Y. P.	2 50
Barrington ch.	11 75
Himrod ch.	5 66
A friend	45 00
Timothy Parker	3 00
Lima C. E.	5 00
Penfield, Dev. Worden, for work in W. China, c. I. Brooks Clark	5 00
Woodhull C. E., for Tokyo sta.	6 00

NEW JERSEY, $295 15

Hornerstown ch.	$2 00
Haddonfield, J. D. Lynde	50 00
West Creek ch., for wk. at Thayetmyo, c. H. Joorman	6 22
Old Bridge B. U.	3 25
So. Amboy ch.	15 00
So. Amboy Y. P.	2 00
New Monmouth ch.	8 70
W. Orange ch.	7 00
Butler ch.	21 87
Camden, 1st ch., t. salary Jos. Taylor	75 00
Hightstown ch.	71 29
Princeton ch.	5 82
Salem, Memorial ch., for wk., c. J. Dussman	20 00
Millville, 1st ch.	7 00

PENNSYLVANIA, $1 640 39

New Bethlehem Bible School	$13 23
Pittsburgh, Fourth Ave. S. S.	25 77
Factoryville ch.	6 25
Zion ch.	5 00
Unity ch.	20 88
Norristown, 1st C. E.,	3 00
Huntingdon ch.	10 00
Curwensville ch.	2 00
W. Liberty ch.	1 00
Blairsville ch.	6 00
Fox Chase, Bethany ch.	26 91
Brownsville ch.	10 00
Bradford ch.	47 35
Bradford S. S.	8 27
Wilkinsburg ch.	46 30
Pittsburg, Shady Ave. ch., class No. 1, for Mr. Date, Tokyo	20 00
Sharpsville ch.	$10 10
Hazleton, 1st ch.	13 00
Philadelphia, Gethsemane K. D., for wk., c. L. W. Cronkhite	15 00
Philadelphia, Germantown 2d ch., t. s. S. R. Vinton	156 99
Philadelphia, Epiphany S. S.	10 00
Philadelphia, Lettish 1st Wom. Miss. Soc. for China	25 00
Philadelphia, H. C. F., for Kiating	2 50
Montgomery ch.	8 25
Great Valley W. F. M. Soc., for nat. pr. at Nowgong	48 00
Mrs. H. N. McKinney, for W. China Mission	20 00
Philadelphia, Bethlehem ch., for W. China	50 00
Enon ch.	4 50
Wilkesbarre, 1st ch.	18 65
Wilkesbarre, 1st, Jr. Y. P.	1 00
Brandywine ch.	5 44
Philadelphia, Mrs. S. A. Trevor	1 000 00

W. VIRGINIA, $443 16

Black Lick ch.	$4 10
Buckhannon ch.	7 70
Churchville ch.	4 90
Enon ch.	7 48
Hopewell ch.	2 50
Indian Fork ch.	4 08
Mt. Lebanon ch.	2 00
Mt. Pleasant ch.	3 00
Murphys Creek ch.	5 95
Pine Grove ch.	1 00
Pt. Pleasant ch.	3 06
Providence ch.	4 10
Sago ch.	1 45
Ten Mile ch.	3 00
Troy ch.	5 00
Vadis ch	15 15
Victory ch.	3 00
West Milford ch.	1 75
Sinking Creek ch.	1 85
Huntington, 20th St. ch.	32 12
Gilboa ch.	20 00
Two Runs ch.	3 00
Goose Creek ch.	4 18
Union ch.	5 00
Chs. of Harrisville Asso.	33 07
Aimwell ch.	4 00
Cottonhill ch.	2 53
Gauley Bridge ch.	7 64
Zoar ch.	3 93
Bethany ch.	1 45
Worthington ch.	7 13
Union ch.	3 00
Fork Ridge ch.	4 00
Fork Ridge S. S.	1 00
Moundsville ch.	12 05
Moundsville B. U.	1 50
Willow Island ch.	12 00
Chs. of Parkersburg Asso.	51 00
Guyandotte ch.	11 64
Indian Creek ch.	1 36
Rock Castle ch.	5 10
Mt. Vernon ch.	7 00
Bethany ch.	6 85
Beulah ch.	8 00
Boothsville ch.	8 40
Clover Run ch.	1 00
Flemington ch.	1 50
Grafton, 1st ch.	80 99
Grafton, Mrs. W. Morgan	3 00

GINIA (*continued*)

ch.....	$4 00
h.....	5 15
.....	6 00
S.....	1 50
e ch.....	2 00

OF COLUMBIA, $11 02

ı, 1st ch., . Darrow..	$11 02

TERRITORY, $52 45

ch.....	$7 50
alls ch.	26 25
h.....	2 50
). Coll.	2 50
ch.....	13 70

LAHOMA, $18 50

ı. S.....	$1 50
Asso. Coll..	12 50
f. Newman,	2 50
L. R. John-	2 00

CONSIN, $93 26

.....	$2 50
ıc.....	5 00
s. S.	1 00
.....	13 50
.....	7 64
Josiah Bat-	5 00
. J. O. Mc-	1 00
ım'l ch.....	15 00
ım'l S. S....	3 50
ı.....	16 11
ı.....	11 01
ioe.....	10 00
ın ch.	2 00

HIGAN, $156 59

lle, Sw. cle.....	$5 25
ırbor Miss'y	3 00
), Juniors .	1 00
, H. B.	1 00
ies Aid.....	2 50
ırth ch.....	4 00
.....	62 02
ıe ch.....	21 50
ch.....	51 16
, Scand. ch.,	5 16

NOIS, $2 389 19

Chas. F. berger.....	$20 00
ver, Wm. T.	2 000 00
C. E., for n.....	4 30
S. Chapin, ., Mrs. C. S.	5 00
.....	5 00
ı.....	1 00
rk ch., Miss rds.....	1 20
forth Shore	37 50
ark, D. H.	5 00
ch.....	1 50
.....	5 50
S. S., for c. Dr.	6 25
ı.....	5 00
S. S.....	3 00
riend.....	10 00
h.....	6 14
le, 1st ch...	141 30
Jacksonville B. U.....	$5 00
Chicago, Elim Sw. Y. P., for wk., c. O. L. Swanson.....	25 00
Chicago, 2d Sw. Miss. Circle, for n. p. Ma Kyr, c. Dr. East....	35 00
Chicago, 2d Sw. ch., for n. p. Tanmuram, c. O. L. Swanson...	12 50
Chicago, 1st Sw. ch., Jno. Berg, for Phillip, Assam.....	6 00
Chicago, 1st Sw. ch., for Bible woman in India.....	30 00
Evanston, Sw. ch.....	5 50
Lakeview, Sw. B. U., for wk., c. O. L. Swanson.....	12 50

INDIANA, $448 20

Seymour, 1st ch.....	$10 00
Enon ch.....	1 00
Franklin, 1st ch.....	127 21
Franklin, 1st S. S.....	3 62
Indianapolis, Germania Ave. ch.....	5 00
Southport ch.....	6 50
Mt. Pleasant ch.....	5 00
Mt. Gilead ch.....	14 50
Mt. Gilead ch., G. H. Jayne, 1st payment on L. M.....	5 00
2d Mt. Pleasant ch....	18 00
2d Mt. Pleasant ch., Walter Williams, payment on L. M...	5 00
Flat Rock ch.....	2 00
Fairland ch.....	9 06
New Little Flat Rock ch.....	5 50
Little Blue River ch..	2 30
Lewis Creek ch.....	23 25
Mt. Pisgah ch.....	5 00
Sand Creek ch.....	10 00
Elwood ch.....	13 30
Second Salem ch.....	5 55
Camden ch.....	7 69
Flora S. S.....	5 00
Beech Grove ch.....	4 00
Aurora, 1st ch.....	40 21
Logansport, 2d B. U..	5 00
Hebron ch.....	11 00
New Marion ch.....	3 75
Wolcottville ch.....	7 00
Garrett ch.....	39 30
Paoli, 1st ch.	2 00
Warren ch.....	21 50
North Vernon ch., $2.50 of wh. is payment on H. L. M. of P. O. Duncan.....	7 55
Westport ch.....	6 10
Rock Creek ch.....	1 50
Union ch.....	3 31
Concord ch., M. Jennings.....	5 00
Pike Creek ch.....	1 50

OHIO, $410 14

Spring Creek ch.	$2 00
Alliance S. S.....	1 00
Warren, 1st B. U., for Chaoyang station ..	20 00
Bethany ch.....	4 00
Madison ch.....	7 52
Madison S. S.....	13 26
Lima, Mrs. A. Crippen,	1 00
Cambridge ch.....	12 00
Peebles, F. E. Presgraves.....	2 50
Cleveland, Olivet B. U., for Kanigiri sta., c. G. H. Brock.....	7 00
Cleveland, 1st Sw. King's Army, for n. p., c. O. Hanson ...	10 00
Washington, C. H. ch.,	$5 50
Wilmington ch.....	29 87
Alexandria ch.....	26 75
Columbus, 1st ch.....	38 75
Canal Lewisville ch...	2 25
Pleasant Hill ch.....	2 75
Clark Township ch....	1 21
Dayton, Mem'l ch. ...	11 49
Litchfield ch.....	1 00
Litchfield S. S.....	2 00
Litchfield B. U.....	1 00
Litchfield Junior B. U.,	1 00
Lorain, 1st ch.....	13 21
Galion, 1st ch.....	5 20
Loudonville ch.....	21 70
Loudonville S. S.....	2 16
Loudonville B. U.....	1 00
Pleasant Valley ch....	4 25
Cincinnati, Lincoln Park ch.	5 00
Franklin ch., W. S. Craven.....	1 00
Mt. Vernon, 1st ch....	82 67
Palestine ch.....	15 33
Haskins ch.....	16 32
Youngstown, Himrod Ave. ch.....	5 11
Ark Springs ch.....	5 75
Brookfield ch.	5 00
Zanesville, Fair Oaks ch.....	18 77
Morristown ch.....	3 82

MINNESOTA, $150 13

Isanti S., S. S.....	$20 00
Zimmerman, Mrs. J. Brand.....	2 00
Cambridge, A. D. Grant.....	2 00
Willmar, Sw. ch., for Thomas and Rungiah, c. Dr. Clough,	10 00
Maynard, Mrs. M. Dahlin.....	5 00
Isanti, N. J. T.....	10 00
Clarks Grove ch.....	25 00
Clarks Grove ch., coll. per Mrs. Sorensen, for orphans, c. P. Frederickson	30 00
Clarks Grove Soc., for orphans, c. P. Frederickson.....	10 00
Walworth S. S.....	1 08
Albert Lea, Am. ch....	35 05

IOWA, $183 74

Ottumwa, 1st ch.	$10 57
Harlan, R. Christensen,	2 00
Glenwood ch.....	6 65
Emerson ch.....	10 00
Ferry ch.....	2 00
Colfax ch.	12 00
Des Moines, Forest Ave. ch.....	7 00
Nora Springs, Lula Hinselmen.....	1 00
Cherokee B. U., for Bansa Manteke.....	3 75
Seymour ch.....	15 75
Afton ch.	6 70
Mt. Ayr ch.....	10 00
Afton, Emmanuel ch.,	10 24
Mineral Ridge ch.....	18 00
Lake City S. S.....	5 00
Gravity ch.....	2 71
Athelstan ch.....	1 60
Athelstan B. U.....	2 27
Forest City, Lars Person.....	5 00
" Danish Sister ".....	50 00
La Porte City, Paul C. Ravlin.....	1 50

MISSOURI, $278 89

Board of H. & F. Missions	$266 39

MISSOURI (*continued*)

St. Joseph, Savannah Ave. B. U., for Tokyo	$12 50

S. DAKOTA, $15 00

Madison B. U., for wk. in Philippines, c. C. W. Briggs	$15 00

NEBRASKA, $196 53

Fairbury B. U.	$16 60
Burwell ch.	75
Ord, 1st ch.	40 20
Antelope Center ch.	8 50
Kearney ch.	13 91
Kearney B. U.	2 20
Kearney Juniors	1 12
Gibbon ch.	14 50
Central City ch.	33 90
Vesta ch.	3 00
Sterling ch.	2 00
Humboldt ch.	5 00
Columbus ch.	1 00
Liberty ch.	5 75
Palmyra ch.	10 00
Friend ch.	21 35
Friend S. S.	1 00
York ch.	8 55
Valley, 1st Sw. B. U., for Bansa Manteke,	7 20

KANSAS, $257 12

Marion, German ch.	$33 00
Plano ch.	8 13
St. John ch.	10 00
Bethel ch.	5 85
Larned, A. D. Bixby	5 00
Alden ch.	11 25
Wellington ch.	14 00
Locust Grove ch.	5 33
Conway Springs ch.	7 50
Anthony ch.	11 00
New Albany ch.	5 00
Moline ch.	1 60
Cato ch.	52
Ruhamah ch.	2 72
Reading, Mr. Hopkins, for wk., c. J. V. Latimer	2 50
Putnam ch.	1 20
Bethel, H. Tyler	2 50
Friendship ch.	7 60
Junction City ch.	5 00
Mount Olive ch.	5 00
Pleasant View, Wm. Dobson	1 00
Coffeyville ch.	23 95
Laberte, John Richardson, t. wk. of J. C. Richardson	5 00
Colfax ch.	25 35
Mound Valley ch.	15 45
Mound Valley S. S.	5 12
Meade ch.	9 00
Topeka, Y. G. S., t. s. nat. pr. Ma Thein Kin, c. C. L. Davenport	15 00
Leon ch.	1 45
Little Walnut ch.	3 10
Floral ch.	8 00

WYOMING, $24 50

Meriden, O. Templeton	$24 50

COLORADO, $2 00

Fort Collins, Mulberry St. S. S., for Banza Manteke	$2 00

UTAH, $11 00

Eureka ch.	$8 22
Eureka S. S.	2 78

WASHINGTON, $77 11

Davenport B. U., for Podili sta.	$6 25
North Bend ch.	25 00
South Bend ch.	45 86

OREGON, $11 45

LaGrande ch.	$11 45

CALIFORNIA, $105 94

Los Angeles, Occidental Heights ch.	$17 50
Vallejo, Cornell Y. P., for Shaohsing	6 25
San Francisco, 1st Y. P., for student in Theo. Sem. at Insein, c. D. A. W. Smith	6 25
Riverside ch.	2 00
Carpinteria ch.	13 69
Linne ch., for Phil. Ids.,	15 00
Long Beach ch.	14 00
Pomona B. U., t. s. n. p., Atmakur, India,	12 50
Whittier, a friend, for Ah He, c. J. W. Carlin	12 50
National City Y. P.	6 25

ASSAM, $50 00

Tura, "A friend of missions," for sup. Tangkan, Garo evangelist	50 00
Total	$8 788 72

LEGACIES

S. Windham, Vt., Est. Ezra Pierce	$500 00
Winchendon, Mass., Est. Salmon N. Scott	500 00
Haverhill, Mass., Est. John D. Newcomb,	75 00
Fall River, Mass. Est. Job M. Leonard	780 00
Cambridge, Mass., Est. Jane Chapman	1 536 73
Providence, R. I., Inc. Jackson Fund	28 12
Hartford, Conn., Est. James L. Howard	5 000 00
Stamford, Conn., Nancy Smith Trust Fund,	17 93
Springville, N. Y., Est. Ann H. Pierce	50 00
Morrisville Sta., N. Y., Inc. Carrie E. Cole Mem'l Fund	50 00
Morris Township, Pa., Est. Michael Rush	$564 58
Janesville, Wis., Est. James B. Crosby	1 308 95 $1(
	$1(

Donations & legacies from April 1, 1906, to August 1, 1906 ... 5(

Donations & legacies from April 1, 1906, to September 1, 1906, $7(

DONATIONS RECEIVE SEPTEMBER 1, 19

Maine	
New Hampshire	
Vermont	
Massachusetts	
Rhode Island	
Connecticut	
New York	
New Jersey	
Pennsylvania	
W. Virginia	
Maryland	
Delaware	
District of Columbia	
Florida	
Alabama	
Mississippi	
Tennessee	
Texas	
Indian Territory	
Oklahoma	
Wisconsin	
Michigan	
Illinois	
Indiana	
Ohio	
Minnesota	
Iowa	
Missouri	
N. Dakota	
S. Dakota	
Nebraska	
Kansas	
Montana	
Wyoming	
Colorado	
Idaho	
Utah	
Arizona	
Washington	
Oregon	
California	
England	
Ireland	
Austria	
Africa	
Burma	
Miscellaneous	
	$5

LEGACIES RECEIVE SEPTEMBER 1, 1(

Vermont	
Massachusetts	
Rhode Island	
Connecticut	
New York	
New Jersey	
Pennsylvania	
W. Virginia	
Maryland	
Minnesota	
Wisconsin	
Colorado	
Oregon	
	$2

Special Topic: The Home Workers



THE FIRST BAPTIST CHURCH, BOSTON

Where the farewell meetings were held.



SPECIMENS OF OUR NEW LITERATURE

See article entitled "The Home Worker's Tool Chest," page 448.

THE BAPTIST
ISSIONARY MAGAZINE
5 NOVEMBER, 1906 No. 11

'HE FINANCIAL SITUATION

months of our financial year have ssed. We regret that we cannot sport an increase in the income of sionary Union. On the contrary, ems to be no tendency on the part urches to enlarge their giving.
had just as well look the situation in the face. In the midst of a of prosperity never before equalled history, with plenty of money for ng else, our great missionary enter- begging. An increase of $100,000 t year's gifts from the churches for missions is not too much to ask nor ct. It is a paltry sum, and yet if ted our relatively small debt would rated and a new one prevented. age of ten cents additional from one Baptists would give this sum.
question is sometimes asked, "Well, ans has the Missionary Union for g its income?" as if some new and schemes for inducing people to give pected. As a matter of fact the machinery of the Union is in full , was never in such good condition never so effective as it is today. ore agents be put into the field? needed is not more agencies— too much dependence upon these ut a more full and heartfelt response gencies already in operation.

TY-SIX AND A HALF CENTS PER CAPITA

a credit, rather it is a disgrace, Baptists of the north gave last year ge of only thirty-six and a half cents foreign missions, and thus left its sionary organization in debt. In- ings many reasons for this state of ut none of them are satisfactory and them together do not justify the and indifference of our people. for example, seem to cost too much to conduct the enterprise? Are you sure that it does? Have you ever done "original research work" on this question, at headquarters? It would be enlightening. But suppose it does cost a great deal, can that justify lack of interest in a cause concerning which Christ left so great a command? Surely the obligation to do does not cease because of supposed faulty administration.

SHALL WE DISHONOR GOD?

Oh, brethren and sisters, in the name of Jesus let us get on our knees and ask God to help us to realize our privilege, to fulfill our duty in connection with this great work of evangelizing the world. It can be done. It must be done. It ought to be done speedily. May the Lord keep us Baptists of the North from dishonoring him by allowing the work of the Missionary Union to be encumbered with a debt, because we are unwilling to increase our giving this year by an average of not over ten cents each.

Seventy-eight missionaries, newly appointed and returning, have sailed or will sail for new fields this year. They constitute only a portion of the men and women needed, sorely needed.

The Executive Committee have been compelled to be conservative. The rate of expenditure has been reduced to the lowest limit consistent with real economy and a proper regard for what would certainly be the desire of the denomination if they could only realize all the facts in the case.

Six months of the year remain, time enough to redeem the past and establish a new standard of loyal interest and giving. SHALL IT BE DONE?

Let us help you to do it. Write to us for suggestions, for literature, for information regarding any part of the work. Get really acquainted with it and then pray for it as never before!

HOW DO YOU SPEND MONEY?

THREE hundred million dollars a year for cigars! Not to mention the $450,000,000 for tobacco used in cigarettes, pipes, chewing, etc. Seven hundred and fifty millions of dollars for tobacco by Americans! Well may the clipping from the *Saturday Evening Post* ask, "Is it spent with the proper degree of care for the value received?" Think what this would do if spent for missions. "But this is not all spent by Christians," some one objects. Very true; so suppose we cut it a fifth — call it $150,000,000. Protestant church members constitute about one fourth the population of the country. But not all Protestants use tobacco, by any means. Let us suppose that only one third of the Protestant church members are men, and that only one tenth of these ever use tobacco. That would bring the bill chargeable to Protestant Christians down to $5,000,000. Knock off another million to make sure, and we have *four million dollars* annually expended by members of American Protestant churches for tobacco. Quite enough, surely! Now think what this would do if spent for missions. The Baptists constitute fully one fourth of the Protestant membership of the country. Our share, north and south, would be $1,000,000, and of this the Missionary Union would get $250,000. A quarter of a million dollars from the odd cigars and pipefuls! More than enough to complete our Educational Endowment Fund at once! Half the salaries of the missionaries! The advance work for which there are such grand opportunities made possible in every mission!

THE SATURDAY



$300,000,000 a Year Spent by Americans For Cigars

Every smoker every time he smokes invests an installment on this immense total amount.

Is this $300,000,000 spent with the proper degree of care for the value received?

The "chance-may-offer"—"hope-I'm-lucky" manner of buying cigars has in the past been due to the absence of any reliable standard of cigar values. Until recently all but the highest priced cigars had always been sold without any definite assurance as to their quality or value and in nearly every case the responsibility of the retail dealer for the cigars he sold [illegible] under-sold.

From an advertisement in the *Saturaay Evening Post*

But we have other money to spend. Some of it goes for jewelry and gold and silver plate — $700,000,000 by Americans. For confectionery we have $178,000,000; for millinery $80,000,000; for chewing gum $11,000,000. For these items, — jewelry, confectionery and chewing gum, — $978,000,000! What an enormous amount! If Protestant Christians spend their proportion it costs us $244,500,000 annually for these things, besides what we spend for tobacco. *And we give only $7,500,000 for missions.* All other reasons aside, is not this enough to explain why all missionary societies, home and foreign, are so deeply in debt and receiving so little? This is a question for every Christian to think about. We repeat, How do *you* spend money?

OUR NEW RECRUITS

wing pages we present the portraits of all our new missionaries, with very brief notes con-
em, — the home of each, their preparation, destination, etc. They are the pick of our Baptist
d women, well educated, able and consecrated to the work. They come from widely sepa-
the land and represent very many different churches. Most of these sailed for their fields
ies in October. Two, Messrs. McDiarmid and Stahlbrand, who are added to our Congo
in July, it being necessary to leave this country about that time in order to reach their field
ealthy season. One or two will sail later in the year. We suggest that these portraits be
hung in a conspicuous place, or that this number of the MAGAZINE be kept continually on
nd that daily prayers be offered for them individually. Remember them and follow their work.
ke a large company, but in comparison with the large number of stations needing workers
What of the many places left vacant? Does God need *you* for one of them?



HARRY C. LEACH, of Rockland, Maine, goes with Mrs. Leach to Tavoy, Burma, to take up the work for the Burmans, which for so long has been carried on at that station entirely by women. He is a graduate of Brown University and Newton Theological Institution, and has served as pastor. In his church work he has been successful, but he has heard the call to a wider work, and gladly goes forth as the missionary pastor of the Calvary Baptist Church of Providence, R. I.





WILLIAM J. CLARK and wife also go to Burma, and have been assigned to the Pwo Karen mission at Maubin, another station where women have been compelled to carry on the work alone. Mr. Clark is a Californian, a graduate of California College. Mr. Clark finished his course at Newton Theological Institution this year. During his period of study he has engaged in active Christian work, and for some time has assisted on Sundays at the Farm School, Thompson's Island, Boston.





LEO W. SPRING and wife, of Galesburg, Ill., are also to be counted among our Burma missionaries. Mr. Spring is a graduate of Knox College and Rochester Theological Seminary. He has engaged in city mission work, and for five years served as assistant secretary of the Young Men's Christian Association at Galesburg. Mrs. Spring is a trained nurse. Their coming will bring cheer to the overworked missionaries in Burma. They have before them the prospect of a great work in the healing of soul and body.





ROBERT B. LONGWELL, of Reidsburg, Pa., goes to Impur, Assam. Six new families seem to be needed in that country this year, but Mr. and Mrs. Longwell are the only ones who can be sent. During his college course at Brown and his seminary days at Rochester he has served as pastor of near-by churches, but now looks forward gladly to a far larger field of labor, as the missionary pastor of the Second Baptist Church of Suffield, Ct., among the Naga tribes on the hills of Assam.





NILS C. PARSONS is one of our Swedish brethren. He is a graduate of the Swedish Department of the University of Chicago Divinity School, and has been pastor of the First Swedish Baptist Church of Kansas City, Kan. Swedish Baptists have sent many of their brethren into foreign missions, and Mr. Parsons and his wife are among those who have heard the call. They go to South India, to have a part in the training of those who are hearing the call of Christ and are turning to him.





ERIC O. SCHUGREN, also a Swede, goes to South India. He has studied in the Swedish Department of the University of Chicago Divinity School, and resigns the pastorate of his church to engage in this larger service for his Lord. Home and service in America are dear to him and his wife, but they recognize that true success will come only as they obey the word of their Master. Swede and American are one in Christ, and the workers will gladly welcome these from other lands.





ARTHUR H. PAGE, of Rockport, Maine, is well fitted for the work to which he has been designated, as a teacher in the theological seminary at Swatow. He has been well prepared by his studies at Colby and Newton. Mrs. Page spent a year at Hasseltine House, but ill health prevented her appointment by the Woman's Society. Now, with regained strength, the hopes of many years are to be fulfilled. These are but two of the many reenforcements needed by the workers in South China.





CHARLES F. MACKENZIE, M.D., of Nashville, Tenn., is a son of Dr. W. S. Mackenzie, for many years the New England District Secretary of the Union. A graduate of Brown and Vanderbilt Medical College, he has devoted himself vigorously to Christian work, as superintendent of a Sunday school and as the practical executive of the great Monteagle, Tenn., Sunday School Assembly. Early influences of returned missionaries now combine with other forces to lead him, with his wife, to Kinhwa, East China.





PERCIVAL R. BAKEMAN, of Chelsea, Mass., is the son of F. W. Bakeman, D.D., of that place. As student pastor in country districts during the summer vacation of his years at Brown and Newton he has already found opportunity for effective service for his Master. But the vision of a larger usefulness calls him and his wife, and they go in glad enthusiasm to East China, to aid in the redemption of that mighty empire. Are there not many other sons of home pastors who will follow this example?





I. BROOKS CLARK, with his wife and baby, are to make the long journey up the Yangtse River into West China. Mr. Clark goes from Rochester, N. Y., where he had been preparing, in university and seminary, for this new, but eagerly anticipated work. He and his wife will carry great encouragement to the little band of workers in the great field to which they go. The particular station where they will work, cannot now be definitely announced, the decision being left to the reference committee.





JOHN P. DAVIES, of Cleveland, Ohio, is also, with Mrs. Davies, on his way to West China. Mr. Davies goes to his new work from varied experiences that give him exceptional preparation. A graduate of Oberlin and Rochester, he was for two years general secretary of the Young Men's Christian Association at Ohio State University. Mrs. Davies has served the Master in city missions, as an evangelistic worker, and as church missionary. Active service here fits them for earnest work abroad.





JOHN H. DEMING goes to the needy field and vast opportunities of Central China from a large service at home. The Baptist Church at Haddon Heights, N. J., is giving its pastor to China, and the *Baptist Commonwealth* gives its editor. "There is plenty of work to do here at home,— so some would say,— " but Mr. Deming and his wife go where the laborers are fewer. Mrs. Deming is a graduate of Wellesley College. The new home will be a happy one, in the consciousness that God's purpose is being fulfilled.





HARRY H. STEINMETZ, M.D., of Cincinnati, goes with Mrs. Steinmetz to the Philippines, probably to Negros Island. He has studied at Georgetown College, Louisville Seminary, and Kentucky University Medical College, and is an experienced printer. Mrs. Steinmetz has been a missionary among the negroes, and is a graduate of the Baptist Missionary Training School at Chicago. She and her husband leave their only child at the home for missionaries' children at Morgan Park, Ill.





PETER A. McDIARMID, of Tiverton, Ontario, sailed early in July for the Congo. He is a graduate of McMaster and Rochester. " The man who had never heard of a Saviour," he says, " needed me in preference to the man who had."

GUSTAF W. STAHLBRAND sailed with Mr. McDiarmid for the Congo. He is a native of Sweden, and has already served five years in South Africa as a colporteur. His medical training will be of great value and assistance.





EDWIN R. McINTYRE, of Chicago, an experienced printer, goes to Jaro, in the Philippines, to take charge of the new mission press there. The vast opportunities in the Islands in the use of literature can now be improved, as never before.

GUY F. HATCHER has been engaged in the printing business in Chillicothe, Mo., but has been active in work for Christ. He goes to Rangoon, Burma, to assist at the Mission Press, where the return of Mr. Snyder leaves Mr. Phinney alone.





ASA Z. HALL, M.D., of Lakewood, Ohio, goes to West China, to open medical work in the new station of Ningyuenfu. Dr. Hall has been both pastor and physician. He is a graduate of Colgate and Cleveland Homeopathic Medical College.

BENJAMIN E. ROBISON is temporarily detained at home, but looks forward to an early outgoing to East China. Kalamazoo College and the University of Chicago have fitted him intellectually for the work to which God has called him.





TEN young women are sent out this year through the Woman's Societies. From left to right these are: top row, Miss Prince, who goes to Moulmein, and Miss Mitchell, who goes to Bassein, Burma; middle row, Miss Holbrook, Tura, Assam; Dr. Degenring, Nellore, Miss Morrow, Secunderabad, and Miss Evans, Vinukonda, South India; bottom row, Miss Ross, Kiehyang, and Miss Traver, Swatow, South China; Miss Rawlings, Huchow, East China; and Dr. Corlies, Yachow, West China.



















THE ANNUAL CONFERENCE

SESSIONS WITH OUTGOING MISSIONARIES

THE ten days beginning September 10 were busier than usual (if that could be) at the Rooms of the Missionary Union. Conference sessions, consultations between the Secretaries and those about to sail, and the hundreds of matters connected with their visit to Boston and their journey across the seas, fully occupied the hurrying days. It was a season of inspiration and uplift, both for those who were leaving and for those who remained. Forty-four new missionaries are going out during the year 1906, including single women and wives. With the older workers returning to their fields, a total of seventy-eight missionaries go to their work in foreign lands this year. We thank God for so many; although they are but a handful in comparison with the number needed.

The Third Annual Conference of the executive officers of the Union with the newly appointed missionaries, was held in the Executive Committee room, in the Ford Building, September 11–18. The object of the conference was to advise the new appointees in the many relations and problems of their new life and work, and to bring them into closer touch with one another and with the executive force at the Rooms. With the exception of Mr. McDiarmid and Mr. Stahlbrand, who sailed for Africa early in July, and the wives of two or three, all the newly appointed missionaries were present. Besides these, a number of the older ones were there to advise, with some of the neighboring pastors. Each session was preceded by a devotional service. The program, in outline, was as follows:

THE MISSIONARY'S RELATION TO MISSIONARY ADMINISTRATION.
- Organization of the Missionary Union.
- Relation to the Woman's Societies.
- Reports, Accounts, etc.
- Organization on the Field.

THE MISSIONARY'S RELATIONS IN THE MISSION FIELDS.
- Relations with Fellow-Missionaries, Natives, Europeans, the Government, etc.
- Attitude toward Non-Christian Religions.

THE MISSIONARY'S PERSONAL LIFE.
- Dress and Habits, Intellectual Work, Health.

THE MISSIONARY'S RELATION TO THE SUPPORT OF MISSIONARY WORK.
- Plan Favored by the Union.
- Relation to District Secretaries, Pastors and Churches.
- Cooperation in Preparing Literature.

AIMS AND IDEALS IN MISSION WORK.
- The Central Aim.
- Ideals for the Native Churches.
- Some Perils of a Young Missionary.

PERSONAL IDEALS AND HOW TO REALIZE THEM.
- The Supreme Aim.
- Jesus as a Missionary.
- The Bible and Prayer in the Missionary's Life.

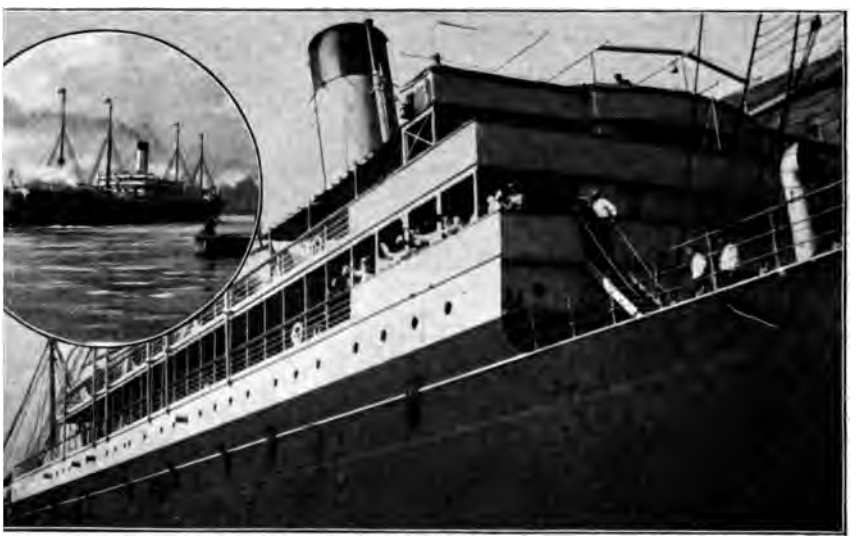
On Sunday all the missionaries spoke in the churches in Boston and vicinity, and Monday morning the new appointees were introduced to the Boston Baptist Ministers' Conference. Farewell meetings were held at the First Baptist Church Monday afternoon and evening, September 17. In the afternoon the young women sent out by the Woman's Societies of the East and West were presented and each told briefly her reasons for going and her hopes for her work. In the evening a congregation that taxed the capacity of the great church gathered for the general farewell service. On the platform were seated all the new missionaries, with some of those who were returning to their fields. After the opening devotional exercises Secretary F. P. Haggard introduced the recruits one by one, and in a few brief sentences each gave his message. There was no word of doubt or regret from any, but all spoke with joy and eager longing of the work to which they were going. This spirit was characteristic of the whole service.

After the presentation of the missionaries a memorable feature of the service followed, when Mrs. J. P. Davies, who goes to West China, sang in clear and confident tones George Matheson's beautiful hymn beginning, "O Love that will not let me go." Then followed a brief address to the missionaries by Secretary Barbour, after which Dr. F. W. Bakeman, father of one of the appointees, commended them to God

'er. The meeting closed with the of the appropriate hymn, "The God goes forth to war."

day noon a delightful luncheon ıdered the outgoing missionaries in y Hall, in the Ford Building. were present, besides those about to e officers of the Union and of the y societies, the members of the ve Committee and the Board of rs of the Woman's Society, together me of the missionaries on furlough. ıe lunch, a number were called on romptu words. It was a pleasant

golia" necessitated the postponement of the first sailing to October 12. They left Boston September 19 and 20 for Chicago, where two parties were formed, one going by the northern route and one by the southern. The northern party consisted of Messrs. Steinmetz and I. B. Clark with their wives, and Misses Traver and Ross. They left Chicago Friday, September 21, the itinerary including Minneapolis, Spokane, North Yakima, Tacoma, Seattle and Portland. At each of these places they spoke in the different churches. The southern party left Chicago September 20,



. R. Vinton

MISSIONARIES LEAVING BOSTON ON STEAMER "DEVONIAN," SEPTEMBER 19

ɔn and gave opportunity for better tance.

ıesday morning eighteen mission- ıiled on the Leyland Steamship ıian." A large company of friends ere to bid them good-bye, and a rvice was held on the steamer just sailing, Dr. Barbour reading the ommission of Jesus and committing in prayer those about to sail.

ɜ bound for China and the Philip- ere to sail from San Francisco in ties, on October 5 and 30, respect- But the disabling of the "Mon-

and visited Las Vegas, N. M., Riverside, Redlands, Pasadena, Los Angeles, Ceres and Oakland, Cal. This party included Messrs. Davies, Page, Bakeman and W. J. Clark with their wives, and Misses Corlies and Rawlings. Mr. and Mrs. Deming and older missionaries joined the party at San Francisco, and all are now on their way to their new work. They should not be forgotten. They will need our prayers. An occasional letter will encourage them greatly. Remember that they are not merely the missionaries of the Union, but our own personal representatives.

LIST OF OUTGOING MISSIONARIES

JANUARY 1 TO DECEMBER 31, 1906

(The following list is subject to change, but is as accurate as possible at this date.)

Burma

Rev. W. J. Clark and wife
Guy F. Hatcher
Rev. H. C. Leach and wife
Rev. L. W. Spring and wife
Miss Annie L. Prince
Miss Victoria Mitchell
* Rev. B. P. Cross and wife
* J. E. Cummings, D.D., and wife
* Rev. D. Gilmore and wife
* Mrs. L. E. Hicks
* Rev. Truman Johnson, M.D., and wife
* Rev. E. Bullard and wife
* Mrs. W. R. Manley
* Miss L. V. Wagner
* Miss Dorcas Whitaker

China

Rev. P. R. Bakeman and wife
Rev. I. B. Clark, wife and child
Rev. J. P. Davies and wife
Rev. J. H. Deming and wife
Rev. A. Z. Hall, M.D.
C. F. MacKenzie, M.D., wife and child
Rev. A. H. Page and wife



A GROUP OF VETERAN MISSIONARIES OF SOUTH INDIA

Left to right: Jacob Chamberlain, D.D., American Arcot Mission; W. B. Boggs, D.D., A. B. M. U.; J. W. Scudder, D.D., American Arcot Mission; J. McLaurin, D.D., A. B. M. U. Their combined missionary service amounts to 166 years.

* Miss Stella Ragon
Miss Melissa E. Morrow
* Mrs. J. H. Randall
* D. A. W. Smith, D.D., and wife
* Mrs. E. O. Stevens
* Rev. S. R. Vinton, wife and family

Assam

Rev. R. B. Longwell and wife
Miss Linnie Holbrook
* H. W. Kirby, M.D. (transferred from Africa), and Miss M. E. Reeves
* Mrs. W. C. Mason

South India

Rev. N. C. Parsons and wife
Rev. E. O. Schugren and wife
Miss Anna Degenring, M.D.
Miss Mintia Evans
* Mrs. G. H. Brock
Rev. B. E. Robison
Miss Henrietta Mayo (Mrs. R. T. Capen)
Miss Anna Corlies, M.D.
Miss Helen M. Rawlings
Miss Barbara Ross
Miss Edith G. Traver
* Rev. Jacob Speicher, wife and child

Japan

* Rev. W. B. Parshley and wife
* Rev. H. Topping and wife

Africa

Rev. P. A. McDiarmid
Rev. G. W. Stahlbrand
* Rev. A. Billington and wife
* F. P. Lynch, M.D.
* Mrs. Ebonne Sjoblom

Philippine Islands

E. R. McIntyre
Rev. H. H. Steinmetz, M.D., and wife

* Returning to the field.

T HOME WORKERS CAN DO

I. IN THE SUNDAY SCHOOL

ɔrtant meeting of the Sunday
l Cooperating Committee
eld in the Rooms in Boston,
3. And what is the Sunday
ɔerating Committee? Who
w many have heard of it? A
vhich will be sent free on ap-
s more about it than can be
the limited space at our dis-
This much, however, should
represents the Missionary
its two auxiliary Woman's
n effort to bring the subject
ıssions into its rightful place
y schools. It is a well organ-
effort which seeks to enlist
rintendents and teachers in
movement to give to the
schools such a knowledge of
a missionary book and such
about missions as they are
day that a new generation of
ɔorters of this great cause
d up.

been a great demand for
ation between our societies
k. The Cooperating Com-
ents a practical effort in this
e three societies uniting to
ımittee, to prepare plans and
them to our schools. The
he committee are Secretaries
ıd Perrine of the Woman's
West; Secretaries Reade and
Treasurer Stedman of the
ty and Secretaries Mabie
of the Missionary Union.
mittee itself we have a splen-
ɔn of the practicability and
ɛration, the work of all our for-
being presented to our schools
ıgency. The committee are
eful study of the needs of our
re preparing plans suited to

Some lessons and other
w ready. "Lesson Lights"
y illustrations for use with
ternational lessons have been
ıe MAGAZINE (see page 467)
and in *Around the World* for some time.

A new leaflet entitled "Hints and Helps for the Sunday School," contains many simple though valuable suggestions for those who have not known just "how to go about" this work. Miss Hixson's book, "Missions in the Sunday School," should be read by every pastor, superintendent and teacher. Postpaid, only fifty cents in cloth.

During the fourteen months ending October 1, 1905, $17,229.41 were contributed by the Sunday schools through the Missionary Union and its auxiliary socities. After deducting expenses, for literature, etc., $15,289.20 were distributed to the three societies according to a definite percentage, namely: that representing the proportion existing between the total amount raised by them during the past three years. The Missionary Union received $11,135.78; the Woman's Society of the East, $2,816.70; the Woman's Society of the West, $1,336.72. This is equitable and it is believed that each society will receive much more in this way than by the old plan, in accordance with which the Missionary Union appealed to the older pupils of the schools and the Woman's Societies to the little children.

We earnestly urge the leaders in our schools to investigate our plans and to help in carrying them out. Write to any one of the societies regarding the work of the Cooperating Committee.

THE PLAN OF ONE SCHOOL

THE methed used in the Bible school of the First Baptist Church, Wallingford, Conn., for the development of the missionary spirit and the consequent generous offerings for missions, is very simple and natural. With the hearty approval of superintendent and teachers the missionary hint of each lesson is presented by the pastor to the entire school, including the primary department, immediately preceding the study of the lesson.

The speaker glides quickly from the giving out of some church or Bible school notice for the week, to the "missionary hint" as found in the lesson for the day. The talk is about five minutes in length. Then all take the offering for the day. Some portion of each week's offering goes for missionary work. All the offerings of the primary department go for missions.

Our church calendar is divided into four periods of three months each, during which the claims of home, foreign, state, and general benevolence are respectively presented from the platform. The same corresponding periods are observed in the Bible school. For example, our offerings for foreign missions will claim our attention during the months of October, November and December, when the subject of world-wide missions will be presented to the church and congregation. The missionary meetings also keep the foreign work before the people, while in the Bible school each Sunday during the three months this subject is kept before our thought and effort. In this way the varied forms of missionary activities, as represented by our denomination, are kept constantly before the members of the school. The aim is to present in the missionary talk each Sunday the most interesting and up-to-date information. The scholars become eager for each item of interest. Fresh missionary activities and their results, whether home, foreign, state, etc., capture the pupils. The result is threefold: educational, the gaining of valuable information concerning what our Lord is doing now, as well as what he did in apostolic times; increase of the offerings, the recognition of Christian stewardship; the doing of the will of the Lord. Our offerings are large in proportion to our numbers. The secret of it all is, *The objects are frequently presented to our pupils.* The atmosphere is missionary.

W. A. SPINNEY.



NEW BUILDING OF BOYS' BOARDING SCHOOL, SUIFU, WEST CHINA

A PRESBYTERIAN PLAN

THE following system has been in operation in a Presbyterian Sunday school in Baltimore, Md., for many years; it has proved a great success, and is now used in whole or in part by several churches. The church pays the entire expense of running the school, not a cent of the offerings being used for this purpose. The plan is as follows:

First: About the first of December in each year, pledge cards are distributed to the classes, showing in detail the objects for which the offerings are to be used, and that the gift is to our Lord.

Second: These pledges are signed by the teacher and scholars, each putting down the amount they severally offer to the Master for his work. These cards are kept by the class, no one outside being permitted to see them.

Third: A small card is filled out by the teacher, stating the gross amount that the class will give during the year, and these cards are turned in, as nearly at Christmas as possible, as an offering to the Lord.

Fourth: This constitutes the class offering, the subsequent payment being merely a debt. The class is debited on the ledger by the treasurer with the amount pledged. On each Sunday the collection is taken by the teacher, credited to the scholar paying, placed in an envelope, sealed, the amount written on the outside, and placed in the basket by a scholar. These payments on account are credited to the class by the treasurer, and quarterly statements are

by him to each class, showing t is ahead or behind, and how he teacher is expected to see nount offered is paid. Of course the death, removal or disability mber of a class proper credits are equested, but this is rare.

Once a year, at the anniversary, rer renders an itemized statement s and expenditures for the year, oks are properly audited.

No special collections are taken urpose; but at the Christmas festival, the scholars bring toys, clothes, money, groceries, provisions, etc., to be distributed to the needy, — the church giving a festival to the school.

Sixth: The payments to the boards are made by the Missionary Committee, on the basis of the amounts pledged, so as never to have a deficit.

As an illustration of the working of the plan, it may be said that the school roll averages 210, average attendance 175, and that the offering runs close to $400.

IN THE YOUNG PEOPLE'S SOCIETY

Mission Study Campaign is rly launched. Inquiries regard- courses of study, text-books nany helps which are available ous and are also very encourag- se of the interest which they

We feel sure that a great year our young people. We want to at can be done to enlist those and young people's societies ve not yet had their attention he value of mission study, par- y the text-book method? We ad to write to any whose names sent us. Better still, let any terested who happen to read this little missionary work by seek- list in this new movement, as ps in as many places as possible. required is not long; the expense t; the study is fascinating; the certain to be good.

ign mission course recommended is "The Christian Conquest Pamphlets giving full explana- lists of helps will be sent on 1. Write at once to these Rooms. e understood that this course is titute for the Conquest Mission- e, which should be followed by ung people's societies, but is a dy to be carried on for a period r ten weeks during the coming inter.

WHY SHOULD I STUDY MISSIONS?

1. Because, as a student, my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

2. Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

3. Because, as a Christian, I cannot otherwise grasp the full mission of the Church.

4. Because, as one who has a personal duty in regard to missions, I cannot intelligently discharge this duty without informing myself on the subject.

5. Because, if I stay in this country, I must be intelligent on missions in order to stimulate others to the work.

6. Because, if I expect to go as a missionary, I need this study as a preparation for my life's service. — *Exchange.*

HOW ONE CLASS WAS FORMED

THAT we *ought* to have a mission study class in our young people's society had long been conceded by a few of our members, but how to accomplish it seemed a serious question. There were not evenings enough in the week to do all that seemed necessary, and besides this, we were confronted by the fact that we had so many missionary organizations

already. There was the "Willing Workers" for the juniors, the "Carey Farther Lights" for the older girls, and the Women's Society, all studying missions in some form or other, and at this particular time taking up Africa, the very country which we wished to study. Then there was the regular monthly missionary meetings of the church and the Baptist Young People's Union. No one seemed courageous enough to dare proposing another missionary meeting, but those who were especially interested along this line determined that a class should be organized, even if it contained but two members, and it was finally decided by the missionary committee to present the matter to our young people.

We were especially anxious that the young men should have an opportunity to join a missionary society, for like many other churches we had no such society to which the male members were eligible. To this end we invited a young man from a neighboring town who had been a delegate to the summer conference of the Young People's Missionary Movement at Silver Bay, to visit our society and give an address on the importance of systematic mission study. His appeal was a very strong one and was supplemented by some very earnest words from our pastor, who has manifested his interest and given us his hearty cooperation from the beginning. Without his help we should not have succeeded so well in what we endeavored to do. At the close of this service, fifteen young people expressed their desire to join a class, and the first meeting was announced for the following week. The class was composed of hard working young people who had few leisure hours, and to whom study along this line meant the sacrifice of time which might otherwise be devoted to social pleasures and recreation, but as the weeks went by it was evident that they were very much in earnest. This was proven by the large attendance and the work of the class. No novel methods were adopted. The leader was possessed of no unusual intelligence or ability and had received neither college nor normal training, and had it not been for the zeal and enthusiasm of the members, the class would not have been a sucess. Meetings were held weekly at the home of one of the members and were quite informal. Nineteen were enrolled, more than one third of whom were young men. At the eleven meetings, the last of which was a social gathering, we had an average attendance of seventeen. Much stress was laid on prayer and this formed an important part of each meeting. The aim of the study, too, was emphasized: not that we were to be so anxious to understand the geography of Africa, or its resources, but to face the question of our personal obligation to God and responsibility to him for the salvation of our black brothers and sisters.

All the results of the course of study cannot be tabulated. We mention but two. One young woman in the class stated that although she had been in attendance upon missionary services all her life, she had never been before really interested in missions. Another has since surrendered her life completely to the service of her Saviour and signified her willingness to go where he shall lead. — ALICE W. HILL, Wakefield, Mass.

A Testimony

Given by a member of the class at the close of the course.

"What is there that I can and will do to hasten daybreak in the dark continent?"

When I think of the needs of Africa, my power to help hasten the daybreak seems but very small, but the little I can and must do shall be done *at once*. "By prayer let your supplications be made known unto the Lord." Therefore, the hastening of daybreak in Africa being my great desire, I will pray that laborers may be found for that harvest; that servants of God already working there may be blest and guided by the Holy Spirit and that our African brothers and sisters may be awakened into a new life with Jesus Christ. I will try to interest others in this country of wonderful opportunity that many may have a longing desire and interest to go, may pray for Africa and may give of their means to help others carry the message of salvation to that land. In short, I will try to make daybreak in Africa a personal responsibility, and everything I can do through the help of Him who gave himself for all mankind, I will do.

III. IN THE CHURCH AT LARGE

CAMPAIGN FOR MISSIONS

PLAN has been adopted by pastors in Saginaw, Mich., for arousing their own and neighboring es to missionary zeal, which is bound g large results. Briefly, it is this. stors of three neighboring churches, tist, Methodist and Presbyterian, ively, — are deeply interested in the aspects of the Kingdom, and are g together in harmony. A cam- of three successive Sundays is d. On the first a representative missionary speaker will visit the the morning addressing the Baptist gation, in the afternoon a union mass g of all three congregations in the list church, and in the evening union meeting of all the three es at the Presbyterian church. The nday the same scheme will be fol- a leading Methodist speaking in the g at the Methodist church, and in ernoon and evening to the united gations at the Presbyterian and Bap- urches, respectively. The third the plan will be again repeated, this e speaker being a Presbyterian, in rning at the Presbyterian church, the afternoon and evening at mass gs in the Baptist and Methodist es. It is rightly expected that this ill stir the people. It cannot fail . What is needed in our churches is *aign* for missions — not a single occasionally, but a well planned, s, definite *campaign*. Here are cessive missionary addresses, six at mass meetings. The persistent ation of the triumphs of missions, sight of three denominations uniting y in such a campaign, must greatly ery Christian heart. The plan be repeated widely. Let churches this as they would in a campaign of evangelism. It will arouse each to new life, it will unite disciples of t name in a closer fellowship, and it sten mightily the conquest of the r Christ. Information can be secured v. H. R. Chapman, Saginaw, Mich.

GIFTS WHICH MEAN SOMETHING

SOME of us think we are giving liberally to foreign missions. It would surprise many to know of some large offerings coming out of deep poverty. The gifts of which the following letters speak are in this class. The churches in Denmark and among the Indians have scanty means. Moreover, they have not the incentives to mission giving such as large missionary gatherings, visits of missionaries, etc. So that these contributions represent a deliberate and well-founded conviction of the value and supreme importance of foreign missions. Such offerings are an encouragement and incentive to us, with our larger means and broader opportunity.

COPENHAGEN, Aug. 11, 1906.

Rev. T. S. BARBOUR, D.D., Boston.

Dear Brother:

At our annual conference, which was held in July, I laid before the brethren what you had suggested concerning our cooperating with the Missionary Union in their work in the Congo Mission.

All the brethren were willing to advise their churches to work in the line of the so-called "Station Plan," and we have decided to support ten native workers connected with the stations where Mr. P. Frederickson, Mr. J. Clark and Mr. J. O. Gotaas are working. Besides this amount ($250) we will of course try to contribute as hitherto toward the help of your general mission work. Will you also please tell us what it would cost to support a native preacher in China or India, as I know some of our churches are very much interested in these eastern countries.

We will send these contributions not to the stations, but to your treasury in Boston. The communications from the brethren Frederickson and Gotaas we can, as you suggest, receive directly from them.

Our churches in Denmark are greatly interested in heathen mission work, and will gladly give of their scanty means towards this noble cause. Our treasurer is just sending to your treasury $125 for the support of five native workers. This

amount is from three individual churches and from our Sunday school children. Besides, $100 is being sent to the general mission work. . . .

With kindest regards and Christian greetings from the churches in Denmark to you and the Executive Committee, I remain,

Yours very truly,
(Signed) AUG. BROHOLM.

Mr. Chas. W. Perkins, Treas.:

At a recent meeting of our church it was voted to send $5 of our Christmas pledge money to the Missionary Union. Inclosed please find check for the same, also a list of the contributors and the amounts respectively. . . . With the prayer of the little church that sends it that it may win some soul for Christ in foreign lands, we are,

Yours fraternally,
FIRST CROW INDIAN BAPTIST CHURCH,
Lodge Grass, Mont.
(Miss) Lucy K. Hicks, *Church Clerk.*

Contributors: Moccasin Top, Jack Covers Up, Ed Talking Pipe, Mrs. Old Crow, Annette Blain, Gleen Bird, Irene Wrinkle Face.

THE HOME WORKER'S TOOL CHEST

"COME in here just a minute," called the young carpenter as we were passing his workshop. "I want to show you my new tool chest. Here are my saws, planes, compasses, bits and everything else, all ready for use, and all arranged so that I can easily get them."

That is just the way we feel about our Literature Department, only we are even more anxious to have pastors, Sunday school teachers, missionary committees and all other home workers see what there is in it, because the "tools" are specially prepared for their use. Do you see those nine small leaflets standing in a row? That is our "Quick Information Series," all sharpened up to make a first impression on those who haven't the time or interest to read longer articles about our great mission fields. Then take a look at one of those larger sketches of our fields. This one, for instance, is Burma. You would be surprised if you knew how much hard work of forging, tempering and polishing goes to the making of a tool like that. But see how well it is adapted to its purpose, how it covers the whole field, in history, workers and methods. Then here are stories from different fields, to awaken interest and touch the heart, and here is some special literature for Sunday school workers: "How to Interest Children in Missions," "Hints for Class Study," "The Missionary Committee" — aren't those headlines suggestive?

Of course there isn't time now to speak of the merits of every tool in the chest, but we wish we could make every home worker feel how important it is to have a thorough acquaintance with our literature, and to use it faithfully and persistently. Methods of awakening interest in missions are changing; that is a necessity of present conditions. In politics, articles in newspapers and magazines are taking the place of processions and mass meetings. In missions, our literature is destined to take the place of large assemblies and platform appeals, to a great extent at least. For this purpose, the comparison of our literature to tools is a good one. The plane and the saw must be in the hands of a competent workman in order to have them accomplish their purpose; and missionary literature needs the personal element of a faithful home worker in order to make it useful among the people, in the church and Sunday school.

And so we are brought face to face with this great fact: If interest in missions is to be awakened and sustained, if the work of missions is to be adequately supported, one strong element in that result must be the faithful use and study of missionary literature by all classes of home workers.

The first thing to do, then, is to find out what our Literature Department is, and to have a clear understanding of what it contains. Have you ever seen a catalogue of our literature? Have you a list of the Orient Pictures? Do you know what we have done and are planning to do to help Sunday school teachers to introduce the study of missions into their classes and into the whole Sunday school? Open a correspondence with our Literature Department at once; tell us if you are a pastor or Sunday school teacher, or other worker;

et us know something about your field and s needs, and we will try to cooperate with ou and help you.

THE HAYSTACK CENTENNIAL

THE centennial anniversary of the Haystack Prayer Meeting is attracting wide attention, and a general observance all over the country is being planned. A committee has been formed in New York City, composed of mission board secretaries and other leaders of all denominations, and is planning a great union celebration in that city November 13 and 14. In connection with this observance a week of simultaneous meetings is being planned for the whole country. Our own District Secretary, Rev. C. A. Rhoades, is chairman of the sub-committee in charge of this feature, and all our Secretaries are bringing it to the attention of the pastors in their districts. This is a fine opportunity for a united campaign in missions by all churches of all denominations throughout the land, and should be seized by all. Write to our District Secretary or to the Rooms for further information. Secure also from the Literature Department the new leaflet, "The Relation of Baptists to the Haystack Centennial."



Photo by W. M. Young

THE FIRST MUHSO CONVERT

HOMES FOR MISSIONARIES' CHILDREN

A VISIT to any one of the homes for the children of our missionaries is a delightful experience which one feels instinctively he would be glad to repeat. It is impossible not to feel a deeper interest in the work in which the parents are engaged, scattered in so many distant parts of the world, when you stop to think of the great sacrifice they are making in being separated from those who are dearer to them than life itself.

Since for many reasons, such as the moral conditions in the midst of which missionaries must live, the menace to health of the tropical climates and the lack of all suitable educational opportunities, the children cannot remain with their parents, there seems to be little room for doubt that, everything considered, the best place to leave them is in one of the homes owned by the Missionary Union.

The children themselves are very happy there. Everything is done to avoid the atmosphere of an institution and to promote the home feeling. For this reason the number of homes has had to be increased of late owing to the many applications for admission, for it is considered inadvisable to have more than twenty children in any one home. The rules are few and simple, such as should regulate any well ordered household, and are chosen with a view to developing promptness, obedience and due consideration for the rights of others. Happier, healthier groups of children it would be hard to find anywhere. Such conditions go far toward reconciling parents to the separation. Anxiety for the welfare of their dear ones is reduced to the lowest degree possible. There is great satisfaction also in the knowledge that they are being trained to an appreciation of the work in which their parents are engaged; that they are growing up to love missions and to feel that they have a definite share in the work by their willingness to sacrifice the companionship of their parents.

The four homes now under the care of the Union are located at Newton Center, Mass.; Newton, Mass.; Morgan Park, Ill.; and Burton, Wash. The details of management are intrusted in each case to a local committee of women. About fifty children in all, representing twenty-five families, are now in the homes. They come from China, the Philippine Islands,



Burma, Assam, South India and Africa. Some who have been brought up in these homes are now in active service on the foreign field and others are preparing to go later.



THE HOME FOR MISSIONARIES' CHILDREN, NEWTON, MASS.

It is not always clearly understood how the homes are supported. The children are in no wise objects of charity for the parents pay a reasonable amount annually for the board of each. But there are certain other expenses, such as salary of matron, fuel, furnishings, etc., which must be contributed. Write to the Rooms in Boston.

THE MAGAZINE

"HOW much I enjoy the MAGAZINE." "The MAGAZINE is a wonderful help." "I read nothing outside the Bible so broadening and stimulating as the MAGAZINE." These are samples of what we hear continually. Every one is delighted with it. And we have a host of readers and friends. It is a great army compared with the number who read it before it became such as it is now. But there are still some who do not see it. Do you know of any? Help us to reach them with the inspiring news of the Kingdom which we can give them. We ought to have 25,000 SUBSCRIBERS in this country alone. We can do it if you help. Do *you* find the MAGAZINE interesting? Tell some one else about it. Is it helpful to *you* in your work for the Master? Show others that they, too, can receive the same help. Next year the MAGAZINE will be better than ever. Let our motto be, A CLUB IN EVERY CHURCH! Write to us for the new announcement and suggestions for getting subscribers. We are all glad that the MAGAZINE is as good as it is and that so many read it; let us not relax our efforts to make it better and more widely read.

E "MANCHURIA" WRECK

papers have already in-
ıu of our little experience
Manchuria," but perhaps
MAGAZINE will wish a line
two from those who were

ıorning I had just heard
vas lying awake, waiting
t enough to see the
a slight but
of

Soon the passengers began to gather, but we had gone on so easily and the sea was so quiet that I observed no one in alarm. The excitement, the running to and fro and the terror supposed to accompany the ordinary shipwreck were all absent.





shley.

POSTAL CARDS ILLUSTRATING THE WRECK OF THE "MANCHURIA"

it to be an earthquake
the first shock was
by another which was
We were aground! "Ac-
ıs" I went on deck and
gh the rain and mist the
a promontory about a
le away, while the light
ut us on the coral reef.

When the light came we found that we were just off a sugar plantation on the north side of Oahu and about fifteen or sixteen miles from Honolulu. All day preparations for removing the passengers and baggage were making, and in fact many from the steerage and one company of the first class passengers were taken off quite early in the day. But the most of

our company left the ship at 3.45 P.M. on the little plantation steamer and were landed at the wharf used for shipping sugar. Awaiting us was a diminutive train of flat cars just high enough to keep our feet off the ground as our legs swung over the sides, and this took to the plantation houses four miles away about as jolly a crew of picnickers as you would wish to see. At the headquarters the manager had prepared a bounteous lunch and entertainment for all, and as conveyances arrived we were despatched in companies over the mountain passes to Honolulu. This was a glorious drive which we had hoped to take during the day, but the carriage assigned to us left about eight o'clock in the evening. Left! Yes, but did not arrive according to schedule. We had a balky team, and all the devices known to man succeeded only in getting us near the top of the pass at 1 A.M., when further progress being impossible, Miss Edith Ashmore, Mrs. Parshley and myself lay down on the grass and slept until 4 A.M. By this time the horses had sweetened their spirit and rested their legs a bit and consented to go on to Honolulu, where we arrived about 6 A.M.

The Pacific Mail Company has made us its guests and is doing everything to make our stay comfortable and facilitate our departure. The people of the island, especially the owners of the plantation where we landed, have exhausted the possibilities of hospitality in entertaining us.

How did we happen to get ashore? O, the official investigation alone will reveal that. Suffice it to say that the passengers believe in Captain Saunders. As it was, we have not been in danger. But how different it might have been if we had struck the island and fallen back into deep water, or if the sea had been running high over the reef where we stranded! So we lift our hearts to God in deep thankfulness for his deliverance from danger.

W. B. PARSHLEY.

GIFTS OF A COUNTRY TOWN*

By L. CALL BARNES, D.D.

WORCESTER, MASS.

THE entire New Testament to more than 50,000,000 people of three distinct races and countries, is no small contribution to originate in one township which never had a town in it or a railroad. It came about this way.

One hundred years ago a boy four years old sat in one of the old box pews of the meeting-house dangling his feet and observing the minister as he disappeared at the bottom of the corkscrew stairway of the lofty pulpit to reappear suddenly under the sounding board.

Our next glimpse of this boy is at Andover Theological Seminary, where we find him studying New Testament Greek and finding that the word *baptizo* means "baptize." Although a Congregationalist from birth he has the courage of his convictions and becomes a Baptist. A few years pass and we see him entering the harbor of a great city, bound on a great errand. One year more and we hear this boy Jones preaching to the people of that land in their own language.

Eight years more have gone and again we see our New Hampshire boy. This time the king of that country — the only country of southern Asia which is even to this day independent of European control — is discussing with his wise men a very important measure. The king says, "Send for Jones. Though he is a foreigner he has learned to speak our language better than many of our native scholars and some have already called him the 'Western Sage.' He can help us."

Inside of ten years we see the whole New Testament in Siamese, made entirely by the hand of Jones, giving the good news

* An abstract, by C. A. Boyd, of an address delivered at New Ipswich, N. H.

gospel for the first time to about
ɔo people in their own tongue.
years later, in the prime of his man-
ıt forty-nine years of age, Jones is
d by one of the dangerous diseases
n to that climate and is called home
the Master's " Well done."
are glimpses of the devoted life of
aylor Jones, the pioneer, the man
azed the trails, in opening Siam to
wledge of Jesus Christ. The wide-
influence of this man's life in Siam
n by an incident connected with his
As soon as the king was informed
Jones' death he sent a personal
f sympathy to Mrs. Jones and in
nce with the custom of his country
present to be placed in the casket
ried with the body.

day near the end of a thirty mile
ɔver Mt. Monadnock and near-by
ins I reached the top of Flat Moun-
d flung myself down to rest beside
ıs of an old cellar. As I lay there
:d to see the old house again in its
the flower-bordered walk leading
.e front door; and as I looked I saw
ın come out of the door holding in
s a tiny baby. An old man comes
valk, and greeting the mother, takes
e one in his arms and talks to it as
the few weeks' old baby could
and all he said. " Look down
little Nathan, thirty miles away to
ns of Concord. Some day I'll tell
ıw thy grandfather, just then in
heard the news of the fights at
on and Concord and hurried back
ılisted as many men as he could,
ırried away to join the army at
dge and was in the battle of Bunker
ing the last shot that was fired that
ay. All this and much more I'll
:, my Nathan, some day."
Villiams College this baby boy,
Brown, learns to love his Latin
ın we find him at the head of an
y with a brilliant career opening
ıim in this country. But putting
aside for the sake of Christ and
ileges of ambassadorship, we find
he age of twenty-five sailing on the
same ship which had borne his fellow-townsman, Jones, two years before, to India to tell the story of Christ. Soon we see him with his wife, traveling by boat up the Brahmaputra River for four months, to a place, Sadiya, among savages so wild that before long even the British government has to abandon its station in that region. The Yankee ingenuity of this man shows itself in the fact that, having failed to bring an axe with him into this wilderness country, he makes charcoal and manages to temper a piece of iron which he has, thus manufacturing an axe, with which he builds a rude hut for a home. The next year he experiments with clay till he succeeds in manufacturing brick with which to build a fireplace in his cabin. Within that cabin on a crude board shelf, we see his library, the most prominent feature of which is the Bible in many languages.

One of the most important and far-reaching results of this consecrated life under the shadow of the Himalaya Mountains, " the roof of the world," is the giving of the New Testament to 4,500,000 people using the Assamese tongue.

Worn out after twenty years of life in Assam he is obliged to return home, to find the country on the brink of the Civil War. Brown is too broad a man to be interested in only one part of the globe, so we find him throwing himself heart and soul into the work of freeing the slaves. He becomes editor of an anti-slavery paper and continues in that work all through the war.

The strife over, his health restored, Japan is open to the gospel. The call comes, " Whom shall we send and who will go for us ? " This old man, sixty-five years of age, offers himself for Japan and devotes fourteen years more of service to the " sunrise kingdom " before he is called to his reward, giving to 46,000,000 Japanese the first version of the New Testament in their own tongue.

Thus these two boys, born only five years apart in this little hill town of New Ipswich, have given the story of Christ and the whole New Testament in the native tongue to more than 50,000,000 souls — truly a great world work.

NOTED MISSIONARIES AND EVENTS

ADONIRAM JUDSON GORDON

A Home Worker for Missions

TWO characteristics stand out prominently in the life of the late Dr. Gordon and explain the secret of his pre-eminent success as a missionary pastor. First of all, he himself had the world vision; secondly, he was so controlled by this vision that the consuming desire of his ministry was to make his church see and believe the same great realities he did. This world vision was the natural sequence of his life of prayer. "The best prayer book is a map of the world," he was accustomed to say, and constant, daily intercession in behalf of that world made heathenism a deep reality and gave him that sympathetic touch with all the missionaries which so won their love and confidence.

How far reaching must have been the results of such prayer! It was his custom to keep a list of the missionaries close at hand, one or more of whom was daily remembered at the throne of grace; and he so far acquainted himself with the circumstances of each that he could make his petitions definite.

His personal relations with the missionaries were ideal. Long before he became chairman of the Executive Committee of the Missionary Union he was accustomed frequently to write letters of encouragement to his lonely or isolated missionary brethren. Said one to whom he had thus written, "His fatherly interest touched my life in many ways and when I most needed a divine touch"; and another, "We looked to him as to an elder brother, as one to whom we could go for advice in critical junctures, upon whose confidence and prayer we could rely."

He could not help imparting his interest to others. It was never difficult to preach a missionary sermon, because the whole Bible was to him a missionary book. His pulpit and his prayer meeting were ever open to a missionary or Christian worker from any part of the Lord's vineyard. When large contributions were required the situation would be clearly presented and the people asked to consider carefully and prayerfully their personal responsibility concerning the matter presented. Weeks sometimes elapsed before the offering was taken, that preparation might be the more thoroughly and prayerfully made. With such a ministry it is not strange that the benevolent offerings of the church continued to increase from year to year, although the wealth of the church during the same period somewhat declined. He would not rest until the benevolent offerings exceeded the current expenses of the church.

He never sought, however, to develop giving as an end in itself. It was always his aim to bring his people first into right relations with God, believing that a spiritual church would inevitably be a liberal one.

NEXT MONTH: HENRY MARTYN, "A MAN OF GOD"

'HASES OF MISSIONARY LIFE

III. GETTING ACQUAINTED

This is the third of a series of articles dealing with the various aspects of the missionary's work, under the general title "Phases of Missionary Life." The next subject presented will be "Preaching to the People." — The Editor.

:TWEEN the occi- dental and iental, there a lack of al compre- n which makes getting acquainted often a matter of exceeding diffi-

There are vast contradictions in ieme; sometimes "one touch of :" seems to "make the whole world and the spontaneous opening of a ieart comes with the surprise of the ected, and again after years of study native type, the missionary comes more profound depths of impenetra-

:re seem to be three chief factors in ishing relations of friendship and ithy between the missionary and the :, namely: curiosity, covetousness :ourtesy.

usually takes the new missionary time to recover from the belief that)use is his castle, but gradually he that the invasions of his heathen)ors are not meant unkindly and ven curiosity may be made the serv- f God. Not infrequently he will hours in a tea-house by the wayside ring irrelevant and often irreverent ons about the cloth and cut of his :nts, his honorable age and pedigree, hope that on the top of this mass of itiveness he may be able to add the which is "the power of God unto ion." Retiring for the night in the : inn where walls are of paper and :y of the slenderest, there will come ig over him an indefinable feeling of iness which investigation reveals to ie to the piercing glare of a human)roceeding from a hole cunningly in the paper wall by a moistened

.

is sadly true of poor fallen human e that the way to a man's heart is often gh his stomach, and covetousness is a passion which may also be pressed into the service of God. Among the Esquimaux the constant burden of the native cry seems to be, "Give me white man's *kow-kow*," and the writer remembers especially one Christmas when this was answered by the preparation of a feast, consisting of bacon, beans, tea and raisins, for the delectation of the whole village. When the time came for the distribution of the good cheer, the dusky denizens of the North exhibited a most touching faith in the missionary, for (having been instructed to furnish their own dishes) they appeared with pots and pans ranging in size from a two quart pail to a wash basin. Undoubtedly the occasion conduced to a closer acquaintance.

The dispensary illustrates the same trait. Here one feels the throbbing agony of a Christless people and glimpses are had of the black hell of heathenism that sometimes make one feel as though one had gotten acquainted with the legions of Satan. It is here that the soul is stripped bare of the convention and custom which have grown up about civilized and uncivilized alike and one is face to face with the awful need of men; and if one can by any means meet that need or mitigate in some measure that terrible burden of woe, what a road is here to acquaintance, friendship and love! The mended body often means a mended soul, and the tender care of the hospital nourishes the bloom of friendship as nothing else could do. We remember a man with an ulcer on his foot who was reached in this way. He showed singular gratitude. Day by day before coming to the dispensary he would visit his brother, the sexton of the Roman Catholic cemetery, and beg from him a profusion of flowers which he would bring as an offering of love; and this man's

soul, blossoming under the rays of the Sun of Righteousness, was one of the first trophies for the King.

Curiously enough, the very opposite trait is one of the most valuable means of getting acquainted. What heart does not throb with a noble pride at entertaining and helping another? Perhaps one could hardly recommend it as a general practise, but the exigency often arises that the missionary must be entertained in the home of the native. It depends, of course, entirely upon the people with whom he may be working as to how agreeable an experience this may be. Yet by this means, more than by any other, can the missionary grow into the hearts and lives of the people and bring them to acquaintanceship with Christ. — P. H. J. LERRIGO, M.D., Capiz, P. I.



Photo by W. Dring

MISSION HOUSE AT IMPUR, ASSAM

Mr. and Mrs. Longwell are now on their way to reenforce the workers at this station

MOVEMENTS OF THE SECRETARIES

THE Corresponding Secretaries, in addition to their pressing duties at the Rooms, have found time for more or less extended visits away from Boston in the interest of the work. Dr. Mabie has spent a month or more in the middle West in efforts connected with the Education Endowment Fund. Besides giving many public addresses, he has presented the matter to a large number individually, and is hoping for some substantial returns. Dr. Barbour visited the Vermont Anniversaries at Montpelier, September 26, and gave an address on "Christian Stewardship." From there he went to Batavia, N. Y., to attend the funeral of Mr. Byron E. Huntley. A visit was also paid to Rochester Theological Seminary, where consultation was had with a considerable number of the students regarding the claims of foreign missions. Mr. Haggard presented the work at the Maine State Convention at Dover, October 4; gave addresses at the missionary institute at Philadelphia, October 13, and conducted a conference at the Massachusetts State Christian Endeavor Convention at Worcester, October 26 and 27, besides assisting in a local institute in Boston.

IISSIONS A WORLD POWER

By J. F. ELDER, D.D.
NEW YORK CITY

E United States, we are assured, ıas become a world power. She ıas emerged from her comparative , and the oceans which have d her from other great powers :ome highways for her fast growing d her expanding commerce, which eeded $3,000,000,000 in a single Ier territory is vast and compact, ulation enormous, intelligent and ɔmogeneous and in statesmanship lomacy she takes high rank. Cir- ces which can easily be regarded dential have forced her to the front he leading nations of the world, the edged peer of the best. For r war, for good or ill, she stands a world power.

here is another force forging to the at by parallel tests is equally en- be called a world power, and that is dern missionary enterprise. Are ɔ-called world powers resting on ıd intelligent populations? The ıry enterprise has behind it more ıe fourth the population of the For Roman Catholicism has sent ɔt a few conspicuous and devoted ıries. But there are more than ,000 Protestants alone, embracing t advanced nations of the earth and ng more than one fourth of its who are represented in this move- At the time of the Ecumenical ary Conference in New York, six ɜo, there were reported in round ; 450 Societies, representing 18 s, with an income of nearly $20,- , supporting 11,000 organized s with 1,300,000 members and ɜ 750,000 in the Sunday schools heir charge. This was estimated sent a total native Christian com- of four and a half millions — truly y leaven of religious and philan- influences for the regeneration of :y. These great Protestant socie- ·e and more are coming to range themselves alongside one another in conferences of greater or less magnitude, which not only show their underlying unity but also mass them to the eye as an undeniable world power.

Are existing world powers conspicuous for their vast armaments, actual or potential? The missionary enterprise boasts nothing more formidable than a small river steamboat or a missionary schooner, and only 67 of these, and its noble army of 15,500 foreign missionaries and 73,000 native helpers go forth absolutely unarmed. The weapons of their warfare are not carnal but they are mighty through God to the pulling down of strongholds. Slowly but surely the world is becoming transformed by the power of the cross and the sacrifices of its missionaries as they are filling up the sufferings of Christ in patient endurance and heroic toil. The moral achievements of the missionary enterprise would fill volumes. Its persistent assaults on intemperance, gambling, opium and other vices, on slavery, polygamy and child marriage, its philanthropic achievements in hospitals and orphanages and its widespread and salutary influence along educational lines are gradually breaking down the defenses of Satan and hastening the reign of the beneficent King of Righteousness.

But world powers are dependent not a little on the brilliancy of their statecraft and the skill of their diplomats. The genius of the generals on the field must be matched by the acumen and astuteness of the counsellors near the throne. And in this regard the analogy of the missionary enterprise is complete and striking. At the head of this enterprise we behold One of whom long ago it was prophesied " His name shall be called Counsellor." He is the head of all principalities and powers as he is also the head of the Church. In him are all the treasures of wisdom and knowledge. To him the wisdom of diplomats is foolishness and the plans of kings

he brings to naught or bends to his own purposes as the husbandman turns the stream which irrigates his garden by the pressure of his foot.

This executive wisdom he has ever shared freely with his apostles and missionaries and with those who seek unselfishly to magnify his name. He guides, inspires and supports them and sometimes makes them the valued counsellors of kings. He helps them to turn the world upside down, by which alone it will be brought right side up. He teaches them a sort of spiritual *jiu jitsu* by which to overthrow the most cunning and artful of their foes. Nothing is more noticeable in the earthly career of Jesus of Nazareth than his care in selecting, training and fortifying the men whom he chose for the planting of his kingdom. And the same eager supervisory care he gives to the work of their successors now. With such a leader and counsellor the missionary enterprise cannot fail to be a veritable world power if followers can be found who are moved by his spirit with an "imperious desire for immolation."

Christianity as represented by the missionary enterprise is a world power of the first magnitude. Men may affect to despise the movement as weak and foolish, but the weakness of God is stronger than men and the foolishness of God is wiser than men. The pre-eminent characteristic of Christianity is power, power akin to that which clothed Jesus of Nazareth with immortality and incorruption and made him head over all. O for the realization of the apostle's prayer that we may know the exceeding greatness of God's power toward us who believe, according to the working of the strength of his might which he wrought in Christ when he raised him from the dead and seated him at his own right hand. If that power could fall on all the churches of Christ the missionary enterprise would become instinct with a spiritual energy which could be measured only in celestial volts and amperes; and the powers of this world would ere long give place to the Kingdom of God and his Christ.

In this view of the matter the executive rooms of the various missionary bodies are comparable with the council chambers of kings and the halls of legislation and wield an influence that in the end is second to none. The moral grandeur and conspicuous success of the movement as represented by the Missionary Union should focus the interest of our constituency on the Ford Building, our new headquarters, and turn thitherward the streams of their beneficence. If sincere prayer is a guarantee the officers at the Rooms and the Executive Committee may humbly assume to be sharers in the wisdom of the Universal Counsellor. As those who are entrusted with a stewardship of infinite moment they are endeavoring to make the Missionary Union a worthy integer of that Great World Power behind which are the promises of God, the power of the Holy Spirit, the intercession of Christ, the prayers of the saints and — oh, the pity of it — an insignificant fraction of the wealth of God's prosperous people. If the missionary enterprise is not a world power of the first magnitude it is chiefly due to the ineffectual support of those to whom Christ's majestic and unrepealed command to conquer the world for Him is little more than an idle tale.

PROGRAM: HOME WORKERS FOR FOREIGN MISSIONS

I. Bible Readings.
 Matt. 28: 16-20; Rom. 10: 11-15.
II. The Need for Home Workers.
 1. The Financial Need. Pp. 433, 434.
 2. The Need of Intelligence. Pp. 445, 450.
 3. The Need of Sympathy. P. 449.
 4. The Need of Prayer. P. 466.
 5. The Greatest Need. P. 462.
III. What Home Workers Can Do.
 1. In the Sunday School. Pp. 443, 444.
 2. In the Young People's Society. P. 445.
 3. In the Church at Large. Pp. 447-450.
IV. A Noted Home Worker. P. 454.
V. Question for Thought and Action.
 What New Line of Missionary Work Shall We, as a Church or Society, Undertake this Winter?
VI. Prayer.
 Remember especially the outgoing missionaries.

December Topic: Unbroken Ground in Foreign Lands. January Topic: The Missionary Union.

EVENTS IN CHINA

E events of the last few months
ı China have made out of date all
dealing with that empire. Four
have recently been issued which
volutionary in their significance.
who read the MAGAZINE will recall
: published in the July number the
ıat the great viceroy of the midland
:es, Chang Chih Tung, had intro-
the New Testament as a text-book
e public schools in his jurisdiction.
:r explanation has now appeared,
ing the reasons for his noteworthy

He is one of the most progressive viceroys, and has come into close with foreigners and Western thought. believing that in many things is in advance of other nations, he zes that in some ways they are r. Searching for the cause of this es that all the greater peoples of est have as their sacred book the China's greatness, he contends, from the Confucian writings; and ver of Western nations must be in ook. So he has ordered the youth provinces to study it, that China ld to its native greatness the best of the West. Too much must not erred from this action. The old is not yet a Christian, nor is he ting to establish the worship of among his people. Yet that it a remarkable opportunity to Chris- ıchers and leaders, and to the truth must be recognized. The youth, minds are most open to the new are to study of him who is the of the World. They will be glad n to the gospel, and scores in their s will be made more accessible.

cond decree which must have far- g influence, is that which proclaims ı man shall hold office who allows e or daughter to have her feet

Some time ago the empress r issued an edict against foot- , but while it may have had some it was not so influential as was

But this second decree touches point. All Chinese hope to become eligible to official appointment, and anything which may hinder their chances will be removed. It is not to be expected that all Chinese women will immediately have their feet unbound, but all prominent officials will see to it that in their families the custom is abolished. There is a rapidly growing sentiment against this enslaving and degrading practice, and this edict will help on the movement.

A third decree to be noted is that making Sunday in a sense a legal holiday. This does not mean that compulsory observance of the Sabbath is to be followed by merchants, professional men or the people generally. Its application is quite limited. Following the custom of foreign legations, the foreign office and other departments of the government will not be open for the transaction of public business on Sunday. This seems but little, and yet it is an opening wedge. It will be remembered that the official introduction of the Sabbath into Japan came in the same way, through the influence of foreign officials. The same spirit which actuated this decree has given the new schools a Sunday holiday. The influence of this custom on the part of the leaders must be far-reaching.

Still another edict which is of the greatest importance is the result of the visit of the high commissioners to the United States and Europe. Noting that in most Western nations the people have a part in the direction of affairs, they have recommended that as soon as the people are ready, it is hoped by 1910, a representative assembly will be instituted. This, with the recommendation of trial by jury and the recognition of the legal profession and provision for its training, is one of the most startling of the remarkable series of decrees. It must not be supposed that China is at once to take her place among enlightened nations. Millions of the people know nothing and care as little for these new ideas. But God is moving a mighty people, and making opportunities for his Church unparalleled in its history. What is our response?

FROM THE WORLD WIDE FIELD

BURMA

On the Eve of Revival

WE are on the eve of another revival at the college. The Spirit is moving among us. Already more than a dozen have come out clearly and boldly on the Lord's side and many more are thinking very seriously of personal religion.

These revivals do not produce all their fruit immediately. A letter received only yesterday from a station missionary says that one of our students of last year has asked for baptism. He says that his conversion is to be traced to the revival in the college last year. — J. F. SMITH, Rangoon.

Plenty of Work

YOU will be glad to know that I am in perfect health, and have my hands full with this school of over 100, ninety or more of them boarders. The season is most trying. A number of our members have died while others are ill. Cattle disease is in two of our Christian villages; one village has lost forty-eight buffaloes. I manage to visit some of our villages on the Sabbath; but it is risking much to go into the district such weather. I am still hoping and praying for a woman teacher for this school and a man for the much neglected work for Shans and Burmans. — W. H. ROBERTS, Bhamo.

ASSAM

A Sema Baptized

FOR some time we have been praying and watching for a Sema Naga whom we could send as an evangelist to his people. Last week a young man came and asked to be allowed to stay on the compound for two or three days. He had been working in various parts of Assam and desired to return home to see his people. I asked him why he came to me — why did he not go to the bazar or Naga village. He replied, "I prefer staying with the Christians." I asked him if he were a Christian. He said, "No," — meaning that he had not been baptized, — "but I know about it and read my Bible and believe Jesus is the Son of God and Saviour of the world." I asked him over and over again if he were a Sema. It seemed too good to be true. Think of it! A Sema who can read Bengali and who is quite well informed in the Scriptures. He has since been baptized. I need not say that we have him now with us, and we hope he will soon be preaching the gospel to his own people. — H. B. DICKSON, Kohima.

Longing to Work

A FAITHFUL evangelist touring the hills of Assam was ill and was told he must go to the mission station to be cared for. He did not want to go. Said he, "Sahib, if I stay here in Chaswabama one month there will be 100 Christians in this village alone; and other villages are calling me." While on tour recently Rev. H. B. Dickson baptized forty-seven; many villages in this section are open to the gospel where it has never yet been preached.

SOUTH INDIA

A Decade's Growth in Indian Missions

ACCORDING to Rev. J. L. Humphrey of the Methodist North India Conference, the last ten years have witnessed a marked advance of Christianity in India. He says:

Careful analysis of census reports and mission statistics show a total in 1901, of 3,337 foreign missionaries, including wives; native ordained pastors 1,100; native unordained preachers, 7,719. There were 5,362 organized congregations, 6,888 Sunday schools, enrolling 274,402 scholars; 8,285 day schools and 342,114 pupils. The schools of higher grade number 376, with 24,255 students. The native Christians numbered 2,036,590 in 1891, but rose to 2,636,313 in 1901. Protestants advanced in the decade from 474,909 to 865,985.

The general increase of the whole population of India from 1891 to 1901 was 2.4 per cent. The Mohammedans increased 9 per cent., the Roman Catholics 16 per cent, while the Protestants increased during this period 82 per cent. — *The Missionary Review of the World.*

Work at the Etta Waterbury Hospital

IN the article by Dr. J. S. Timpany in the July number, page 283, entitled "Medicine and Missions," the author, in

umerating the hospitals of our Telugu ission says, "5. Udayagiri, . . . now osed, owing to the furlough of Dr. Stait." nce this was written Rev. and Mrs. A. H. urtis have gone to this ation, and are continuing the medical work of r. Stait. Mrs. Curtis is regular hours at the ospital, and when not i tour Mr. Curtis is so there, directing the ork of the operating om, while Mrs. Curtis iperintends the remainer of the work. A ative woman and a Mohammedan man, formerly assistants to Dr. Stait, help in the ospital, together ith three good native urses. During three months and a half 34 different cases have been treated at the ispensary, 2,831 treatments in all, and iere have been 21 in-patients.



Photo by F. W. Stait

ETTA WATERBURY MEMORIAL HOSPITAL, UDAYAGIRI, SOUTH INDIA

Interested Schoolboys

DR. DOWNIE writes of very encouraging interest among the high school oys who attend the English services conicted in Chambers Hall, Nellore. A ll house and earnest attention are an spiration to every preacher, and such e is able to report at that place. In fact e thinks the longed-for revival is already ecoming a reality in their midst.

JAPAN

The Seminary Preaching Chapel

THE work at our seminary preaching chapel is being carried on during the immer by one of the graduates of the last ass, Mr. M. Ito, who with such help as e can secure is doing an excellent work. have large hopes of this chapel in the iture. Already over 180 have here epressed their wish to be Christians and ave given us their names. These are eing followed up and carefully taught, id the best work that I have seen in Japan being done to inculcate religious truth id to lead to intelligent faith. Already nine have been baptized from this work. A splendid Bible class of these inquirers meets regularly. Our audiences are large and most attentive. The quietness of the meetings and the good attention, the patient listening from beginning to end, all prove the value of this work. It costs a great deal more to carry it on than the ordinary street preaching place, but the returns warrant it. — J. L. DEARING, D.D., Yokohama.

THE PHILIPPINE ISLANDS

The Industrial School

THE industrial school at Jaro, P. I., is affording much encouragement to the missionaries. About 150 boys are regular attendants and a splendid spirit pervades the school. Mr. Valentine has been temporarily assisted by Mr. Maxfield, but a man is greatly needed to take full charge of the industrial part of the work. Miss Lund is conducting a class in sloyd with marked success.

EUROPE

Conversions in Spain

SENOR ANGLADA of Barcelona, Spain, writes of his joy in the conversion of nine persons during the past three months. All who have on their hearts the conquest of Spain for Christ must hope that full religious freedom will be granted ere long in that country.

EDITORIAL

The Greatest Need

The Missionary Union needs many things. It has been customary to group these needs under three heads: "Men," "Money" and "Prayer." The greatest, the most urgent need, however, is for the creation and maintenance of that which lies back of these, namely, belief in and loyalty to the great cause of foreign missions. As Dr. Henry Van Dyke recently stated it in these columns: "What we need in the Christian Church today is a revival of the patriotism of the Kingdom." There are great burdens to be borne, there are great problems to be solved. The question is, should these concern seriously only the officials and committees chosen to administer the affairs of our missionary societies? This seems to be the tendency of the times, to transfer all care and responsibility to those in official positions. Stockholders leave all to their boards of directors; boards of directors transfer their burdens to executive committees; and these in turn depend upon chairmen, secretaries and treasurers.

From the very nature of things, responsibility for the execution of the *details* of a great enterprise must rest upon those at headquarters, but woe betide our missionary organizations — the Missionary Union — when the weight of a far larger responsibility ceases to bear upon our churches.

It would be impracticable, if not impossible, for the individual members of our churches to become familiar with the minutiæ of administration, but the current needs, the larger problems, the "general drift" of things, should be and may be known by all.

Large expense is incurred annually for the production of *informing* literature, and this may be supplemented by correspondence on particular phases of the work at any time. A request is all that is needed. We rejoice when people "want to know"; it shows interest. For example, you hear that the Missionary Union is sending out only nineteen new men this year. Had it occurred to you, mentally, to put "we" instead of "Missionary Union" into that information? Had it occurred to you to feel as anxious over the fact that "we" are sending only nineteen men when forty were asked for by our brethren on the field, as it would if your church were without a pastor and could not find one? Does the debt of the Missionary Union worry you? It probably would, if it were on your own church — certainly, if on your own home. But is not the obligation as real, as personal, in the one case as in the other?

Yes, the greatest present need is that pastors and people make the work of the Missionary Union more completely their own, that they more deeply feel and more earnestly help carry its burdens. There is a mistaken notion abroad that officers and committees and boards prevent this, but it is very easy to prove the contrary. When we can have a closer cooperation, a stronger feeling of loyalty for "our own," there will be plenty of men and money and prayer.

Thanks be to God!

As the Thanksgiving season comes around once more our thoughts naturally turn backward over the year so nearly gone. It has been a year of unexampled prosperity. All over the land we have had plenty. Peace has reigned within our borders. It has been a good year for America. And in the world at large there has been marked prosperity. Not all, indeed, have had plenty. There has been enough of need to keep us from selfish forgetfulness, and to call forth our gifts and our prayers for those less fortunate than we. But peace and plenty abounds now, and we thank God for these blessings showered upon us and upon others.

From a missionary standpoint the year has been a good one. Never has God's hand been more evident in the affairs of the world than it is in this present time. In France the new independence of the churches and the increased emphasis upon the spiritual nature of the Church, is bearing fruit in widespread revival. From Russia, also, with its stories of lawlessness and bloodshed, come reports of deepened

: in the eternal things, with revival
ıy churches. In Spain, that erst-
tronghold of the papacy, the chains
:come too galling, and the mutterings
lom can be heard. In the Far East
s moving so rapidly that we can
y follow him. Politically and so-
China is becoming a new nation, al-
ı a day. On the frontier of Burma
s who have waited centuries in the
ss are crowding into the light. The
ans of India are grasping the thought
r own responsibility for their fellow
ıd are planning largely for them. All
ıat empire, — Burma, Assam, north,
and central India, — the waves of
are beginning to roll. Even in
ted Persia the light of civilization is
ing to dawn. So from east to west
ırious gospel of the blessed God is
power. Can we withhold our praise
ıim? And in the home land the
ı is rising to meet these great oppor-
s abroad — rising slowly, it is true,
st as surely. Advance movements
foot in many denominations. The
people are awake. Mission study
are forming. The opportunities of
nday school for missionary instruc-
e beginning to be realized. Among
vn churches these movements are
:. A larger number of young men
omen have gone forth this year as
ıaries of the gospel than for many
Larger giving has characterized
ırches. As we gather in church and
at this Thanksgiving season, let us
mind these large blessings of our
and as we thank him, let us ask
:r we are keeping pace with him.
ısecration of life and wealth and
, are there not new worlds of con-
hat we may enter with him? Thus
r year we shall have more for which
ık him, and our great Thanksgiving
will mean more to us, and more to
whose knowledge of him whom we
and praise depends on us.

rkers

esent this month our annual Home
rs' Number. We have tried to bring
:r from many sources hints and ideas
that will help those who are trying to hold the ropes for those who are down in the deep gold mine of heathenism. It is not, however, intended to keep all the suggestions of this sort for the November number of the MAGAZINE. Every month we would like to give them to our fellow workers. But for this we are dependent upon the cooperation of our readers. So here is a suggestion: if you hit upon some successful scheme for raising money, or have a unique missionary program, or in Sunday school or study class success has been yours, tell us of it, how it was done and what came of it. Then we can pass it on to others. Try every plan. If one does not work, try another. Others have been successful, so can you. We are in the midst of the campaign now. The winter's work is well started. Some plan of mission study should be adopted now if it has not been already. A strong effort should be made to bring the Sunday school into line — *your* school, — *you*, if you are a teacher, — in this advance movement in missions. If you are a pastor, a strong campaign should already be in progress in your whole church. Call on the officers at the Rooms for help. Better, you help them. Remember, we are home workers for the Kingdom in Burma and China and the other distant fields. Let us make these winter months count for God.

Sailing of Missionaries

This is the time of year when we are sending out the missionaries. We have heard the farewell messages of those who are returning to their old work, we have bidden godspeed to the brave young men and women who are just putting their hand to the plough, and some of us who cannot go are a little downcast that we must stay at home. What is the meaning of these changed ambitions, these separations, these new homes? One who was bidding goodbye to a brother remarked that he was foolish to go away off there. "A man ought to stay where he can get something out of life," he said. Was he correct in his estimate of his brother's conduct? Many would think so. The answer will depend upon one's estimate of the meaning

and purpose of life. If all there is to life is what we can get out of it, it is possible that these keen, well-trained, able young men and women are making a tremendous mistake in giving up home, friends, comfort, culture and the many other things, to devote themselves to the work of the missionary in these far distant lands. Yet even with this aim for life, the brother who went will, we have no doubt whatever, get more out of life than the one who stays. But this because he will put more into life. And after all, that is the true basis of estimate. That life is the most successful which spends itself most for Christ and one's fellow man. And these who go forth are doing just that — spending themselves for Christ and the needy ones across the seas. They count not their lives dear unto themselves,— dear only to their Lord. In the light of such a principle the shadows of sacrifice and sickness and loneliness fade away, and the glory of the omnipotent and loving Master irradiates each life. Do not pity the missionaries. Rather glory in their great privilege.

Varied Influences to the Missionary Decision

The experiences of the newly oppointed missionaries form a rare commentary on the variety of ways in which God reveals to us his plan for our lives. In one case it was the faithfulness of a Sunday school teacher which after many years now bears fruit in this offering of a life. One was consecrated to the missionary cause by her mother even before her birth, and the mother's prayer has followed her through the years. One tells of early visits of missionaries in the home, and the remembrance of sitting on their knees listening to stories of life and work among the heathen. Another heard the call in the appeal of a missionary secretary. Still another was led into the foreign mission service through articles in the MAGAZINE. Yet another traces the decision back to a children's mission band. And so we might go on. No two experiences were alike; no two calls came in the same way. With few exceptions those who spoke the word or in other ways set in motion the influences which have resulted in this consecration were wholly unconscious of the result, and utterly unable to foresee how their word or act was to affect these other lives. Inspired by a deep love for the Saviour themselves, and fired by a missionary passion, they became the unconscious instruments in the Master's hand by which a work is to be accomplished that eternity alone can measure or reveal. Such experiences should encourage us. These may be only children whom we teach. It may be only a brief visit we can make. An unspoken prayer may be all we can offer. Only? Perhaps it is just the little child, the hurried visit in a home, the unvoiced petition, that God needs in his eternal plan. See that you do not frustrate that plan.

Chester Holcombe's Defense of Missions

The most significant contribution to missionary apologetics which has appeared for some time is the article in the *Atlantic Monthly* for September, entitled "The Missionary Enterprise in China." It is written by Mr. Chester Holcombe, whose long connection with the diplomatic service in China has given him an exceptional opportunity for studying the subject on which he writes, and makes his words authoritative. He considers briefly the charges brought against missionaries by fellow foreigners, showing their falsity; then points out that after all it is of vastly greater importance what the Chinese themselves think of the missionaries than the approval or condemnation of other foreigners. A tacit imperial policy has been developed, he says, namely, that "recognizing and appreciating the self-denying and philanthropic character of missionary effort, [the emperor] will gladly permit those engaged in it to establish themselves throughout the interior, wherever they may be able to do so with the consent and good will of the people of the locality." This policy Mr. Holcombe says has been often declared to him by high officials of the empire.

He cites as a proof of the official approval given missionaries the right especially granted to them alone of all classes of aliens, to acquire real estate in all parts

npire and " to erect such suitable
: as may be required for carrying
good work." He admits that there
:n and are still cases of friction
natives and missionaries, arising
rom interference by the latter in
:s, or their assumption of civil
'. But he says that not a single
f that nature has ever been made
an American missionary. " The
racter and great value of the mis-
nterprise as a factor in the modern-
of China, and in bringing it into
the great nations of the world, is
universally recognized and ap-
l." It might well be as much
ted by business men in America.
i is the inevitable influence of the
ry in favor of American fabrics
es that " the manufacturing and
:ial interests in the United States
ell afford to bear the entire cost
nerican missionary effort in China
:ake of the large increase in trade
esults from such effort." The
timely and well written, and comes
nority.

eneral awakening of the East, the
de of China gives it the most
nce in our thoughts. However,
i reports are brief and somewhat
n, the reforms which have been
ed in Persia can be counted as no
narkable. It is announced that
:siastical party demanded a modi-
of the form of government, a de-
hich resulted in or at least was
mied by considerable confusion
part of the populace. The shah
and signed a decree, which must
dered an extraordinary document
eedom which it grants to a people
re under absolute sway. A
council of state is to be created,
st of 156 persons. The members
: elected, all classes except peasants
granted the franchise. In con-
with this reform may be noted
reased interest in newspapers.
pers have been established, and
om other countries find their way
into the country in great numbers. One cannot help comparing the situation in Persia with that in Russia. A remarkable difference is in the position taken by the priests and other ecclesiastics. In Russia they have stood for conservatism against all progress and reform. In Persia, however, the demand for reform seems to have originated with this class, and being as powerful here as in the great empire of the north, they have carried their plan through. Another difference is in the attitude and action of the ruler. In Russia, the czar has consistently refused the radical demands of the reform party. In Persia the shah yielded. Perhaps the latter's visit to European countries a few years ago opened his eyes to the possibilities in his own land. Perhaps reasons of discretion prompted a yielding to the stronger party. What may be the outcome it is impossible to say, — whether the victory is a permanent one, or whether the people as yet will prove incapable of governing themselves. But Persia is coming into closer relations with England, Germany and other enlightened nations, and civilization, and with it the gospel, must conquer.

Death of a Faithful Steward

A loss not easily made good was sustained by the Missionary Union and by the Church at large in the death of Mr. Byron E. Huntley at Batavia, N. Y., which occurred on September 28. Mr. Huntley was widely known in the business world as the Johnston Harvester Company of Batavia. He was a man of sterling Christian character whose influence was widely extended in behalf of all that is good. It is not generally known that Mr. Huntley and his sister personally provided the entire salary of several of the Union's missionaries. Rochester Theological Seminary claimed his active interest, the chair of the Study of the English Bible now filled by a former pastor of Mr. Huntley, Dr. J. H. Mason, having been founded by him. These specific gifts are but indications of the manner in which this honored business man recognized and discharged his trust as a steward in the kingdom of God.

THE PRAYER CYCLE, NOVEMBER 5 TO DECEMBER 3

THEMES FOR THANKSGIVING

The continued revival in South India.
The religious awakening in Rangoon Baptist College.
Encouragement in Talain and Burman work at Moulmein, Burma.
Recent important edicts in China involving the introduction of the New Testament into government schools and the observance of Sunday as a legal holiday.

DAILY TOPICS FOR UNITED PRAYER

5. Missionary Institute in session at Cleveland, Ohio.
6. The promotion of missionary interest in the Sunday school.
7. A wider observance among the churches of the monthly missionary meeting.
8. Careful plans for the gathering of offerings from all departments of the church.
9. Intelligent and systematic circulation of missionary literature.
10. The District Secretaries of the Union.
11. (Sunday) All missionaries engaged in deputation work at home.
12. The homes for the children of missionaries; especially the matrons.
13. Work of educational endowment committee.
14. Such a religious awakening among our churches as shall lead to a revival of missionary conviction.
15. Missionary Institute at Hartford, Conn.
16. All classes in mission study.
17. Complete religious freedom in Spain and the struggling Baptist churches there.
18. (Sunday) Continued revival throughout India.
19. Government recognition for mission schools in China.
20. Blessing upon the study of the New Testament in government schools in China.
21. All schools for boys and girls in China.
22. Native instructors in all our mission schools.
23. All native evangelists.
24. Deeper spiritual life for all missionaries.

A WEEK OF THANKSGIVING

25. (Sunday) Thanksgiving for the continued ingathering on all our mission fields.
26. Thanksgiving for the attitude of Japan toward Christianity, and the opportunity among students.
27. Thanksgiving for recent significant movements in China; edicts concerning Sunday as a legal holiday, study of New Testament, anti-foot-binding, etc.
28. Thanksgiving for continued encouragement in the Philippine Islands.
29. Thanksgiving for the great revival in India, and signs of continued blessing.
30. Thanksgiving for devotion of new missionaries sent out this year.

DECEMBER

1. Thanksgiving for continued assurance of God's presence with our missionaries.
2. (Sunday) Efforts of Congo Reform Associations.
3. All native Christians suffering persecution.

A NEW PLAN FOR THE PRAYER CYCLE

The Old Plan

Beginning with next January the Prayer Cycle, which so many are using, will be published in a new form. It will be remembered that it was formerly issued annually as a pamphlet. The principal objection to this was that topics could not properly be selected a year in advance. By the time the topics for the latter part of the year were reached many of the needs no longer existed, or others were more pressing.

The Present Plan

To obviate this difficulty, bring the topics up to date and make the cycle fresh and practical, this page was introduced into the MAGAZINE. This has made it possible to have the topics live and fresh, but in form it has not been so convenient for its users. Many wish to keep it in their Bibles, or in a private room apart from the MAGAZINE.

The New Plan

Now a new plan is to be tried, which we think will meet all the difficulties and make the Prayer Cycle of greater value than ever. Beginning with next January it will again be published separately, as a four or six page folder. It will be issued quarterly, and will contain topics for intercession for the ensuing three months, and a brief article on the subject of prayer. The price of the four numbers will be ten cents, payable in advance. It will not be included in the new literature which is sent to subscribers for twenty-five cents a year. Note that this is not a new periodical; it is only a leaflet, published in four parts. Send your order immediately to the Literature Department, and secure orders from your friends.

VI. MATT. 26: 36–50. NOV. 11

Jesus in Gethsemane

The Cup

er, if it be possible, let this cup pass from theless not as I will, but as thou wilt. Vs.

mystery of Gethsemane is too deep us to explain; but who can doubt element in the agony of Jesus was whelming sense of the evil in the Probably none of the followers of er appreciate this feeling so thor- is missionaries in mission lands, when they are isolated in the heathen darkness. The iniquity ney see is appalling. One mis- said, " I built a high, close fence our home, so that my children t see the vile actions of the na- That is one reason why the chil- missionaries are sent to the home arly as possible. But the mission- to live and work among scenes of year after year, and there are times feels as if he could not bear it any " My good friend," said one mis- " there are times in a missionary's his soul loathes the whole mass otion and filth. He would like to from it all and never see it again. cup pass from me.] He feels himself were polluted, because of ition in the midst of which he

all reverence in the implied com- we may ask the question, Do we prayerfully and sympathetically se who have gone to bear the cross among such surroundings? Per- pray for missionaries occasionally, ve remember when we pray that n and women, our brothers and now the depths of loneliness that lt in Gethsemane? If we pray as for those who, for Christ's sake, our own representatives, endure ngs, then the power of our petitions fort those in the most distant nd in the deepest jungles.

LESSON VII. MATT. 26: 57–68. NOV. 18

Jesus Before Caiaphas

Misrepresented

Two false witnesses came, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. Vs. 60, 61.

THE statement of these false witnesses differs but very little verbally from what Jesus really did say, but it conveyed an entirely wrong impression. An incident strikingly like this false testimony is related in one of Mr. Briggs' letters from the Philippines. " Minds open so slowly," he says, " and there are so many obstacles continually frustrating the most serious and holy endeavor in this way, that one may well consider preaching to be ' foolishness,' so far as human judgment can see.

" For example, one of the missionaries on this field visited a Catholic woman who seemed about to die, and read to her the incident of the woman who had wasted all her substance on the doctors without avail, but was healed by merely touching the hem of Christ's garment. The missionary explained the meaning of the passage as well as he could, and left it as seed in that household; for others besides the sick woman were present. Within a few days one of the members of this family was telling around town, ' These Protestants do believe in the images just the same as we do. The missionary was in our house and read from a book, and told us if we were sick and went and touched even the garments of the *image of Christ in the church*, we should be made well! "

These poor souls believe in Christ, but Christ to them means the wooden image in the church. If this could be true in a Catholic country, where the light shines even if dimly, think what it means to teach the truths of the incarnation, the atonement, the resurrection, and all the great facts about God, Christ and redemption to people sunk in the depths of heathenism. And yet — and this is the miracle of missions — this is accomplished on all our fields.

LESSON VIII. Isa. 5: 11-23. Nov. 25

The World's Temperance Sunday

Woe!

Woe unto them that rise up early in the morning, that they may follow strong drink; . . woe unto them that draw iniquity with cords of vanity; . . woe unto them that are mighty to drink wine! Vs. 11, 18, 22.

NO writer in the Bible has set forth iniquity of all kinds in more striking language than Isaiah. "Woe, woe, woe!" The earth revolves in woe because of the evils of intemperance. We know pretty well what intemperance means in "Christian" lands, but we hardly realize what a foe it is to mission work. In many places, though not in all, the people are so saturated with drink or opium that it is almost impossible for them to get a grip upon their will power. An added trial in Africa, where the people have no idea of such a thing as self-control, is the fact that the same country that sends the missionaries, sends also the rum that carries off the people by hundreds. Yet even out of such miry clay the nations are being slowly drawn, and their feet begin to feel the rock of safety beneath them. "When I go down into that deep mine of degeneration," says one missionary, "and see whence they have come, my heart rejoices over the progress they are making. What was formerly spent on demon worship, opium and drink is now used for clothing, education and Christian work. 'Oh, Teacher,' the older Christians say, 'I wish I could kill my past life and memory and begin new. I shall do all I can to help my children lead a different life.'"



CHRISTIAN NURSES AT SENDAI, JAPAN

LESSON IX. Luke 23: 13-25. Dec.

Jesus Before Pilate

The Same Old Hatred of Good

But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? Vs. 21, 22.

WHY is it? What is that evil spirit so prevalent in the human heart that makes men hate and persecute those who strive to live a purer and better life? It is as old as Cain and as new as the latest converts to Christ in some places of our mission fields. Mr. Axling, of Morioka, Japan, tells a touching story of four young women who became Christians. "I never knew," he says, "a truer exhibition of the martyr spirit. They knew that it meant bitter suffering, but this did not deter them. With faces shining with heavenly joy they obeyed their Lord. When they reached their homes after their baptism they were received with volleys of abuse. Two were refused entrance, but through the pleading of the evangelist were afterwards received, although practically as prisoners, for they have since been guarded and watched day and night lest they should attend the meetings or meet the other Christians. Their Bibles and song books were torn to shreds and burned. In out-of-the-way places they read their newly-obtained Bibles and commune with their Lord. The other two girls were discharged by their employer, and in addition to this, one was whipped by her father. Yet their faith does not waver. Their unswerving loyalty to Christ, even when suffering for his sake, gives us new courage, and strengthens our faith in the devotion and steadfastness of the Japanese Christians." Thus, even today, the disciples of Jesus bear testimony through the persecutions of those that hate the spirit of Christ in them. Yes, and by that testimony, hatred shall be turned to love.

ERSONAL AND OTHER NOTES

Birth

and Mrs. A. J. Weeks, Tavoy, , July 16, 1906, a daughter, Lois.

Arrivals

C. ROBBINS and family, from P. I., at Boston, September 10.

W. BRIGGS and children, from P. I., at Deposit, N. Y., Septem-

E. CASE, from Henzada, Burma, on, September 10.

E. CARPENTER, from Nemuro, at Boston, July 18.

W. STAIT and wife, from Udaya- outh India, at Boston, October 6.

N. THOMSSEN, from Bapatla, India, at Rochester, N. Y., ıber 7.

D MRS. J. L. SNYDER of Rangoon, are obliged to come home sud- account of the serious condition of their little boy five years of age.

lissionary Union suffers a great e death of Judge Percival Bonney ınd, Maine, who for a number has been a member of the Board gers.

ll sympathize with Rev. and Mrs. riggs of the Philippine Islands in re illness of their baby, which ted the return of Mrs. Briggs two children to this country. Rev. . J. C. Robbins accompanied her urlough was nearly due.

/. W. KEEN, of Philadelphia, t of the Missionary Union, and W. Woodward, of Washington, ice-president, were visitors at the ecently. Both are taking an active in all the plans for the winter, rly those for the Sunday schools.

¶REV. C. B. ANTISDEL, of Kengtung, Burma, formerly of Mukimvika, Africa, has a full page illustrated article in the *Youth's Companion* of September 27, entitled "In the Congo State." The *Missionary Review of the World* for October contains an article on "Evolution in Missions" by Rev. David Gilmore, of Henzada, Burma.

¶WE have before called attention in these columns to the Bi-pocket Church Envelope. It provides for church expenses, and at the same time for missions and other benevolence. This plan has solved the financial problem in many churches. For information and prices, address Rev. Lyman R. Swett, 69 Richmond Street, Dorchester, Mass.

¶BARON WOLDEMAR ÜXKÜLL, who visited this country last spring, will repeat his visit this month. He will spend some time among the churches, presenting the cause of our brethren in Russia, and will address a number of conferences in company with Secretary Mabie. In preparation for his visit and as a supplement to his message, every one should read the new leaflet "Christian Work in Russia," which contains, in addition to an account of Baptist work there, the story of Baron Üxküll's conversion, as told by himself. It can be secured from the Literature Department at five cents a copy.

¶A BEAUTIFUL life closed its earthly career in the passing away of Mrs. Mary E. Ranney, mother of Miss Ruth W. Ranney of Insein, Burma. Mrs. Ranney was the daughter of Rev. and Mrs. Cephas Bennett, who spent long years in Burma, and she in turn married a missionary and returned to the land of her adoption. After five years her husband, Rev. Daniel Whitaker, died and later she became the wife of Thomas S. Ranney, who was in charge of the Mission Press in Rangoon. For many years she has been an invalid, but the joy of the Lord ever shone in her face and her life has been an inspiration to all who knew her.

FINANCIAL

CONCERNING WILLS AND ANNUITIES

Form of Legacy

I also give and bequeath to The American Baptist Missionary Union dollars for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within months after my decease.

Form of a Devise of Real Estate

I also give, bequeath, and devise to The American Baptist Missionary Union one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

Annuities

If you wish to be your own executor, the Missionary Union will receive at any time such sums as you may wish to give and pay a reasonable interest during life. The bond of the Missionary Union is an unquestionable security. Correspondence upon this matter should be addressed to the Treasurer.

FINANCIAL STATEMENT FOR 6 MONTHS, TO OCTOBER 1, 1906

	1906	1905	Increase	Decrease
Donations	$62,004.10	$66,252.72		$4,248.62
Legacies	20,639.74	22,708.67		2,068.93
Income from Investments	18,570.04	17,615.41	$954.63	
Annuity Bonds Matured		3,585.98		3,585.98
	$101,213.88	$110,162.78	$954.63	$9,903.53

Debt of the Union April 1, 1906	$43,037.21
Schedule of Appropriations for 1906–7	585,755.56
Additions to Schedule to October 1, 1906	16,157.93
Further additions to the Schedule as directed by donors — specifics	1,361.86
	$646,312.56
Total receipts to October 1, 1906	101,213.88
Amount needed to balance, March 31, 1907	$545,098.68

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN SEPTEMBER

Note.— For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D." are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $525 00

Aroostook Asso.	$2 77
N. Haven ch.	5 78
Nobleboro, 1st ch.	5 00
Portland, Central Sq. ch.	6 10
Limerick ch.	4 00
Eastport, Washington St. ch.	10 38
China, 1st C. E.	5 00
Rumford Falls ch.	12 03
Monson ch.	2 87
Milo ch.	10 19
Dover & Foxcroft ch.	4 03
Dexter ch.	3 85
Hartland ch.	1 03
Washington Asso.	6 48
Oakland ch.	4 59
Saco ch.	15 00
Belfast ch.	2 45
Skowhegan, Bethany ch.	1 50
Skowhegan, 1st ch.	1 50
St. George, 1st ch.	1 86
Buckfield ch.	9 25
Millinocket ch.	2 50
S. Aroostook, Quarterly Meeting	4 14
Bangor, 1st ch.	$60 30
Bangor, 2d ch.	62 65
Old Town ch.	20 18
Thomaston ch.	100 00
Westbrook ch.	7 00
Damariscotta Asso.	3 26
Damariscotta, 1st C. E.	10 00
Farmington ch.	8 00
Paris, 1st ch.	10 25
Wayne ch.	5 10
Thomaston ch.	33 19
Oxford Asso.	2 05
Morrill ch.	3 00
Morrill, Edwin E. Morse	25 00
Belfast ch.	8 00
Waldoboro, Mrs. Malvina Welt, for wk. in India	10 00
N. Livermore ch.	2 00
Turner ch.	5 00
S. Penobscot ch.	3 00
Belgrade, Mrs. J. W. Penney	1 00
Jay, Misses Nash & Whittier, for Loikaw sta.	5 00
Buxton Center ch.	18 72

NEW HAMPSHIRE, $274 62

Canaan, 1st ch.	$9 45
Danbury, 1st ch.	7 00
Keene C. E.	30 00
Newport, 1st ch., Ephriam & Jael Fletcher Mission Circle for Burma	42 58
Newport, 1st ch., Timothy & Lois Fletcher Mission Circle for Telugu Mission, c. D. Downie	41 00
Franklin, 1st ch.	15 03
Manchester, People's ch.	56 82
New Boston ch.	21 45
N. Londonderry C. E.	3 00
N. Londonderry ch.	5 00
Sanbornton, 1st ch.	3 64
Warren, 1st ch.	3 15
Hudson, 1st ch.	10 00
Bow ch.	4 00
Antrim ch.	22 50

VERMONT, $89 26

Westford ch.	$3 18
Fairfax ch.	7 72

NT (*continued*)

U., for	
.....	$25 14
.....	20 00
ch.....	13 22
y, A. H.	
l wife,	
ing.....	20 00

USETTS, $802 05

Bluehill	
l Society,	$4 00
ch.....	18 41
h.....	46 28
A. M.	
.....	5 00
D. B. Jut-	
ife, t. s. n.	
ushell.....	20 00
.....	20 00
w. ch.....	10 00
1st ch.....	10 00
1st S.S...	4 00
ch.....	18 06
1st Bible	
.....	6 16
Blaney	
.....	24 00
a friend,	
ah, c. W. S.	
.....	20 00
1st ch.....	7 73
ch.....	5 00
., for Jaro	
.....	6 25
.....	12 00
n, 1st ch....	32 52
ch.....	16 63
ch., for wk.	
od sta.....	2 00
n, 1st ch....	12 50
1st ch.....	4 02
oro ch., for	
.. A. Forshee	29 75
ille, Mrs. H.	
e, to const.	
H. L. M....	50 00
d, Highland	
.....	80 26
l, Pierce St. ch.	1 25
non ch., in	
y of E. N.	
r, for wk. at	
.....	50 00
ch.....	3 61
, 1st ch.....	117 57
ntral ch.....	13 26
d, 1st ch.....	7 00
S. S.....	2 00
r, Dewey St.	
.....	6 69
l, 1st ch.....	58 70
Plain, 1st ch..	15 00
1st C. E., for	
on of na-	
udent, c. F.	
leth.....	10 00
Y. P.....	4 00
r, Dewey St.	
for wk. in	
n.....	8 00
r, Finnish Y.	
.....	6 85
Y. P.....	2 00
2d ch.....	55
ton ch.....	10 50
Harvard St ch.	20 50

DE ISLAND, $152 49

t, 1st ch.....	$25 00
t, Mary Mof-	
Toungoo sta.	6 25
2d ch.....	48 86
e, Calvary ch.	45 00
e, Central	
.....	9 00
, 1st ch.....	12 13
Central B.U.,	
r Shaohsing.	6 25

CONNECTICUT, $70 46

Northville, New Milford ch.....	$10 00
E. Cornwall ch.....	2 00
Eastford ch.....	6 00
Brooklyn ch.....	10 75
Brooklyn B. U.....	2 61
Stratfield S. S.....	4 80
Clinton ch.....	14 00
Hartford, a friend, for Dr. Dearing's wk....	1 00
Hartford, a friend....	1 00
S. Colebrook ch.....	1 80
Naugatuck ch.....	1 50
Unionville, Hart L. Scranton.....	10 00
Talcottville, Mrs. W. B. Phillips.....	5 00

NEW YORK, $994 67

Benton ch.....	$25 00
W. Nanticoke, B. L. A. Soc.....	2 50
Franklin ch.....	12 17
Williamsville ch.....	13 00
Buffalo, Delaware Ave. ch.....	83 74
Seneca Falls ch.....	22 00
Naples ch.....	1 25
Hamlin ch.....	16 45
Addison ch.....	2 60
Rochester Theological Seminary students..	56 00
Rochester, North ch., members, for the "Cotton Fund," Tura, c. W. C. Mason	33 00
Keeseville, a friend...	100 00
Alexander, W. Bethany ch., for wk. of S. E. Samuelson ...	9 00
Ballston Spa, 1st B. U., for Jaro.....	5 00
Fairport ch., for "Cotton Fund," c. W. C. Mason.....	73 50
Newark ch.....	2 64
Castile B. U.....	4 62
Sherburne C. E., for Impur sta.....	25 00
Cleveland, Maple Flats ch.....	5 90
Belmont ch.....	40 00
Buffalo, Delaware Ave. S. S.....	6 50
New Berlin ch.....	19 15
Ossining S. S., t. s. Samson," Ramapatam.....	15 00
Brooklyn, 1st E. New York ch.....	19 10
Fenner ch.....	1 30
Akron Y. P.....	5 00
Utica, Tabernacle ch..	45 00
Bennettsburg ch.....	5 00
New York, Central Jrs.	4 00
New York, Pilgrim S. S.....	5 00
New York, Hope Y. P., for wk. in Phil. Ids.....	23 00
New York, ch. of Redeemer.....	27 27
Ft. Ann Village ch.....	18 60
F. A. Merchant.....	10 00
T. S. Parker.....	4 00
Syracuse, Calvary ch., for "Cotton Fund," c. W. C. Mason.....	20 00
Clyde, 1st ch.....	6 85
Clyde, 1st S. S.....	3 15
Interlaken C. E., for Impur sta.....	6 25
Brooklyn, Ralph L. Cutter, t. sal. Dr. and Mrs. Huntley...	200 00
Earlville, 1st ch.....	17 13

NEW JERSEY, $913 24

Millburn, C. R. Vincent, t. s. "Gopal," c. E. G. Phillips.....	$10 00
Paterson C. E., for Mukimvika, c. F. P. Lynch.....	20 00
Freehold ch.....	44 50
Freehold S. S.....	1 86
Bloomfield ch., for Carvell fund.....	230 75
Elizabeth, Central ch..	437 41
Westfield S. S.....	23 24
Bayonne, 1st ch.....	14 72
Paterson, Union Ave. S. S.....	15 13
Camden, 3d ch.....	10 00
Burlington, 1st S. S., Mrs. Hall's class, t. s. n. p., c. A. H. Henderson.....	6 25
Pleasantville ch.....	16 25
Cherryville ch.....	29 63
Windsor ch.....	3 50
Trenton, Central ch...	50 00

PENNSYLVANIA, $1 494 47

Gillett, S. Creek ch....	$2 00
McKeesport, 1st Sw. ch.....	4 55
Scranton, Penn. Ave. ch., D. Cornings.....	5 00
W. Market St. ch.....	2 00
Emporium ch.....	16 75
Cowdersport ch.....	13 15
Smethport ch.....	3 00
D. Simpson.....	500 00
Gold ch.....	4 00
Mt. Zion ch., E. G. Clutton.....	5 00
W. Salem ch.....	6 35
Ellwood City ch.....	5 51
Jacksville, Zion ch.....	11 00
Prospect, Mt. Zion ch..	12 78
Gelatt ch.....	6 35
Jackson & Gibson ch...	8 30
Susquehanna ch... ..	8 25
Brushville ch..... ...	6 60
Parkerford ch..... ...	6 40
Phœnixville ch..... ...	15 50
Lockport ch.....	2 00
Altoona, 1st S. S.....	3 71
E. Brady ch.....	8 67
E. Brady S. S.....	5 00
E. Brady B. U.....	10 00
Union S. S.....	2 86
Townville ch.....	3 82
Ambrose ch.....	4 85
Cherry Tree ch.....	1 50
Indiana ch.....	18 62
Two Lick ch.....	6 68
Monongahela Union ch.	13 62
New Geneva ch.....	2 10
Oak Hill ch.....	4 90
Sugar Grove ch.....	10 00
Connellsville, S. Side ch.....	1 00
New Haven, Mt. Zion ch.....	1 00
Greensboro ch.....	7 25
Smithfield, Mt. Moriah ch.....	18 00
Malvern ch.....	15 63
Malvern S. S..... ...	2 06
Wycombe ch.....	2 50
Bristol, 1st ch.....	10 00
Bristol, 1st S. S.....	8 00
Philadelphia, Germantown, 1st ch.....	34 00
Philadelphia, Germantown, 1st Y. P. A., for Yachow.....	5 00
Williamsport, Erie Ave. ch.....	9 70
Williamsport, 1st ch...	45 82
Loyalsock ch.....	1 00
White Deer ch.....	2 25
Muncy ch.....	30 28

Warren, 1st ch., for wk., c. L. W. Cronkhite..... $47 52
Erie, Sixth St. ch..... 5 00
Monessen, Bethany ch. 3 00
E. Bethlehem ch..... 3 50
Blakeville ch..... 4 49
Castile, Mt. Zion ch.... 5 00
S. Ten Mile ch..... 5 00
Philadelphia, Blockley C. E., t. s. Saw She, c. D. A. W. Smith... 24 00
Philadelphia, New Tabernacle ch..... 9 66
Philadelphia, Tioga Temple C. E., for Yachow..... 12 50
Philadelphia, Tioga Temple C. E., for Banza Manteke..... 6 25
Philadelphia, Wayne Ave. C. E., for Yachow..... 10 00
Philadelphia, Passyunk ch..... 25 50
Philadelphia, Logan ch. 3 60
Philadelphia, Chestnut Hill ch..... 4 20
Philadelphia, Woodland Ave. ch..... 4 25
Philadelphia, Mrs. H. N. McKinney, for W. China Mission... 20 00
Philadelphia, H. C. F., for Kiating..... 4 50
Upland ch..... 42 46
Upland S. S 68 64
Mrs. B. Griffith..... 200 00
Harrison Valley C. E., t. s. W. C. Mason.... 20 00
Rutland ch 1 00
Antrim ch..... 4 00
Berlin ch..... 4 72
S. Clinton ch..... 2 50
Honesdale ch..... 2 00
Aldenville ch..... 5 92
Plymouth, 1st Welsh ch. 10 95

W. VIRGINIA, $973 01

W. Union ch..... $10 00
Flat Fork ch..... 4 00
Flat Woods ch..... 5 00
Pleasant Ridge ch..... 2 55
Elk Valley Asso. chs... 40 00
Gladesville ch..... 24 00
Goshen Asso. chs..... 22 18
Blue Sulphur Springs ch..... 5 00
Greenbrier ch. of Alderson..... 106 50
Hinton, Central ch. 4 60
Mt. Pleasant ch..... 1 00
Ronceverte ch..... 11 50
W. Point ch..... 2 25
Greenbrier Asso. chs... 82 23
Ball Gap ch..... 1 00
Barboursville ch..... 5 55
Greenbottom ch..... 1 05
Guyandotte ch..... 5 00
Mt. Zion ch..... 1 00
Olive ch..... 2 40
Porterville ch..... 2 50
Spring Hill ch..... 1 00
Susannah ch..... 2 00
Trace Fork ch..... 1 13
Union ch..... 4 00
W. Hamlin ch..... 2 00
Zoar ch..... 3 00
Banner ch..... 2 01
Bethel ch..... 2 00
Central ch..... 3 00
Ephesus ch..... 1 00
Flat Fork ch..... 3 20
Hill Grove ch..... 1 00
Hill Grove, Miss Kane, 1 00
Hollywood ch..... 20 00
Jordan Light ch..... 3 50
Leatherwood ch..... 1 00
Little Creek ch..... 2 50
Pleasant Grove ch. $3 00
Poca Fork ch..... 3 40
Ripley ch..... 1 85
Harmony Asso. chs. .. 24 41
Alderson ch..... 11 41
Band of Hope ch..... 2 00
Bell Creek ch..... 2 50
Fowler's Knob ch..... 3 17
Good Hope ch..... 1 46
Horse Shoe ch..... 87
Horse Shoe Woman's Circle..... 3 11
Lansing ch..... 7 68
Little Creek ch..... 2 63
Little Union ch..... 2 23
Mill Creek ch..... 1 00
Mt. Gilead ch..... 12 24
Mt. Pleasant ch..... 2 50
New Prospect ch..... 15 70
Olive Branch ch..... 8 78
Renick ch..... 1 50
Summersville ch..... 4 00
Summersville, Eli Crewell..... 25
Sunday Road ch..... 2 00
Sycamore ch..... 5 00
Alma, Miss Martha Underwood..... 1 70
Bethel ch..... 6 00
Bingamon ch..... 1 25
Beulah ch..... 2 00
Dent's Run ch..... 7 15
Fairview ch..... 10 25
Harmony ch..... 15 00
Jones Run ch..... 3 00
Lumberport ch..... 1 05
Mt. Zion ch..... 3 00
Olive Branch ch..... 1 00
Sardis ch..... 1 17
Smith ch..... 4 80
Ten Mile ch..... 4 10
W. Union ch..... 4 00
Willow Tree ch..... 2 00
Wilsonburg ch..... 2 50
O. DeArnett..... 1 00
Charleston, Virginia Ave. B. U..... 10 00
Malden ch..... 5 00
Kanawha Valley Asso. chs..... 74 35
Mt. . Pisgah Asso. chs. 20 55
Parkersburg, 1st ch.... 93 05
Gatewood ch..... 1 00
Raleigh Asso. chs..... 77 69
Hurricane ch..... 9 35
Letart, Don O. Aten .. 50
Teays Valley Asso. chs. 57 85
Coons Rein ch..... 2 30
Ebenezer ch..... 1 00
Flemington ch..... 5 80
Harmony Grove ch.... 7 85
Middleville ch..... 4 84
Mt. Olive ch..... 6 60
Mt. Vernon ch..... 1 79
Sand Run ch..... 2 00
Shinn's Run ch..... 3 00
Union ch..... 2 23

DELAWARE, $10 75

Wilmington, Delaware Ave. ch..... $10 75

DISTRICT OF COLUMBIA, $13 97

Brookland ch..... $7 35
Washington, 1st ch. t. s. A. C. Darrow... 6 62

INDIAN TERRITORY, $4 85

Konawha ch..... $1 00
Choctaw & Chickasaw Asso. coll. .. 3 85

OKLAHOMA, $44 27

Fairview ch..... $8 15
Helena ch..... 5 00
Ceres ch..... 2 43
Round Grove ch..... 2 10
Perry Asso. coll..... 4 09
Yuba, S. B. McGee.... 1 00
Salt Fork Asso. coll.... $10 00
Friendship Asso. coll.. 6 50
Carmen S. S..... 5 00

WISCONSIN, $185 79

Pound, Polish ch..... $39 00
Janesville S. S., for Banza Manteke 13 54
Delavan, 1st ch., a friend, special, for H. Topping, to be used at discretion... 100 00
Florence, H. Rasmussen..... 2 00
Racine, Dan. Soc..... 10 00
Fox Lake ch..... 10 25
Ekdahl ch..... 10 00
Ekdahl, Lizzie Lundquist..... 1 00

MICHIGAN, $260 00

Clark Lake ch., t. s. n. missionary..... $27 00
Redford ch..... 5 50
Albion B. U., for Banza Manteke..... 5 00
Arcadia, Dane & Norwegian ch., for wk., c. P. Frederickson... 10 65
Millersburg ch..... 3 00
Curtis, 1st ch..... 1 00
Oscoda, 2d ch..... 50
S. Fairview ch..... 4 00
Detroit, Ferry Ave. ch. 25 00
Macomb ch..... 1 00
Grand Blanc ch..... 7 00
Hadley ch..... 4 43
Oxford ch., $50 of wh. is for Ikoko sta..... 100 00
Atlas ch..... 5 00
Mill Creek ch..... 2 44
Oakfield, 1st ch..... 7 10
Oakfield, 2d ch..... 2 25
Berlin ch..... 5 87
Girard ch..... 2 00
Port Austin S. S..... 1 00
Port Austin B. U..... 1 50
Albion, 1st S. S., for wk. in Phil. Ids..... 10 00
Escanaba ch..... 12 34
Escanaba S. S..... 7 55
Escanaba B. U..... 3 32
Escanaba Jr. B. U..... 1 80
Walled Lake S. S..... 3 75

ILLINOIS, $404 85

Morgan Park B. U..... $6 25
Upper Alton, Shurtleff College Y. M. C. A., t. s. A. C. Darrow..... 2 00
Alton, Cherry St. ch... 7 70
Alton, Cherry St. Morning S. S..... 6 52
Alton, Cherry St Afternoon S. S..... 6 76
Plano ch..... 1 00
Blue Mound ch..... 2 00
Long Branch ch..... 1 25
Harmony ch..... 3 50
Mt. Pleasant ch..... 20 00
Hickory Grove ch..... 6 25
Benson ch..... 5 25
Lexington B. U., t. s. W. T. Elmore..... 10 00
Danville ch..... 15 00
Nebo S. S..... 1 25
Pleasant Hills S. S., for wk., c. A. C. Darrow 5 00
Palmyra ch..... 2 85
Franklin ch..... 1 00
Salem ch..... 2 50
Clyde B. U..... 3 50
Austin, 1st ch..... 27 50
Emmanuel, Bohemian ch..... 7 00
Chicago, Centennial ch. 37 15
Chicago, Fourth ch.... 14 00
Batavia ch..... 10 85

ch.....	$1 80
h.....	2 25
ch.....	5 60
ınkfort ch.,	
Biggs.....	5 00
ark S. S.....	3 53
le Asso., per	
Boone.....	11 50
'oint ch.....	1 00
ı.....	1 60
h.....	50
ı ch.....	7 40
ıh.....	11 00
B. U.....	3 00
S. S.....	2 00
ook ch.....	12 90
ı ch.....	8 50
ı.....	18 25
ıon, 2d ch.....	4 20
outh Asso. chs.	3 15
on ch.....	15 00
ıld, South 17th	
.....	8 25
ch.....	8 00
ington ch.....	10 00
ua ch.....	30 00
ille ch.....	10 10
rille ch.....	2 50
ıia ch.....	3 05
ı.....	8 69

INDIANA, $294 66

ıville ch.....	$0 81
City ch., J. N.	
.....	50
r, Thomas	
ay.....	5 00
r, Rev. and	
I. H. Huffman.	5 00
own ch.....	1 50
rmony ch.....	60
od ch.....	24 89
polis, Univer-	
lace ch.....	6 00
polis, Bluff	
h.....	3 00
reek ch.....	6 55
.....	1 50
anch ch.....	1 95
, 1st ch.....	7 61
.....	5 00
ıewa Valley ch.	2 00
ek ch.....	1 20
hel ch.....	8 00
land ch.....	4 75
h.....	1 00
h.....	2 00
rk ch.....	5 00
ille ch.....	3 00
own ch., Wal-	
ıchstep.....	1 00
s ch.....	3 00
e ch.....	1 66
ton ch.....	3 20
Hill ch.....	9 00
ood ch.....	7 00
eek ch.....	7 35
h.....	4 80
ı.....	1 00
ch.....	5 00
n ch.....	3 00
ısant ch.....	75
Square ch.....	4 35
Fork ch.....	1 70
ch.....	2 56
a ch.....	8 00
ranch ch.....	5 00
d ch.....	4 00
ain ch.....	1 00
perty ch.....	3 35
h.....	2 50
a ch.....	5 00
ch.....	20 00
.....	22 00
Ridge ch.....	7 65
ch.....	10 00
son ch.....	5 00
ch.....	7 00
ısant ch.....	79

Beaver City ch.....	$1 50
Beaver City ch., per J. B. Bair.....	1 00
Brook, H. C. Pierson .	1 00
Monon, Wm. Truax...	1 00
Monticello, a friend...	50
Chalmers, Elton Burgett.....	2 75
Deer Creek ch.....	50
Pleasant Ridge ch.....	2 05
Alton ch.....	1 00
Muncie, 17th St. ch....	12 75
Union ch.....	7 04
Bear Creek ch.....	3 25
Napoleon ch.....	3 50
Stilesville ch.....	2 80
Miss America Bressneyham.....	50

OHIO, $616 87

Rossmoyne, Mt. Carmel ch.....	$26 00
Cambridge, West Chapel Miss. Study Class, t. salary L. W. Spring.....	6 81
Dayton, 1st Regular B. U., t. s. J. Speicher.....	200 00
Toledo, 1st C. E., for Banza Manteke.....	12 50
Cedar Grove ch.....	1 00
New Market ch.....	6 20
Peebles ch.....	3 00
Footville ch.....	5 00
Pleasant View ch.....	2 50
Wills Creek ch.....	3 80
Bethlehem ch.....	1 00
Bloom ch.....	25
Centerville ch.....	1 00
Gallia ch.....	3 00
Roscoe ch.....	1 00
Sand Fork ch.....	21 60
Springfield ch.....	50
Bethel ch.....	75 00
Jeffersonville ch.....	2 50
Johnstown ch.....	8 30
Coshocton ch., t. Nandyal sta., c. S. W. Stenger.....	28 00
Mill Fork ch.....	1 25
Perry ch.....	2 80
Dayton, Central ch....	33 72
St. Paris, Ladies Home Circle.....	10 00
Reed ch.....	5 00
Litchfield ch.....	1 65
Big Darby ch.....	2 85
Harmony ch.....	1 00
Pemberton ch.....	2 00
Pemberton B. U.....	3 01
Perrysville ch.....	8 11
Perrysville B. U., t. s. Rev. and Mrs. H. E. Dudley.....	12 00
Pleasant Valley ch....	6 03
Vermilion ch.....	3 50
New Harmony S. S.. .	50
Valley ch.....	19 58
Cincinnati, Hyde Park ch.....	7 70
King's Mills ch.	10 00
Miami Asso. coll.	13 00
Chester S. S., Birthday Offerings.....	6 00
Harpster ch.....	2 45
Lock ch.....	4 08
Norton ch.....	2 75
Radnor S. S.....	1 00
Fairview ch.....	1 50
Harmony ch.....	1 50
Ice Creek ch.....	3 00
Leatherwood ch.....	50
Mt. Pleasant ch.....	1 00
Myrtle ch.....	1 00
Ridge ch.....	1 30
Salida ch.....	1 00
S. Point ch.....	4 00
Sugar Creek ch.....	2 00
Union ch.....	$1 00
Zoar ch.....	1 00
Newark, Fifth St. ch....	26 28
Union Valley ch.....	2 85

MINNESOTA, $270 42

Mankato, Sw. ch.....	$5 00
St. Francis Soc.....	5 00
St. Francis, G. Frans..	3 00
Bethany Y. P.....	5 00
St. Paul, 2d ch.....	2 00
Isanti, North ch.....	10 00
Luddington Soc., for share in Phil. Ids., c. E. Lund.....	25 00
Milaca, P. Bliss.....	1 00
Milaca, "Little Helpers".....	15 00
Grove City, S. H.....	50 00
Vega ch.....	10 00
Willmar B. U., for share in Phil. Ids.	12 50
Owatonna ch.....	37 35
Minneapolis, Central ch.....	25 00
Westbrook ch.....	39 17
Sleepy Eye, J. Peterson.....	5 00
Clark's Grove, Mrs. Ivar Larsen.....	10 00
Tyler ch., for orphans, c. P. Frederickson...	10 40

IOWA, $417 31

Blakesburg S. S.....	$1 00
Clearfield ch.....	13 80
Corydon S. S.....	3 31
Russell ch.....	13 38
Kirkman ch.....	5 97
Correction Grove ch. ..	7 15
Cumberland ch.....	11 00
Oakland ch.....	32 10
Greenfield B. U., H. M. Peterson, for Banza Manteke	20 00
Greenfield B. U., for Banza Manteke.....	3 00
Osceola S. S.....	5 00
DesMoines, Forest Ave. S. S., Mission Study Class, for wk., c. C. W. Briggs.....	6 25
Monroe ch.....	31 25
Knoxville ch.....	3 50
Des Moines, 1st ch....	53 10
Swaledale B. U., for Capiz.....	6 25
Lowell Woman's Mission Circle.....	8 26
Riverview ch.....	4 07
Iowa City, Ross E. Gunn, for Chowyang sta.....	12 50
Cuppy's Grove, Dan. ch., Mrs. J. C. Vinding.....	5 00
Oakfield, Dan. ch., for orphans, c. P. Frederickson.....	5 00
Humboldt ch.....	14 00
Bradgate ch.....	5 00
Des Moines, Sw. ch....	10 00
Pleasant Corners S. S.	1 00
Anamosa, Ladies' Aid Society.....	10 00
Red Oak ch.....	74 37
Red Oak S. S.....	25 00
Red Oak B. U.....	10 00
Red Oak Jr. B. U.....	5 00
Mt. Olive B. U., for Banza Manteke.....	8 00
Mt. Olive S. S.....	4 05

MISSOURI, $322 51

Board of Home and Foreign Missions ...	$310 01
Kansas City, Olive St. B. U., for Moulmein sta.....	12 50

N. DAKOTA, $10 00

Fargo Sw. ch	$10 00

S. DAKOTA, $34 90

Armour ch	$9 90
Sioux Falls B. U., for share in Phil. Ids	25 00

NEBRASKA, $473 02

David City, H. L. Boston	$1 00
Sumner B. U., t. s. station school at Podili, c. W. T. Elmore, special	15 00
Nebraska City ch	28 22
Palmyra S. S	2 50
Syracuse ch	8 00
Syracuse B. U	2 50
Lincoln, East ch	96 47
Stromsburg, Eden ch.	25 00
Hampton, Bethany ch.	6 00
David City ch., Mr. and Mrs. H. L. Boston, $5 of which is for wk. of Wm. Axling, and $5 for W. T. Elmore	10 00
Wilsonville ch	10 00
Loup City ch	14 07
Cairo ch	15 00
Chapman ch	4 25
Grand Island, A. F. Howell and family	5 00
Tekamah ch	35 56
Omaha, Immanuel ch.	34 15
Omaha, Immanuel S.S.	4 00
Omaha, Grace ch	65 00
Valley, 2d Ladies' Sewing Society	10 00
Estina, Sw. Ladies' Sewing Society	10 00
S. Omaha, Sw. ch	6 30
Oakland, Mrs. H. G. Johnson, for child's education at Bhamo,	10 00
Norman ch	4 00
Auburn, Mrs. Arthur L. Allen, for Tura sta	50 00
Taylor, D. S. Hulburt	1 00

KANSAS, $588 36

Stafford ch	$9 50
Herington ch	6 17
Medicine Lodge ch	64 00
Eureka ch	10 25
Eureka, J. Sample, t. s. J. C. Richardson	5 00
Eureka, A. Chaler, t. s. Pearl Page	50
Pleasant Valley ch	2 25
Benedict, J. B. Nelson	5 00
Pittsburg ch	24 00
Pittsburg Y. P	5 00
Girard, Kincaid Mem'l ch	9 15
Mt. Olivet ch	2 27
Louisburg Jr. Y. P	2 50
Fairview ch	2 00
New Hope ch	3 00
Marion Township ch	6 00
Kansas City, Edgerton Place ch	4 54
Blue Mound ch	5 15
Bethany ch	2 85
Sabetha, S. J. Miner, tow. const. W. A. Elliott H. L. M	10 00
Atwood S. S	2 00
Phillipsburg, I. Johnson	1 00
Mt. Olive ch	2 80
Vinton ch	3 00
Dexter ch	16 05
Prairie Ridge ch	2 00
Elgin ch	2 00
Elgin, Mr. and Mrs. R. W. Black, t. s. n. p., c. Wm. Dring	15 00
Coffeyville ch	$6 15
Altamont ch	20 11
Weir City, 1st ch	20 00
Pleasant Hill ch	2 00
Pleasant Hill S. S	1 00
Chanute ch	31 69
Dighton S. S	1 00
New Hope ch	2 00
Garden City ch	15 25
Downs S. S	5 68
Cheyenne ch	5 50
Lucas ch	1 00
Webster ch	70
Blue Ridge ch	50
Wakeeney ch	6 00
Old Mt. Pleasant ch	1 00
Fairview ch	9 00
Fairview S. S	1 00
Palmyra ch	11 00
Derby ch	2 70
Derby S. S	50
Belle Plain ch	2 75
El Dorado ch	14 42
Pleasant View ch	48 51
Mt. Zion ch	3 30
Augusta ch	25 45
Augusta S. S	2 11
Augusta Y. P	1 35
Oxford ch	11 86
Valley Center ch	1 00
Latham ch	35 58
Latham S. S	1 95
Harvey ch	6 75
Hackney ch	7 44
Pleasant Vale ch	2 00
Central ch	7 13
Wichita, West Side ch., to const. Mr. J. Y. Bagby H. L. M	50 00

MONTANA, $10 00

Belt, F. R. Brown	$5 00
Lodge Grass, 1st Crow Indian ch., Moccasin Top	1 25
Jack Covers Up	1 00
Ed Talking Pipe	1 00
Mrs. Old Crow	1 00
Annette Blain	25
Gleen Bird	25
Irene Wrinkle Face	25

COLORADO, $16 10

Pueblo, Mesa ch	$11 10
Fort Collins, Mulberry St. S. S., for Banza Manteke	2 00
Dolores, Mary, Charles and Albert Smith	3 00

IDAHO, $14 00

Weiser ch., for W. China	$14 00

UTAH, $18 76

Springfield S. S	$1 00
Salt Lake City, 1st ch	14 26
Salt Lake City, Calvary ch	1 00
Murray ch	2 50

WASHINGTON, $28 59

Fern Hill ch	$7 20
Hoquiam S. S	4 79
Preston Busy Bee Soc., for printing in Phil. Ids	10 00
Bellevue ch	6 60

OREGON, $19 05

Merlin ch	$12 15
Tillamook Sw. Wom. Circle	6 90

CALIFORNIA, $207 36

Oakland, 10th Ave. Y. P., for Kiating sta	$25 00
Oakland, Sw. Y. P	50 00
Stockton B. U	$25 00
Los Angeles, Central Wom. Soc., t. s. "Frances," c. J. M. Baker	15 00
Long Beach, "What I Can" Soc., for Jaro sta	10 00
Los Angeles, Sw. ch., for Kifwa	31 00
Los Angeles, Mrs. W. H. Fowler, t. s. n. p., at Banza Manteke	50 00
Escondido S. S	1 36

ALASKA, $10 00

Wood Island ch	$10 00

DEMARK $250 00

Baptist Sunday School children, t. s. two n. p. in the Congo	$50 00
Baptist Churches, of which $15 is for three n. p. in the Congo	200 00

MISCELLANEOUS $1 000 00

In Memoriam, E. R. W	$1 000 00
Total	$11 815 66

LEGACIES.

(No legacies received during the month of September.)

DONATIONS RECEIVED TO OCTOBER 1, 1906

Maine	$832 53
New Hampshire	670 18
Vermont	421 83
Massachusetts	5 382 36
Rhode Island	808 62
Connecticut	971 06
New York	7 188 47
New Jersey	3 257 51
Pennsylvania	9 915 28
W. Virginia	2 281 21
Maryland	11 00
Delaware	28 22
District of Columbia	92 43
Florida	20 00
Alabama	55 00
Mississippi	2 00
Tennessee	25 00
Texas	30 00
Indian Territory	133 09
Oklahoma	138 02
Wisconsin	1 042 18
Michigan	1 723 60
Illinois	5 314 33
Indiana	1 779 81
Ohio	3 899 00
Minnesota	1 630 19
Iowa	2 156 58
Missouri	1 272 68
N. Dakota	337 10
S. Dakota	172 67
Nebraska	1 529 67
Kansas	1 981 55
Montana	72 75
Wyoming	61 00
Colorado	388 22
Idaho	246 63
Utah	46 76
Arizona	29 00
Washington	1 500 00
Oregon	155 91
California	2 133 07
Alaska	10 00
England	2 98
Denmark	250 00
Burma	50 00
Africa	500 00
Austria	2 06
Ireland	92
Miscellaneous	1 451 63
	$62 004 10



Photo by J. Clark

NATIVE WOMEN, UPPER CONGO

Members of a tribe that bind the children's heads in infancy, producing the peculiar shape shown in the picture.



Photos by G. H. Brock, L. W. B. Jackman and W. Pettigrew

REPRESENTATIVES OF PEOPLES AMONG WHOM LITTLE OR NO MISSION WORK IS DONE

THE BAPTIST
MISSIONARY MAGAZINE

Vol. 86 DECEMBER, 1906 No. 12

WHAT IS OUR RESPONSE?

IN the following pages representatives of our various mission fields indicate a part of the unbroken ground in their territory, and enumerate a few of the well-nigh innumerable needs and vast opportunities that confront them. Nothing is more striking in these statements than their apparent inadequacy. The fact is, the unbroken ground is so vast, the opportunities for advance work so many, that a brief résumé such as the limits our space allow cannot present them in a way at all commensurate with their number or their commanding importance. What is mentioned merely suggests what is omitted.

And yet enough is told to furnish food for searching thought for any one who will honestly face the facts. Here are large tribes, right on the border of our missions, to whom the gospel has not yet been preached. Whole strata of society and great classes of the community have as yet scarcely received an impression from missionary agencies because the latter are utterly inadequate in number of workers and financial resources. Those who are to become the leaders of mighty nations are left with almost no care, because the means are not at hand to provide for their evangelization and instruction. Notice that this ground remains unbroken, not because the missionaries have voluntarily or carelessly neglected it, but because it has been and still is absolutely impossible for such a small force of workers, with such pitifully limited financial resources, to reach out and touch these waiting peoples and fields.

Whose is the responsibility? Surely it does not rest upon the already overworked missionaries. Nor can we put it off vaguely upon "Christianity" or "the Church." *The responsibility for the existence of this unbroken land rests upon each of us individually* — upon every Baptist. This is a mighty call to advance. What is our response?

THE STUDY CLASS

ARE you studying missions this winter? Hundreds of other Baptist young people are doing so. In this age one cannot afford to be ignorant of the movements of current history. The center of interest now is Asia, and at the core of the great social, political and religious movements in Eastern countries is the missionary. If you would understand what is going on in China today you must study the missionary history, past and present, in that empire. In a less evident degree, but just as truly, this is so of India. The young people's text-book on Indian missions, "The Christian Conquest of India," is meeting with approval everywhere. The library of books for collateral reading is exceptionally good. Note their titles on another page. The Missionary Union has some fine new Orient Pictures, many of which illustrate life and mission work in Burma, Assam and South India, the sections of India where our missions are located. Suggestions for teaching the course outlined in the text-book, together with other helps, offer about as attractive a scheme for aiding in the securing of knowledge concerning missionaries and their work in that great Eastern empire as can be imagined.

The study in groups is better than by oneself. There is greater enthusiasm, stronger incentive and more profit in united study of such a great and attractive theme. Reports are coming in continually of the organization of new classes. You are going to join the one in your own church, are you not? There is no class there, do you say? Well, you form one. *You*, we mean, — not your pastor, nor the missionary committee of your society, but *you*. That is the surest way of having one. Write to us here at the Rooms and we will tell you how to go to work. Do not lag behind in this great advance movement. A study class in every church this year! Let us make this our motto. "We can do it if we will!"



NEED AMONG THE BURMANS

By Rev. W. A. S. SHARP

PYINMANA, BURMA

HOW much unbroken ground in Burma? Well, I should say we have just plowed our gardens, tomorrow we shall begin plowing in the fields. Why has not more breaking been done? The workers have been too few. There are now for all evangelical societies working in Burma only a few more than 200 workers, one for each fifty thousand. But it must be remembered that they are not evenly distributed, for several reasons.

First, some of the people whose numbers are relatively small have responded most readily to the message, and converts have multiplied so rapidly that many new workers were required to train them in the Christian life, so that these races, especially the Karens, have many more missionaries than the average for the whole province. In the second place, schools have been opened which take the time of many workers, and these occupy the position of tillers of the soil rather than that of breakers of new soil. In the third place, various races overlap and occupy different parts of the same field; so that often a worker is required for each of two or three races in one station. In the fourth place, one or two important cities were chosen as headquarters, resulting in a necessary duplication of work to a certain extent. In the fifth place, fields have been worked for a time and then left unoccupied, sometimes for years. This is the case with six Burmese and two Karen stations at the present time.



Photo by J. F. Smith

BURMAN CHRISTIAN AND WIFE

As has been said, the minor races have taken up by far the larger number of workers in proportion to the population. There is, however, urgent need still for missionaries to aid in the training of young converts among these races. And then there is need to press forward the plowing among these peoples, for Satan is among them and he knows his time is short. Self protection is urging Buddhists to attempt the conversion of these peoples who are mingling more and more among the Buddhists of the plains.

The population for Burma is given as ten millions, of whom eight millions are Burmese, and two millions are minor races. A reference to the mission directory shows that there are only fifteen workers, of whom five are single women, for these eight millions of Burmese, while there are about a half score from other missions engaged in similar work. This gives only one worker on an average for every 300,000 if they were equally distributed; but as has been shown they are not equally distributed, and vast areas are left untouched. Even if equally distributed it would be impossible for one worker to evangelize so large a number effectively. Traveling

st missionaries do in the bullock
t is impossible for one man with
ual corps of native workers to culti-
systematically and successfully a
with a population of more than
o. This leaves two thirds of Burma
ten ground. This uncultivated ex-
invites American Baptists to awake
bdue the soil.

members of the Burma Baptist
ence have covenanted to pray
ly and unceasingly for thirty new
s for Burma, within two years.
I consider a very modest request;
recent extensive correspondence on
bject I find that most of our mission-
onsider that a much larger number
ently needed. The totals suggested
thirty-nine families and thirteen
women.

as and Burma have approximately
me area, while Burma has three times the population of Texas. Suppose there were but one Christian to every one hundred of the population of that state, and you had 200 workers from outside, where would you put them? We have that problem multiplied by three in Burma, since we are required to work for three times the number and cover the same ground more than three times because of the various races.

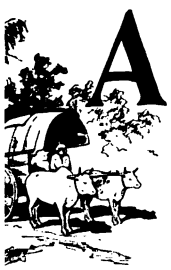
It is not entirely a matter of breaking new ground with us; we need a large number of helpers for that work, but we need also a considerable number to pull the weeds from the little gardens about the cabins of the early settlers, and to help train our boys so that they will be able to cultivate the fields when we get them planted.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."

UNREACHED TRIBES IN ASSAM

By Rev. A. J. TUTTLE

GAUHATI, ASSAM



ANY unbroken ground in Assam? Plenty of it. First, as to the work of other societies. The Welsh Calvinistic Methodists have a mission in the Khasi and Jantia Hills, lying between our mis-
o the Garos and the Nagas. They
ccupied also the Surma valley, and,
the English Baptists, occupy the
i Hills. These missions in the Surma
and Lushai Hills lie immediately
f our mission at Ukhrul in Manipur
nd our mission to the Chins in Upper
a. In the Brahmaputra valley, the
y for the Propagation of the Gospel
d for some years a mission in Tezpur
en our Gauhati and North Lakhim-pur fields. Within the last few years they have opened up work in the Dibrugarh field also, where they now have three missionary families. They have at least one ordained native worker in the Sibsagor district. The German Evangelical Lutherans have within the last five years established a mission with headquarters at Jorhat, with a European missionary.

Let us now turn our attention to the unbroken and unoccupied territory in Assam. Look first at the hills south of the Brahmaputra valley between Assam and Burma. With the exception of the ground held by the Welsh Calvinistic Methodists and English Baptists, as noted above, ours is the only society at work in all this section. It is natural that we extend our work here till it meets the work of our Burma Mission. Here is much unoccupied territory.

Beginning at the extreme south we find Manipur State, with an area of 3,284

square miles and a population of 284,465. Of these, 181,158 dwell in the plains and are bigoted Hindus, untouched by the gospel. Work among them is forbidden at present, but it is hoped that permission may soon be obtained. In the hills bordering on the Manipur plains there is a Naga tribe known as Kookis, numbering some 40,000, besides ten smaller tribes, all unreached by the gospel.

Coming back towards Kohima and Impur there is a large tribe of Sema Nagas, whose numbers have been estimated at between 100,000 and 200,000 people, and some seven smaller Naga tribes. A few Christians have come out from the Sema Nagas and from one of the smaller tribes, but these peoples are practically virgin soil. Coming down nearer the plains there are several Naga tribes, bordering on the Sibsagor and Dibrugarh fields and extending back into the hills, for whom nothing is being done, but among whom the Society for the Propagation of the Gospel are considering opening work. Farther up, at the head of the valley on the south, are the Singphos, who are closely related to the Kachins of Burma. Work was begun among them by the Arthington Aborigines Mission but was abandoned before much was accomplished.



Photo by Mrs. H. B. Dickson

A HEAD-MAN AMONG THE SEMA NAGAS

The "tail" was presented to the Lieutenant-governor on the occasion of his visit to the tribe.

East and north, on the Chinese and Tibetan border, are the Kamptis and three tribes of Mishmis. Further down the valley, north of the North Lakhimpur field, are three tribes of Miris in the hills and the Eastern Daphlas. Among the latter a little work has been done but work is suspended at present. Still further down the valley, north of the Bishnath field, are the Western Daphlas. The population of these three Miri and two Daphla tribes has been estimated at 150,000. Beyond them are the Akas, to the north of Tezpur, and the Bhutanese north of Tezpur and the Gauhati and Goalpara fields. For the Bhutanese some work has been done from Darjeeling, but nothing from this side.

All the hill tribes mentioned above are animists, except the Kamptis and Bhutanese, who are Buddhists. It is impossible to find out their population and the extent of their territory, for they lie outside British dominion. They are almost all savage and warlike. I suppose that the Indian Government would not allow a European to go into the territory of any of them for missionary work at present; work could be begun for them, nevertheless, for some members of each tribe may be found in British territory. There are other small tribes in the foot-hills and plains for whom nothing has been done in their own language; but for most of them some work has been undertaken in other languages.

A section of Assam in the plains which is almost wholly unreached by the gospel is found in the Goalpara district north of the Brahmaputra River. Here is an area of 2,488 square miles with a population of 314,463. The people are mostly Bengalis and Mechs, an animistic tribe very similar to the Kacharis. There are between 80,000 and 90,000 of these Mechs in the Goalpara district. Naturally this field belongs to us and the fact that it forms

connecting link between the work of the nglish Baptists in Bengal and our own ission in Assam makes it especially de- rable that it be occupied by us. Will we :cupy it or leave it to others?

On almost none of our Assam fields have ore than fifty per cent. of the people ard enough of Christ to accept or reject n intelligently; on most of them the rcentage is much less. Few stations e properly manned and the need of reenforcements is great, especially on the plains.

Assam now calls for twenty-eight men and five single women. Of the men, five should be medical missionaries, mostly for work among frontier tribes. Of the total number asked for, twelve men and four women missionaries are wanted for work in the plains. This is the situation as indicated by the missionaries themselves. Will American Baptists supply these needs?

)PEN DOORS IN SOUTH INDIA

By Rev. JOHN NEWCOMB

CUMBUM, SOUTH INDIA

)N establishing the work among the Telugus Mr. and Mrs. Day found themselves the only missionaries tween Madras and Vizagapatam, a etch of nearly 500 miles along the east ast, with a population of about ten mil- n people. Today we have 29 stations, ,000 church members and 41 missionary nilies, 1 single man and 21 single women, 104 missionaries in our own territory, thout counting the fifty-eight missiona- s in the sixteen stations of the Canadian ptist Mission in the north. So along the iole coast line of the Telugu country ım Madras in the south to Parlakimedi the north we find stations of our Baptist missions. Our work also stretches away inland far into the Nizam's Dominions. While our force is most cosmopolitan it would be difficult to find a nobler and grander body of men and women, devoted, consecrated, self-sacrificing, brotherly, hospitable, courteous, having the spirit of Christ, and intellectually the peers of the front rank men of our denomination. As to equipment, we have the college at Ongole, the theological seminary at Ramapatam, high schools at Kurnool and Nellore for boys, and a high school for girls at Nellore. The college is of the second grade, which means the first arts course, or two years of college work. Very few of our Chris-

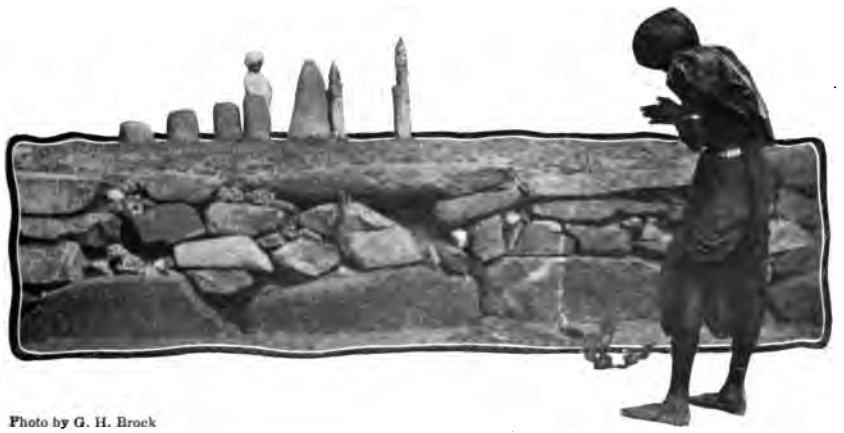


Photo by G. H. Brock

WORSHIPING STONE IMAGES, SOUTH INDIA

tians indeed have succeeded in passing the first arts examination, and not many have even graduated from the high school. The reasons are not far to seek, as the Christian students have nearly all been drawn from the homes of converts from the lowest and most neglected classes, who have been outcastes for centuries and have never known letters. Much better results mark the work of the seminary, but while many have been graduated, the demand for such men is much greater than the supply can be for years to come. None of these graduates are on the "unemployed list." Under equipment may also be mentioned mission hospitals, dispensaries and industrial work.

Viewing the situation as outlined above, and taking into consideration that some other denominations are at work in parts of the Telugu country occupied by us, it might seem that our work here is about finished; but looking at the work and its needs as they present themselves to us here on the field we do not find this to be the case. A great work has been done and we have made a good start, but to face the situation as it is, how far have we gone? A number of the 104 are necessarily obliged to be at home on furlough. Counting out these and setting aside seven families engaged in educational, industrial, literary and English work, it is difficult to find a family for each station. Putting the population of that part of the Telugu territory that ought to fall to our mission at 9,000,000, we average one station to every 300,000 people; and with 55,000 converts we have one to every 164 of the population. All of these converts with very few exceptions are from the outcaste tenth of Hindu society, leaving the millions of the caste people practically untouched. Even in our smaller fields a missionary family assisted by a woman missionary cannot properly do all the work. But look at Palmur with a population of 1,400,000; Secunderabad with 869,000; Bapatla with 600,000; Hanamakonda with another 600,000; Gudval with 400,000; and the Ongole field, after being divided and subdivided, still with a population of nearly 300,000. Should we follow the proposition of the last Conference of Foreign Missions Boards and have a missionary family for every 50,000 of the population, the Palmur field alone would require twenty-eight families. Twenty-one new stations should be opened in the Telugu Mission and six of these at once. It was voted at the last meeting of our conference that the Missionary Union be asked to send out fifteen new families and nine single women during the next three years.

While we all rejoice at the open doors and great opportunities in other lands it must be admitted that there is plenty of unbroken ground in the Telugu Mission. It will be years yet before missionaries can withdraw from the Telugu country and leave the work to the native Christians.

UNTILLED FIELDS IN CHINA

By Rev. S. B. PARTRIDGE, D.D.

SWATOW, CHINA

"HAVEN'T all the people heard about Jesus now?" This was a question asked her mother by a little girl who had come to China with her parents after she was old enough to realize the difference between the home life and life in China. The mother's reply was, "I am afraid not yet." "Then," said the little girl, "let's hurry up and tell them so we can go home." It is not surprising that a child should ask such a question, but we would hardly expect it from mature men and women. And yet the attitude of many would indicate that they think that China, at least, is practically evangelized. The centennial of Christian missions in China is to be observed next spring. During the one hundred years a great work has been done, and if we look only at that which has been

plished, we are encouraged, and
:arts are filled with gratitude. But
ıst not shut our eyes to that which
ıs to be done. In every province
eds, even thousands, have been won
rist, but the hundreds of thousands
ıot.

he southern province of Kwangtung
ıre about 40,000 Christians, or one to
ive hundred of the inhabitants. It
be remembered, however, that the
r part of these have had a very in-
plete
stian
ience,
can
t but
ight
stian
ıce on
among
they
. It
t be
ıbered
that
ther
inces
propor-
f Chris-
to the
ıen is
smaller
n in
gtung.
na is a
ield of
ivated
This
e if we refer to evangelistic work
but if we consider educational
the past two years have revealed
ct that it is practically uncultivated
ry. If the preaching of the
has been opposed, the intro-
n of western educational methods
een opposed with equal bitterness.
ithin a very brief period this condi-
f things has been radically changed,
pparently the empire is thrown open
se methods which have for so long a
been opposed. Schools are being
ished in every province, in villages as
s in the larger towns. Already the



Photo by A. S. Adams

INTERIOR OF A BUDDHIST TEMPLE, CHINA

The view was taken towards evening, after the candles had been lighted.

scientific studies, although very elementary, are having an influence, and idol worship is being given up, not because it is wrong, but because it is seen to be useless. There is a very great danger that the Chinese, having cast out the spirit of ignorance, will simply sweep and garnish, preparing a place for spirits more powerful and more evil. Into this vast, unoccupied educational field it is of vital importance that Christian educators should enter, and enter at once. Do those who allow themselves to think that the Chinese have been so fully evangelized that they may now be safely left to carry on the work by themselves, realize that the Chinese *conscience* is still practically an unbroken field? In no part of China is there a moral sentiment of sufficient force to impel either officials or common people to acts of righteousness. To do right because it is right to do right is to them an unknown rule.

Here, then is a vast uncultivated, if not wholly unbroken, field. Careful inquiries for a long time and in many directions have failed to reveal the existence of a single town or even a hamlet in the entire empire, that can be called Christian. There is no village in which Christian principles prevail, in which the Sabbath is observed, in which the great majority are not idol worshipers swayed by the superstitions which for centuries have prevailed. Evangelically China has been touched, but

tens of thousands of towns have not one inhabitant whose life has been changed by the teachings of Christ.

During the century since Dr. Morrison first came to China with the gospel, a great amount of honest work of priceless value has been accomplished. A beginning has been made, foundations have been laid, but the great work of the Church for China is yet to be done, and if she is true to her Master, if she improves her present opportunities, if she develops the great uncultivated tracts of this great empire, she will win it for the Lord Jesus.

OPPORTUNITIES IN JAPAN

THE article dealing with the work still to be done in Japan has not been received. A few things may, however, be mentioned.

No class is more prominent in that empire at present than the students. Young men and young women are eagerly seeking an education, and the government schools and colleges are full of bright, earnest youth, who in a few years are to be the leaders in the thought and life of the country. As yet these students have not been reached by the churches in any degree commensurate with their importance. There are restrictions in the universities that hinder denominational agencies and the spirit prevailing throughout the higher institutions is distinctly hostile to Christianity. The Young Men's Christian Association has had free access to the universities, and has met with good success in its efforts. But here is land that is scarcely broken, a worthy field for mission effort. Especially needy are the students in the women's colleges. The eagerness of the young women for an education is most remarkable and significant. So intent are many for it that they will use any means that present themselves, even virtue itself occasionally being surrendered for the sake of the money that will secure the coveted college training. That such young women, when away from home in a great and strange city, are surrounded by the greatest temptations and dangers, can be readily seen. Here is a field that has not been worked as it may be. The Woman's Foreign Missionary Society is planning to build a dormitory in Tokyo for the students in the women's university, where they can be brought under Christian influences and led into discipleship to the Great Teacher. This work for the young women should appeal most strongly to all who are interested in the future of this great empire of the East.



A JAPANESE FORTUNE TELLER

The Chinese students constitute another class which are as yet scarcely touched by the gospel. The number of these who are now in Japan is rapidly increasing. Probably 15,000 are in Tokyo, representing all sections of China. These students, who are among the ablest young men of China, furnish a magnificent opportunity for Christian effort. Something is being done

or them by other boards and by the Young Men's Christian Association, the latter having a Chinese secretary at work among them. Professor Topping, of Duncan Academy, is also devoting himself to effort for them, holding classes for them in the academy and outside. But he is handicapped by lack of knowledge of the language. Only a very little, comparatively, has as yet been done for these on whom in a very considerable measure the future of China rests.

It is an Irish bull to speak of the Inland Sea as unbroken ground, but it comes, partly, at least, within our subject. For although a great work has already been accomplished by Captain Bickel in the "Fukuin Maru," there are great numbers of islands that are not yet reached. What has already been done is but an index of what can yet be achieved among the people of the innumerable villages and towns in those islands.

The work of the missionary in Japan is by no means completed. We have indicated but a few of the large opportunities before him. And the work that has been begun must be developed intensively as well as extensively. The foundation has been laid, and the building of the superstructure is well under way. That it may be completed according to the Master Builder's plans demands the lively cooperation of every Christian.

UNOCCUPIED FIELDS IN AFRICA

By Professor WILSON S. NAYLOR

APPLETON, WIS.

This abstract of an article in the *Missionary Review of the World*, by the author of the young people's study text-book, "Daybreak in the Dark Continent," gives a vivid picture of the vast territory in Africa yet untouched by the gospel. For a large share of this unbroken land Baptists are responsible. — The Editor.

THE missionary forces in Africa form scarcely more than a skirmish line around the continent. South Africa presents the only exception. There Christian civilization from foreign lands has reenforced the supreme efforts of the missionaries and established large Christian communities. It is true that up the Niger and the Congo, and inland from Mombassa, Zanzibar, and Quilimane, on the east coast, and also from the south and north, there are lines of stations, but at the most they are only pencils of light piercing the darkness of the interior regions. In round numbers, there are 1,000 principal mission stations in Africa, with 5,000 outstations.

Almost every mission station has contiguous territory that is unoccupied. The great problem of the mission fields in Africa, as elsewhere, is to maintain the work already established and at the same time to respond to the urgent needs in the immediate foreground. Often these unoccupied fields adjacent to mission stations expand into enormous blocks of territory in populous regions wholly untouched by



Photbo y J. Clark

CONGO CHILDREN

missionary influences. In Portuguese East Africa, south of the Zambesi River, there is an irregular territory, averaging 200 miles in width and 500 in length and aggregating 100,000 square miles, without a single missionary. North of the Zambesi River, and also in Portuguese territory, lies another block 300 miles wide by 500 long, and containing 150,000 square miles,with no missionary. Then, starting from Tete, on the Zambesi, and extending westward far within the Congo basin, there is a stretch of country 300 miles wide by 1,500 long, 450,000 square miles, with no missionary. In the very heart of the continent, with Luebo, on the Kassai River of the Congo basin, indicating a western boundary, a line beyond the great lakes an eastern, one crossing the center of Victoria Nyanza a northern, and one at the southern end of Lake Tanganyika, a southern, a region 600 miles by 1,200 long and containing 720,000 square miles, is without a missionary. In the central Sudan, one of the most densely populated portions of Africa, are great states, Bornu, larger than New York; Cando, larger than Wisconsin; Kordofan, larger than Missouri; Bagirmi, a little smaller than Ohio; Kanem, larger than Kentucky; Wadai, larger than Montana; Adamawa, larger than Nevada; Darfur, larger than the combined areas of Colorado, Kansas and Oklahoma — without a single missionary. Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit and that which would touch the northern bend of the Congo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper courses of the Nile, we find a territory about equal to that of the United States, and far more densely populated, without a single representative of the gospel of Jesus Christ.

The hostility of the natives, the deadliness of the climate, the opposition of the European powers, have been among the causes hindering the missionaries from entering this vast untouched territory. But not one of them can be given as a fundamental reason for the fields' being unoccupied. The first may have deterred missionaries from entering certain regions for a time, but it has never been a permanent barrier to the opening of any region. The second may prevent some men from entering some sections of Africa, but it does not prevent all men from entering any section. *The great fundamental reason for the unoccupied fields of Africa is the lack of men and money to man the field and to expand the work.*

A CHALLENGE TO THE CHURCH

By Rev. J. C. ROBBINS

CAPIZ, P. I.

Mr. Robbins returned to this country in October on furlough. He brings glowing reports of the progress of the faith in the Philippines, and is most enthusiastic over the prospects, social, political and religious, in the Islands. — The Editor.

GOD has thrown wide open the door for the gospel to our island possessions. Never before has the church of Christ in America been brought face to face with a more glorious opportunity or a more decided study. The political situation of religious need and the open door of opportunity create a challenge for American Christianity to take those islands of the sea for Christ and his Church. Three hundred missionaries from the different denominations should have been sent to the Philippines during the first six years of American occupation, to take and hold the land. As a matter of fact, less than half this number was sent out. To demonstrate that this is not a fanciful idea of a mere enthusiast, let us note what has

lone by our educational department
:e islands. On August 23, 1901, the
ort "Thomas" landed 542 trained
can teachers in Manila, all graduates
iversity, college or normal school.
number has been increased every
:o that today there are 855 American
rs in the Philippine Islands.

a shame to be obliged to admit that
ix years of opportunity and a wide
loor in the Philippine Islands, there
present large tracts of this rich har-
ield unbroken ground, absolutely
:hed by the missionaries.

Philippine Archipelago comprises
ne thousand islands, eleven of which
ge and of real geographical impor-

The
st of
e is
n, in
ctreme
Next
: Min-
in the
then
, Ne-
Min-
Samar,
Cebu,
>ate,
, Para-
Of
eleven
: is-
only



REV. J. C. ROBBINS AND DR. R. C. THOMAS IN TOURING GEAR
MR. ROBBINS DR. THOMAS

ire at all adequately manned by
ian forces: Luzon, Panay, Negros
ebu. There is one man each in Min-
and Samar, but these men can reach
few towns, so that both of these,
he remaining five large islands, are
cen ground, as yet unreached by the

.

us look for a moment at this great
cen field. First, the large fertile
rous island of Mindanao. This is-
; more than four times as large as
chusetts, one province of which,
iis on the north coast, with a popula-
lmost wholly Visayan, has 27 good
owns, with 62 public schools, under
pervision of 16 American teachers,
n enrolment of 10,247 children. Not
one missionary. What possibilities for the kingdom of God in those ten thousand children! The province of Surigao, on the same island, has 81 schools, 14 American teachers, with no missionary. These are only two of the six provinces of this great unbroken ground.

The island of Bohol, with a population of 269,223 inhabitants, 30,059 children in the American schools, 24 American and 221 Filipino teachers, presents surely an inviting field for the Christian missionary; yet this entire island, with its progressive, eager people, is yet unbroken ground.

The large islands of Samar, Paragua and Mindoro, with the adjacent smaller islands present three large fields with as yet no missionaries.

If we turn now to the smaller islands, we find Romblom of first importance. This province is right in the center of the archipelago. The town of Romblom itself, ten thousand inhabitants, with its stragetic position, is of great commercial importance. This is Baptist territory, and all is unbroken ground, because there is no missionary to go. Of the smaller islands, six have a combined population of 150,000, an island world by itself, as yet unvisited by the Christian missionary.

We see then, in conclusion, that of the eleven large islands, only four are occupied, while the other seven, with all the rest of this island world, is unbroken ground. The Protestant churches of America have faced for six years these open doors in the Philippine Islands, and yet more than half of this territory, over which the stars and stripes float today, have not yet had an opportunity to hear this gospel, to which we owe the best in our American civilization.

NOTED MISSIONARIES AND EVENTS

HENRY MARTYN, "A MAN OF GOD"

NOW let me burn out for God," wrote Henry Martyn in his diary two days after his arrival in Calcutta just one hundred years ago. "He was a burning and a shining light," are the words inscribed upon the memorial tablet in the church in Calcutta where the youthful preacher often proclaimed the unsearchable riches of Christ; indicating how truly he fulfilled the ideal chosen for his missionary life at its commencement.

In his early youth ambition had been entirely self-centered. He sought and gained the highest honors his university could bestow, and aimed to make a name for himself at the bar; but through the school of sorrow he early came to see the emptiness of worldly gain. "I obtained my highest wishes," said he, "but was surprised to find that I had grasped a shadow." In the hour of greatest triumph in his university career the words of Scripture came to him with irresistible power: "Seekest thou great things for thyself? Seek them not." He responded to the voice and henceforth his life and all his powers were absolutely at the disposal of the Master.

It was Charles Simeon, the godly university preacher at Cambridge, the man who had been instrumental in his conversion, who turned the attention of young Martyn to the heathen world. His account of the work being accomplished by Dr. Carey and his associates made a deep impression upon him, while the burning zeal of David Brainerd, the story of whose life came into his hands about the same time, appealed to his own intense nature, and he became set upon mission service.

The years granted him in India can be counted on the fingers of one hand, but the influence of the life of ceaseless toil and of absolute devotion to a high calling endures to this day. As a chaplain of the East India Company his work was peculiarly difficult, for his deep piety and practical exhortations to holy living were too great a rebuke to those to whom he was called primarily to minister. So far as regular duties permitted he gave himself to work among the native peoples. He established schools for the children, supporting them from his own purse; he spent much time in conversation with learned Hindus and Mohammedans, and large numbers of poor, wretched heathen used to gather at his bungalow every Sabbath morning for service. In addition to this he accomplished the translation of the New Testament into Hindustani and then proceeded to the same task in the Persian language. It was to perfect this latter version that he finally went to Persia, where, after successfully accomplishing this great work, he died. The estimate of his character given by a Persian who knew him must be that of all who read the story of his life: "He was a good man, a man of God."

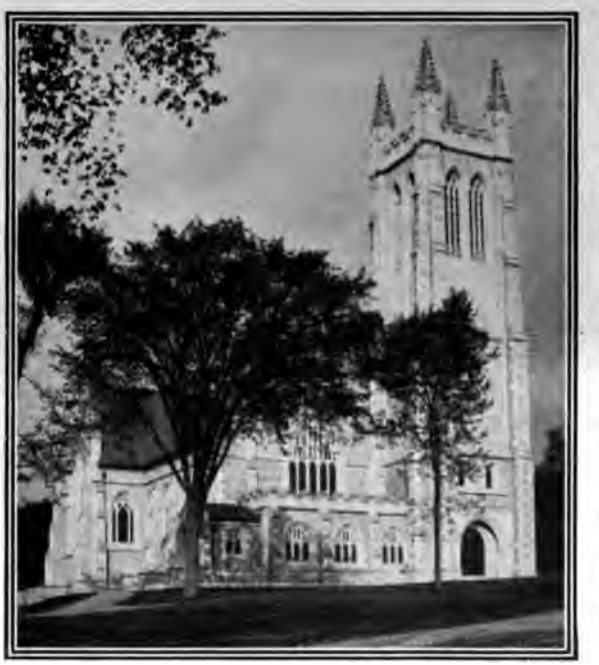
'HE HAYSTACK CENTENNIAL

ENTENNIAL Day at the meeting of the American Board at Williamstown, Mass., October 10, was a day long to nembered by those fortunate enough present. It was the long-planned-for ation of the centenary of the Hay- Prayer Meeting and the birth of ican foreign missions. All expecta- were fulfilled, in the attractiveness of rogram, ttend- of visi- and the ediate s of the ngs.

e day n with early r meet- held in ip Hall count of rain. wet ther, ver, did revent umber gather- for an of prayer it the stack ument.

formal ice of morn- was held in the beautiful Thomp- Memorial Chapel at nine-thirty. It a distinctively academic character, r being offered by President Raymond nion College, and addresses being red by President Hopkins of Williams, the mighty Mark Hopkins, President of Bowdoin and President Tucker of nouth. The relation of Adoniram n to the men of the haystack was nized by giving a place on the pro- to his son, Dr. Edward Judson, of York.

By the afternoon the sun was shining, and the great crowds gathered on the hillside near the Haystack Monument for the open-air meeting. It was a memorable one. Messages were brought by representatives of different mission lands, while Secretary A. J. Brown, of the Presbyterian Board, and Mr. John R. Mott delivered addresses that embodied the spirit of the service. In the evening four simultaneous meetings were held in Williamstown and North Adams, at which, among others, President King of Oberlin, Professor H. P. Beach of Yale and Mr. John R. Mott spoke.



THOMPSON MEMORIAL CHAPEL, WILLIAMS COLLEGE, WILLIAMSTOWN, MASS.

It was a great day; and its significance was not limited to the American Board and the Congregational missionaries. The centennial and what it represents belongs to all denominations and to all Christians. Attention has been called, in the leaflet recently published by the Missionary Union, entitled "The Relation of Baptists to the Haystack Centennial," to the meaning this celebration has for us. But as the following letter points out, Baptists have a peculiar interest in the Monument itself:

GLEN COVE, N. Y., October 16, 1906.

Messrs.:

I have been much interested in reading

the little leaflet published by you entitled "The Relation of Baptists to the Haystack Centennial," sent me a few days since. It occurs to me that you might be interested in another occurrence in this connection:

I was in college at Williamstown when the Haystack Monument was erected. It fell to me, as having the college transit instrument in charge, to lay out for the workmen a due north and south line, that the globe which surmounts the monument might be properly mounted and the monument set as nearly as possible facing the east.

I was present at the dedication of the monument and heard the addresses. I have before me, as I write, the published account of that occasion, which I have kept since then. The dedication services were held on Commencement Sunday afternoon, July 28, 1867. In Dr. Mark Hopkins' address at that time occurs the following:

> The place of the meeting [the haystack prayer-meeting], though often inquired for, and especially by Dr. Griffin, was unknown. In 1852, a stranger, *a Baptist layman*, in passing through the town, spent the night and expressed to the family with whom he stayed much interest in the spot and the movement. On reaching the south part of the town the next day, supposing the spot to be known, he sent back a letter, enclosing a gold dollar, saying that it would at least purchase a cedar stake to mark the spot, and expressing the belief that it would some day be marked by marble. That dollar was placed in the hands of Professor Hopkins and remained with him several years. At length the Honorable Byram Green, in visiting friends here, made it known that he was [illegible] that prayer meeting and stuck a stake on the very spo[illegible] This led to the purchase by the alumni, of the Mi[illegible]sionary Park, and has now led to the fulfilment of th[illegible]e prophecy of the wayfaring man. The cedar sta[illegible]e has become marble.

Thus, in a humble way, was your denomination further connected with this matter. I remain,

Very truly,

(Signed) JAMES S. COOLEY.

The following communication has been sent to the American Board on behalf of the Executive Committee:

Dear Brethren:

We are asked by the Executive Committee of the Missionary Union to express to you the satisfaction with which they have learned of the notable success reached by you in the financial effort prosecuted during the past year, and to offer their congratulation in view of the memorable series of meetings recently held by your board. They have found renewed occasion for abounding thanksgiving to the wonder-working God in the reminder afforded by these meetings of the results which, through the far-reaching work of your own honored organization and through other multiplied agencies, have been realized in the movement inaugurated by the group of youthful worshipers at Williamstown a century ago.

AN ANSWER

NOTE. — When a missionary is found to be living in a home which, in comparison with those of the natives, is clean and comfortable, some persons take occasion to criticize this "extravagance," denying to the missionary what they demand for themselves. The case of the missionary is so well stated in this abstract from a letter of one of our workers, that we give it in his own words. — THE EDITOR.

WE now have not a luxurious but a comfortable home, with some of the conveniences which we have in America and which none of the houses here have. The sanitary arrangements have cost some money, but health is the prime essential in missionary capital. You know from your visit that a place like —— offers mighty little attraction to a man and woman born and bred in America, especially after college and seminary. Our home is all that we have. I ask the committee and yourself in all fairness, if it is asking too much that the missionary, after weeks of touring, shall have a home where some of the comforts that minister to his human nature are to be found; where it is possible to be clean and to have some semblance of the decencies of life? Often I have come home so sick of the filth and worthlessness that I see about me that I have been about ready to give up in despair. A man's home in that case is his refuge. God pity the missionary who does not have one.

A FRATERNAL GREETING

By Rev. WILLIAM ASHMORE, D.D.

SWATOW, CHINA

It was deeply regretted that Dr. Ashmore could not be present at the Anniversaries last May at Dayton, Ohio. Not being able to give his message in person, he sent these words of greeting to his brother missionaries. We publish them here to the larger audience which they deserve. — The Editor.

Y thoughts gather round an on in Reve- 1: "And ere voices." John who t. He said, were voices and thunderings and gs." The voices said something, thunders meant something. On asion Paul only was able to tell e thunder said. There are voices ove, and voices from around, and from beneath, and these voices re parts of one full orchestra of ion.

ere is a voice from the dead p.

st solemn and sacred things on the field, the most suggestive and stim- are the graves of missionaries. ien have finished their work. They ie feel that I must not neglect to ine. Every mission field has its lf acre sacred to the dust of God's All the denominations have them. tists have our share where sleep our , our Vintons, our Wades, the God- he Browns, the Bronsons, and old Braytons. Of the blood of Abel it is it being dead it yet speaketh. So do aries' graves have a language to us. nen have finished their work, they tered into rest. They sit upon the s of heaven and look down upon us e yet in the race. The voice that rom these graves bids us spur on till the prize. There they sleep, those edecessors of ours, and wherever a ary sleeps, there the ground is pre- by Jehovah. A missionary con- a lien on the soil, and God will have

here is a voice of the tumultuous

A noted American statesman ar out West bent his ear to the to listen. When his friend asked at he was listening for, he replied, "To hear the tramp of the coming millions." More than two and a half millenniums ago the prophet Isaiah bent his ear to the ground and heard "a tumultuous noise of the kingdoms of nations gathered together." A day like that is upon us now; we are not living in peaceful times, even though wars be few. The whole earth is in unrest and upheaval. Christ himself foretold that it would be so. He spoke of the noise of the sea and waves roaring. The nations of the earth are in commotion, they are all clamoring for their rights, as they consider them. Some are in quest of political rights, some in quest of social rights, and a few in quest of religious freedom. In the near future, the demand among the nations of the earth for religious freedom will exceed what it is now. In China four hundred million of the submerged are striking for the surface. In Russia one hundred and twenty million are seething like a caldron. The enslaved peoples of Europe are getting ready to break from the bondage of priestcraft. This whole earth will boil like a pot of ointment before it is over. There is an eloquent voice that comes to us from these awakened peoples. It is a call of God to us to be ready. The world is waking up. Be ready with God's truth, be rsady with God's Bible, and deliver those who are in bondage.

We foreign missionaries number about fifteen thousand all told. If it were an army of secular conquest, what would fifteen thousand men and women amount to in a campaign against a thousand millions, but in a spiritual conflict what will fifteen thousand not accomplish, especially when the Man with the drawn sworn heads the column?

III. *There is a voice of a beatific future, a*

voice of a millennium dawn. The days that are to come have been long foretold by the holy men of old. There is a time coming when the saints of the most high shall possess the kingdom. Our predecessors in this work have labored long, have earnestly hoped, but have died without the sight. Holy writ is full of these bright visions of the coming dawn. "The morning cometh." Many nations are already beginning to say: "Come let us go up to the mountain of the house of the Lord." The century past has been a century of clearing, a century of ripping up the matted roots of the sod. The century upon which we have entered is to be a century of harvesting, "when he that soweth and he that reapeth shall rejoice together."

Brethren of the missionary force, the world needs us as never before. It needs us more than we have dreamed, it needs us more than the world itself has conceived. Soon it will appear and then will be fulfilled towards God's people that prediction concerning the heathen who will come bending themselves before them.

Brethren, fare ye well.

A CONSECRATION SERVICE

IT occurred at Clarksburg, W. Va., on Sunday, October 21, in connection with one of the sessions of the state association. While West Virginia has previously given Rev. Wheeler Boggess, Rev. George R. Dye and wife, Mrs. A. J. Tuttle, and perhaps others to foreign mission service, Miss Frances E. Crooks is the first single woman to devote herself to this form of service, under the auspices of one of our woman's societies. Miss Crooks received her training at the State Normal School at Marshall and in the Baptist Training School for Young Women at Philadelphia. She goes to Burma to assist the Hascalls in school work in Bassein.

The special service referred to was in recognition of our sister's call to foreign mission work and as expressive of the deep interest of West Virginia Baptists in such a contribution to the work. Miss Crooks' pastor, Rev. J. E. Hutchinson of Ravenswood, gave a brief address, recounting some of the home influences which had actuated her to this step. Miss Crooks herself when introduced gave a clear, forceful account of her call to the work, and the eagerness with which she looks forward to it. To face the large audience which filled the edifice was a study in spiritual psychology, as sentence after sentence of this brave girl's concrete testimony fell upon the ears and pierced the hearts of her auditors.

The writer spoke a few words indicative of what such a scene meant to himself, to the mission cause, and to the particular work in Bassein. He referred to a scene similar to this which occurred when he was a boy fifty years ago, in his own home church in Illinois, when another young woman, sister of his own wife, gave herself to work in this same city of Bassein, Burma, and its after-effect upon him. "Who knows," said he, "but that the explanation of my presence here today is due to the going forth of that young woman of the earlier time?" He pictured the situation in Bassein, so full of attractiveness, awaiting the coming of Miss Crooks. Then Rev. J. W. Carter led us all in a prayer of great tenderness. As the service concluded almost the entire audience surged to the platform to express godspeed and farewell to the young missionary; and there were signs that not a few who had been under the spell of that meeting had given themselves in glad surrender to similar work. The fruitage of such an hour the great day only can reveal!

HENRY C. MABIE, D.D.

FROM THE WORLD WIDE FIELD

BURMA

Preparing for Revival

TODAY we have been busy giving our school children the India Sunday School Union examination. It is held all over India and is quite a stimulus to the study of the lessons. The attendance in the school this season has remained about stationary, because there has been a sort of famine on the west side of the district, where the floods of last year caused the loss of their crops; so the people have not money enough to send their children to school. Yet the spirit continues to be good, and the weekly prayer meetings which I have been having with the teachers seem to be bringing down a blessing. We are preparing to draw the net soon, and pray that the Lord will fill it with those whom he has chosen. — H. I. MARSHALL, Tharrawaddy.



Photo by A. E. Isaac

A HEATHEN VILLAGE NEAR BASSEIN, BURMA

A Novel School

I think it would be interesting to our readers to take a look into one of our schoolhouses at night. Each boy brings a number of sticks of fat pine wood, and they settle down in companies or circles from six to a dozen, placing their torches in the center on a stone. The teacher gives them their lesson, and each one reads at the top of his voice, seemingly not disturbing one another in the least. The teacher, Saya Po Kut, walks from group to group, correcting and instructing as the case may be. The work continues from seven o'clock to ten every night except Sundays. The reason for night work is that the parents keep the children working in the fields all day, and the boys, being determined to learn, gladly come at night, and the teacher and his wife as gladly take the opportunity of teaching them. — H. EAST, M.D., Haka.

ASSAM

Sacrificing for an Education

THE girls' school is a fact! Last Wednesday these rustic parents presented their little daughters to Mrs. Paul and myself for education and care. It was one of the greatest days that North Lakhimpur has ever seen, and I wept with joy as I saw them, hand in hand, coming into the compound; one man who was sick and could hardly walk brought his two little daughters. He has had a son at our school for two years at his own expense. When the question of support came up, this man said, "It will be hard to provide food from such a distance, but I shall try it and God will help." All the parents are going to bring firewood to the compound to last two months. — J. PAUL, North Lakhimpur.

Suffering Hardship with Christ

MRS. MOORE is very little changed. This month makes three years she has been confined to her bed. She cannot stand or walk. The Carvells leave us for camping next month and then go home on furlough, so we expect to be alone for two years. — P. E. MOORE, Tika.

SOUTH INDIA

What the Hospital Does

WHILE touring in the district I came across a wretched, roofless hut. Looking in at the door I found a woman lying on a broken cot near to death. Two

babies — they were little more — were with her. She was utterly destitute, dying of cancer. The condition of her body was so revolting that her own people had cast her out. Food was sometimes placed on the floor of the hut, and in her suffering she would crawl over to it. I hired carriers and removed her and her children to the Etta Waterbury Hospital. The pain and neglect seemed to have affected her mind, and for the few weeks that she lived Dr. Stait and the devoted nurses watched over her. Her body was in such a condition that when the doctor and Francisbai washed and dressed the wounds they had to bind up their own faces for the work. Before the end came she signed a paper placing the two children in our hands. The little boy has been adopted into a Christian home and the little girl is in the boarding school.

A young married woman was brought in on a bed-cot early in September apparently in a dying condition. Her relatives begged of us to operate. As she was so low we told them that she might die on the table. "She is dying now," they answered. "Do as you think right and save her life if you can." It was a deep abscess, the discharge being very foul. The incision was made and it healed beautifully, and when she returned a month after leaving us, we failed to recognize the bright, healthy girl who fell at our feet with words of heartfelt gratitude. F. W. STAIT, Udayagiri.

CHINA

A Message from a New Worker

MR. RUDD'S withdrawal from the church work to take up the work at the school leaves me in charge of both city and country church work. I was able to make one journey of two weeks into the country before the summer heat began, and visited two *hsien* cities and five market towns, all of which have little chapels erected at their own expense. In some of the places we were welcomed by goodly numbers of people, while at others the interest seemed at low ebb and but few came about us. The apparent zeal of the people in this province for the gospel, which was evident three or four years ago, has greatly abated and careless indifference seems to prevail on all hands. In some places in northern China we hear of the gracious working of the Spirit of God among the churches. Would that we might see it in West China! We are exceedingly glad for this little hilltop, where the women and children may escape the awful heat. As for my own family, they have all been so happy here this summer. Baby, despite her very weak condition upon our arrival here in the spring, is now rapidly growing into a strong, healthy little girl. Mrs. Lewis and myself are thankful for continued health. — C. G. LEWIS, Suifu.

JAPAN

Among the Miners

WE began going to one of the coal towns, Ikushunbetsu, this summer, through Mr. Bullen's help. In August we spent two days there, holding a theater meeting at which we had about 800 present. The next evening about seventy-five came to a quiet meeting at the hotel. This month [September], through a misunderstanding, we went just at the worst possible time, but we had sixteen persons at a quiet meeting, some of whom I think will soon come out into real faith. A few are Christians, and these we think will soon have the courage to hold meetings of their own during the intervals between ours. We began going there at first through the request of our Disciple brethren in the south, as some of their believers were in that place. T. E. SCHUMAKER, Otaru.

AFRICA

Dr. Leslie Arrives at Cuillo

WE arrived here very weary, but all safe this morning, just twenty-two days after leaving Banza Manteke. Our carriers (seventy) were on very short rations for ten days, but stood the journey well; only a few dropped out ill. Mrs. Leslie and Mr. Gotaas also stood the long trip wonderfully. The terrible storms of last season injured our house a good deal, but we have workmen with us to repair it and put up other necessary buildings. W. H. LESLIE, M.D., Cuillo, September 12.

EDITORIAL

The Christmas Joy

"Glory to God! Peace among men!" What a joyous message the Christmas season brings us. Well may it be a happy, merry time, with such a song as this Heaven's word to us. What does Christmas mean to our brothers across the sea? To the Indian Christian it represents freedom from the superstitions that so completely enslave his life; it means hope instead of despair; a new conception of a holy God in place of the debasing idea which has degraded his worship; love and altruism instead of hate and a self-centered life; the obliteration of caste distinctions in the spirit of universal brotherhood. For the Chinese it means a future bright with hope and ambition in exchange for the backward look of Confucianism; the equality of all — male and female, scholar and coolie — in a new and higher realm that is of the spirit rather than of material things; it means hope and love and a new life purpose. To the Japanese its meaning is as significant: truth in place of falsehood; honor instead of insincerity; purity in exchange for vice; a spiritual conception of greatness rather than an atheistic materialism. Christmas means cleanliness and decency to the African; it spells education, morality and a religion free from superstition, uplifting, ennobling and vitalizing. The Filipino, too, finds a new purport in the Christmas celebration: no longer superstition, but true worship; not ceremonies and symbols, but a righteous life. If Christ's natal day means so much to our brothers across the seas, can it mean less to us? In these latter days Christmas has come to be almost a commercial festival rather than a religious one. The true joy of this season will be experienced only in remembering the Bethlehem song, and in doing deeds of love in the spirit of him whose birthday we celebrate. Let the Christmas-tide witness the birth of a new purpose: to spread through all the earth the knowledge of Him, that in every heart in every land the angels' song may become real, when men shall live at peace and shall by their lives give glory to God. This will be true Christmas joy.

Prayer and the Prayer Cycle

The announcement on another page regarding the new form of the Prayer Cycle should be of interest to every one. It means that increased emphasis is to be placed upon prayer. We have scarcely begun to enter into the possibilities of intercession. We are inclined to consider it as a subordinate feature of our work — if, indeed, we think of it at all as an integral part of that work. But it is not only a part, it is fundamental in the missionary enterprise. Christ laid emphasis on prayer. Paul, the apostle and missionary, exhorted the disciples to pray for him and his work constantly. And he was but the first of a long line of missionaries who have felt and urged the necessity of prayer for their work. If any of our workers be asked what his field needs most, he will invariably reply, "Prayer." "Let us advance upon our knees," said Neesima; and that is the only way by which we *can* advance in this enterprise. In these latter days we are fond of recounting the great progress of the gospel in mission lands and of enumerating the many advantages which conditions are offering it. And yet it is a stupendous task, and only by the power of God can it be accomplished. Prayer is the means by which we may utilize this divine energy. Many have made this thought their own and are faithfully engaged in this service. But the work needs a vastly greater number to intercede for it in definite petition. Money and men will thus be forthcoming here at home and results will be achieved abroad. To further definite intercession and to aid those who engage in it, is the purpose of the Prayer Cycle. Heretofore it has not been used so generally as might be. The new plan should help to extend its use and every reader can aid in making this union of prayer a wider one by inducing others to use the Cycle. While separating the prayer topics from the MAGAZINE, we shall not, however, devote less attention to the subject of prayer in our pages. On the other hand, we shall make more than ever of our department "Fellowship and Intercession," endeavoring by every means to stimulate this phase of our work.

Bishop Schereschewsky

The death of Bishop Schereschewsky in Tokyo, on October 14, removes from active missionary service one whose life story will ever be an inspiration, and whose work will be a lasting one. A Polish Jew by birth, he became a Christian through reading the Old Testament, and to escape persecution came to this country. In 1859 he went to China as a missionary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and rapidly gained a remarkable knowledge of the language. In 1881, while traveling in the summer heat, he was stricken with paralysis, and here begins the story of a heroism seldom equalled. His great energy would not permit him to remain idle if anything could prevent it, and he began the translation of the Scriptures into the *Wen-li*, or classical written language. Here his untiring persistence revealed itself. He could not use a pen, but could at times use a single finger on a typewriter. At others he was compelled to push the keys down with a stick, so weak was his hand. Thus the work was completed in the Romanized. But this did not satisfy him, and when well on towards seventy, although a helpless invalid, he began the rewriting of his work in Chinese characters. Two secretaries, a Japanese and a Chinese, assisted him, and in 1903 the monumental work was finished. "Bishop, missionary, scholar, translator, hero! A man for whom the Church may well thank God." Such men are an honor to the roll of missionaries, and their lives have a value to the world apart from the sum total of what they have accomplished.

A Possible Cure for Sleeping Sickness

If the report be true, that a cure has at last been found for the terrible sleeping sickness, it will be an accomplishment of the greatest importance to tropical missions. Professor Robert Koch recently estimated that 200,000 persons had died of this disease in Africa since the beginning of the last century. Our own missionaries in Africa report that it is a grave obstacle to the work. Mr. Moody, of Lukunga, says that fully ten per cent. of the teachers in his field die of this malady every year. A recent most distressing incident makes the possibility of cure of vital interest to us. It is now reported that two French physicians have succeeded in curing a considerable number of cases by the use of thymol, a crystalline product of the familiar herb thyme. Out of 150 who have been thus treated it is said that a large majority have recovered. One by one the obstacles to missionary work in tropical Africa are being conquered, and it is most earnestly to be hoped that this scourge has at last yielded to science.

Some Fruit of Missionary Addresses

That the work of a missionary before he reaches the field, and after he returns to this country, is of great importance, has just received renewed emphasis. At one of the places where our new missionaries spoke on their way across the continent, a pastor who in early days was strongly impressed with the conviction that he ought to give himself to foreign service attended the meetings and heard the earnest words of the new missionaries, and again the thought came that he ought to go himself. So deeply was he impressed that he at once called on the District Secretary and laid the matter before him. And so another worker may be added to the number of our missionaries by their example and words.

In another place, about the same time, one of our Secretaries held a conference. As a result, a business man who was present and heard the messages of the returned missionaries, was impressed with the thought of his own responsibility. He took the matter to the Lord, and covenanted with him that if he made a certain sum in his business during September and October he would give $150 to the Missionary Union and $50 to the needy San Francisco churches. In less than a week he had secured nearly the required amount, and is rejoicing in the new fellowship into which he has entered. Another who heard, a woman, who is already deeply interested, made a contribution which cost a considerable sacrifice. She has written of the great returns the investment has already brought her. We repeat, a missionary's work is not all in heathen lands.

THE HOME WORKERS

YOUNG PEOPLE'S MISSIONARY MOVEMENT

MR. C. C. MICHENER has accepted the position of general secretary of the Young People's Missionary Movement. He is the first person to fill this office but the movement had grown to such an extent that an enlarged secretarial force was needed. This was particularly true because of the proposed early visit of Secretary C. V. Vickrey, in company with Mr. . Earl Taylor, to various mission fields of the Orient. Secretary W. Scott Corlis has resigned and will take a special course of study in Harvard University.

The Young People's Missionary Movement differs from the Student Volunteer Movement in two most important respects. It is a movement to enlist in missionary study and endeavor the great mass of young people as distinguished from the student class to which the Volunteer Movement appeals. It is also an organization most closely related to the various mission boards of the country. Its Board of Managers and Executive Committee are composed of board secretaries and all its plans are made to harmonize with the plans and ideals of the boards. It was organized for the purpose of helping all the boards to conduct their campaigns of missionary instruction among the young people of the various denominations.

It does not seek to unite the young people in local organization, such as Christian Endeavor societies, nor to draw their attention to itself as a central body. Its aim is rather to direct the young people to their various mission boards for whom it ever urges most loyal support.

THE HOME USED FOR CHRIST'S GLORY

"JESUS CHRIST is to be not simply a guest, even a permanent guest in this home, but its Master." The expression of such a purpose in a way that shows the genuineness and strength of resolution occasions the reality of the Master's presence, which brings both joy to the occupants and usefulness in the Kingdom. Such a home is usually open for the missionary meeting, not simply when a great speaker is expected, but whenever such service would honor the Master, and usually does not deny the hospitality that the apostle commends and that is so richly rewarded, whether the guest be obscure or famous. What a joy such a home is to the missionary committee, to the pastor, to the Master himself!

A FOREIGN MISSION CARAVAN

THE London University Foreign Mission Caravan is touring among some of the churches in England during the summer vacation season. This corresponds to the mission deputation bands of some of our colleges and seminaries in this country. Six or eight students compose the "caravan." They are divided into two sections; one, composed of Church of England students, visiting churches of the establishment; the other, of nonconformist students, addressing meetings in the other churches.

PROGRAM: THE CALL OF MANY PEOPLES

I. BIBLE READING:
The Call of Heathen Europe. Acts 16:6–15.

II. THE CHALLENGE OF NEED AND OPPORTUNITY.
1. In Burma. Pp. 478, 479.
2. In Assam. Pp. 479–481.
3. In South India. Pp. 481, 482.
4. In China. Pp. 482–484.
5. In Japan. Pp. 484, 485.
6. In Africa. Pp. 485, 486.
7. In the Philippines. Pp. 486, 487.

III. OUR RESPONSE TO THE CALL.
1. A Personal Obligation. P. 477.
2. The Answer of Active Service. Pp. 488, 492, 496.
3. The Answer of Prayer. Pp. 495, 498.
4. The Answer of Means. Pp. 496, 502.

IV. A QUESTION FOR PRAYER AND DECISION.
What is My Response to the Call of this Mighty Need?

V. PRAYER; OFFERING.

JANUARY TOPIC: The Missionary Union. FEBRUARY TOPIC: Our Pacific Possessions.

FELLOWSHIP AND INTERCESSION

THE PRAYER CYCLE, DECEMBER 4 TO 31

THEMES FOR THANKSGIVING

Opening of work among the coal miners in north Japan by Mr. Schumaker.
Securing of site for new preaching hall at Chowchowfu.
Safe arrival of Dr. and Mrs. Leslie and Mr. Gotaas at Cuillo.
Successful conferences among young people.

DAILY TOPICS FOR UNITED PRAYER

UNBROKEN GROUND IN FOREIGN LANDS

4. Guidance in plans for the Christian Industrial School at Ongole.
5. Wisdom in educational plans for West China.
6. Missionaries for strategic centers in the Philippine Islands.
7. Provision for enlarged faculty at Ramapatam Theological Seminary.
8. Development of the work among the Sudras.
9. (Sunday) Openings among higher castes.
10. Two men and a woman for the Jaro Industrial School.
11. New missionaries for Burman work.
12. New workers for the Palmur field: population 1,400,000.
13. Reenforcements for Bapatla: population 600.000.
14. New medical workers for South India.
15. Opening of work in the Hukong valley, upper Burma.
16. (Sunday) Permanence of revival influences among Telugu Christians.
17. Permission to work among Manipuris.
18. The work among the Sema Nagas.
19. The Singphos, Mishmis and Kamptis.
20. The Miris and Daphlas.
21. Eighty thousand Mechs on Goalpara field unreached by the gospel.
22. Christian teachers for schools in China.
23. (Sunday) Rev. R. T. Capen in educational plans in South China.
24. Sections of China where no mission work is carried on.
25. A new purpose in the spirit of Christmas.
26. Wise plans in developing our China work as a whole.
27. Plans for new work in the Philippines, especially on Mindanao.
28. Large openings on the Cuillo field.
29. Strong development of all Africa stations.
30. (Sunday) Perfect religious freedom in Roman Catholic countries.
31. A deeper missionary spirit among the Christians of Japan.

THE NEW PRAYER CYCLE

WHAT IT WILL BE

A separate publication apart from the MISSIONARY MAGAZINE.
A four or six page folder issued quarterly, beginning January 1, 1907.
Containing topics for united prayer for every day for the ensuing three months.
Including a brief article on prayer and suggestions for extending its practise.

WHO WILL USE IT

The officers and assistants at the Rooms in the daily noon prayer meeting.
Missionaries in their daily intercessions.
Pastors in connection with their church prayer meetings and Sunday services.
Men's clubs and Bible classes in their monthly and weekly meetings.
Sunday school teachers with the members of their classes.
Young people's societies in their weekly meetings.
Fathers in the family worship.
Members of the Sunday school, members of the young people's society, members of the church, — thousands of Baptists, old and young, in their daily secret devotions.

HOW TO SECURE IT

Send ten cents to the Literature Department, American Baptist Missionary Union, Box 41, Boston, Massachusetts. This will bring you the four issues of the Prayer Cycle for a year, by January 1, April 1, July 1, and October 1, respectively.

WANTED

Volunteers in every church who are interested enough in the advancement of the kingdom of Christ to pray definitely for it daily, and to extend this most essential part of the work by enlisting others, and by securing their subscriptions to the new Prayer Cycle.

SUNDAY SCHOOL AND MISSIONS

MISSIONARY LIGHTS ON THE INTERNATIONAL LESSONS

BY REV. J. MERVIN HULL

LESSON X. LUKE 23: 33-46. DEC. 9

Jesus on the Cross

He Saved Others

And the rulers also derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. Vs. 35.

WHAT the rulers said in ridicule is the crowning glory of Christ and his Church, the fundamental idea of Christianity. No man, no church, can be permeated with the spirit of Christ without seeking to save others; and this endeavor is what makes the church a living church even unto the ends of the earth. It is very interesting to note the awakening of this spirit in our mission fields. "For years past," says Dr. Boggs, of India, "many emigrants have been going from India to South Africa to work on the plantations there. These included numbers of Telugus, and not a few of our Telugu Christians. Our Telugu Home Mission Society decided to send a man to them, and for this service John Rangiah, one of our best men, volunteered. His visits to the churches and associations before his sailing for Africa awakened a missionary enthusiasm, a quickened spirit of prayer, and a disposition to contribute freely and gladly, such as nothing had previously produced. It is a striking illustration of the truth that the missionary spirit is the life of the church." Dr. Heinrichs, in speaking of the evangelistic tours of the students of the theological seminary at Ramapatam, says, "The inspiration gathered from this experience, especially when at Gudlur sixteen persons signified their intention of accepting Christ as their Saviour, will not soon be forgotten. No wonder that the students returned to the seminary with songs of praise and victory on their lips, and almost rejoicing like the Seventy in Luke 10: 17, 'that even the demons had been subject to them in the Master's name.'"



Photo by S. W. Stenger

DR. DOWNIE USING THE GRAMOPHONE

LESSON XI. MATT. 28: 1-15. DEC. 16

Jesus Risen from the Dead

The Wonderful Doctrine

He is not here: for he is risen as he said. Vs. 6.

IT is no wonder that the resurrection became the dominant theme of the early church, when once it was comprehended that Christ was risen from the dead. But if it was hard for the disciples who had companied with Christ, and to whom he had spoken of the resurrection, to understand the fact and its meaning, is it strange that the resurrection comes as a great mystery to those who have never heard of Christ?

One way that many of our missionaries make known the gospel story is by the use of the stereopticon. "During the past five days," says Mr. McCurdy, of Burma, "we have covered 14 miles, reaching 20 villages, and have reached, through the stereopticon, crowds of 150 to 500 every night. When we reach a village, about 4 P.M., we put up the 9 ft. curtain for the stereopticon, and that brings around the usual crowd of youngsters, and we send them to publish the news of the evening's exhibition. By the time we have got the slides

ready, it is dark enough to begin, and we are surrounded by a crowd curious to see what we have to show." Then the missionary throws upon the screen pictures from the life of Christ. While he tries to explain them, the crowd volunteers remarks. The interest, however, usually increases until the story of the crucifixion is reached. Then the people think the end has come, "There," they say, "the God of the Christians is dead; what good can he do anybody now?" But no; the pictures continue, the opening tomb, the risen Christ, the ascension to heaven are shown. At first there is surprise, doubt; then a ray of hope. "Can these things be true?" "Is there a life eternal?" "Is it true," question those who have believed in transmigration, "that we are not changed into goats, dogs, snakes or toads after death?" And so, little by little, the wonderful doctrine begins to light up the hearts without God and without hope.

LESSON XII. LUKE 24: 36–53. DEC. 23

Jesus Ascends into Heaven

The Last Message

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Vs. 47.

THERE are three very strong reasons why every follower of Christ should keep constantly in mind this last message of our Lord to his disciples.



Photo by A. E. Isaac

PAVILION NEAR BASSEIN, BURMA, FOR RAISING THE GODS NEARER HEAVEN

First of all, because it reveals what was in the heart of Christ. By this message we know what purpose was most dear to him, what he dwelt upon and planned for; why he emptied himself of the glory which he had with the father before the world was; why he took upon himself the form of humanity; and what he left as the most precious legacy to his disciples. When we get near to the heart of Christ, we find ourselves in company with all sorts and conditions of men, and the more we enter into his spirit, the more value we place upon humanity as a whole. The great inspiration we get from this revelation is the fact that in our service here we are never in doubt about the purpose of our leader; we know what he wants, and when we are working with him.

This message reveals, too, the supreme duty of the Church of Christ in the world. It is simply ridiculous to treat missions as a side issue of the Church; it is downright disobedience and disregard of our Lord to be indifferent to them. The Church can only fulfill the purpose of the Master when with one grand, united, unfailing effort it carries the gospel around the world.

And then we see, what our Lord well knew, that his last message reveals the only power which can uplift and purify the world. Commerce cannot do it; modern inventions cannot do it; education without religion cannot do it. There are phases of all these things that harm all nations; but the gospel of Christ shall save and exalt them.

LESSON XIII. REVIEW. DEC. 30

Missions in the Sunday School

PRAISE the Lord for the progress which has been made during the past year! Some of the principal points in which there has been advancement are these:

Recognition. "The morning light is breaking." The time when missions are to be ignored in the Sunday school is passing; it is coming to be understood that missions are not a hindrance, but a help to the suc-

cess and enthusiasm of the Sunday school; teachers, superintendents and other workers are beginning to ask many questions, which is a most hopeful sign.

Conferences. Another hopeful sign is the fact that the leaders in Sunday school work have met together to discuss Missions in the Sunday school as a most important topic. Instead of being left out entirely, it has taken precedence of other things. We do not know why this has not been done before; but never mind that, let us be thankful that our eyes are no longer holden.

Helps for Teachers. This gives us a forward outlook. The teacher who wishes to introduce missions into his class is not going to be neglected as he has been. He will find suggestions in his teachers' magazines; for the editors have already made arrangements to have special missionary topics through the year. At our own Rooms many plans are under way, and some of them already completed. Write to the Literature Department, and get the latest information.

Practical Efforts. Already many teachers are introducing missionary topics into their classes; in some schools there are regular missionary exercises; in many schools also missionary committees have been appointed; and when you go to the Sunday school convention next year, it is likely that you will hear the subject of missions discussed by able leaders.

Are you and your school keeping step with this progress? If not, get in line with it at once.

LESSON I. GEN. 1: 1–25. JAN. 6

God the Creator

In the Beginning — God

In the beginning God created the heaven and the earth. Vs. 1.

ONE of the things which lift the religion of the Bible above all other world-religions is the dignity and simplicity of the account of creation. Contrast this account with the mythology of Buddhism or Hinduism. When the story of the Seven Seas has become a myth even to the Hindus themselves, the first chapter of Genesis will retain its place as a worthy description of the work of God in the creation of the world. Our missionaries will never have reason to be ashamed to give a complete and accurate translation to the followers of any religion in the world. It is older than the oldest, and nothing will ever take its place.

Another fact to emphasize is the absence of all that is trivial or ignoble in the character of God as seen in this record. Compare it with the transformations of Buddha, the amours of the Hindu deities, the stories of deception, cruelty, and vice unutterable that fill great volumes of the history of heathen gods. It will show the real worthlessness of the claims of those who would put the religion of the Bible on a level with other world religions.

And last of all, let the study of this lesson show us that the religion of the Bible is to take the place of all false religions. It is the only one that can stand the test of all time.

PERSONAL AND OTHER NOTES

Birth

To Rev. and Mrs. J. F. Ingram, Henzada, Burma, September 7, 1906, a son, Clifford Haddon.

Sailed

REV. S. R. VINTON AND FAMILY, October 13, from New York, returning to Rangoon, Burma.

¶REV. T. D. HOLMES writes in a recent letter, "I seem entirely recovered and am longing to get into the work again." This will be good news to his many friends.

¶REV. S. A. PERRINE, of Impur, Assam, has tendered his resignation as a missionary of the Union. This action has been ren-

dered necessary by the continued ill health of his wife.

¶Rev. W. O. Valentine, principal of the Industrial School at Jaro, P. I., has been compelled to return to this country because of ill health. This is a serious loss to the work, which needs many more helpers for the vast opportunities that are presenting themselves.

¶Rev. W. E. Hopkins, of Secunderabad, South India, has resigned from the service of the Missionary Union. On account of the condition of his son's health he is unable to return to his field, but will for the present devote himself to the study of oriental religions in the University of Chicago. He may be addressed at 5723 Monroe Ave., Chicago, Ill.

¶Many of our co-workers are taking hold heartily of the new plans for the Sunday schools. Among these may be mentioned Mrs. J. K. Wilson, state secretary of the Woman's Baptist Foreign Missionary So-Society for Maine, who is pushing the plans among the circles in that state. A special circular has been sent to all the societies throughout the state, outlining the plans and urging a vigorous campaign.

¶Rev. and Mrs. A. E. Stephen, of Goalpara, Assam, have sustained a deep loss in the death of their baby Ruth, on September 5. She had been ill for several weeks, and although a slight improvement seemed to result from a trip to Gauhati, it was only temporary, and the little girl died immediately after the return home. It will be remembered that there is no foreign physician at Goalpara, and none could be secured in time.

¶At a meeting of the Executive Committee held October 22, it was voted to send a deputation to China next spring to attend the Morrison Centennial Conference at Shanghai and to study conditions of mission work in that empire. Rev. William Ashmore, D.D., was invited to be one of the representatives, should his health permit. One of the Corresponding Secretaries will also go, and it is hoped that the attendance of at least one pastor and two laymen may be secured. The larger number of the leading boards will send similar delegations, including the American Board, the Episcopalian Society and the Presbyterian Board.

FINANCIAL

FINANCIAL STATEMENT FOR 7 MONTHS, ENDING OCTOBER 31, 1906

	1906	1905	Increase	Decrease
Donations	$76,222.56	$81,042.73		$4,820.17
Legacies	21,194.87	33,157.06		11,962.19
Income from Investments	24,616.96	22,598.66	$2,018.30	
Annuity Bonds Matured		3,585.98		3,585.98
	$122,034.39	$140,384.43	$2,018.30	$20,368.34

Debt of the Union April 1, 1906	$43,037.21
Schedule of Appropriations, 1906–7	585,755.56
Additions to Schedule up to November 1, 1906	16,421.53
Further additions to the Schedule as directed by donors—specifics	2,496.26
	$647,710.56
Total receipts to November 1, 1906	122,034.39
Amount needed to balance, March 31, 1907	$525,676.17

THE TREASURER ACKNOWLEDGES THE FOLLOWING DONATIONS RECEIVED IN OCTOBER

Note.— For the purpose of saving space in this report of donations all titles, such as "Rev." and "D.D.," are omitted, and the following abbreviations are used: C. E. for "Y. P. S. C. E."; B. U. for "B. Y. P. U."; ch. for "church"; S. S. for "Sunday school"; n. p. for "native preacher"; n. t. for "native teacher"; c. for "care of"; t. s. for "toward support of"; asso. for "association"; H. L. M. for "Honorary Life Member."

MAINE, $165 99

Old Town, 1st S. S., for wk. at J. Newcomb's sta.	$3 57
St. George, 1st C. E.	2 35
Clark Island ch.	1 65
Portland, 1st ch.	39 10
Bethel ch.	8 25
Waterville, 1st S. S.	25 00
Gardiner, Mrs. B. P. Robinson	10 00
Biddeford, 1st ch.	3 47
Presque Isle, 1st S. S.	2 09
Presque Isle, 1st ch.	1 66
Jefferson, 1st ch.	22 47
Camden, Chestnut St. ch.	4 45
Gould's Ridge S. S., Primary dept., for the Gospel Ship	1 00
Lebanon & N. Berwick ch.	5 00
Lee Y. P.	5 00
Lee S. S.	5 50
Brooklin ch.	5 60
Surrey ch.	70
Manset ch.	1 92
N. Sedgwick ch.	2 16
Blue Hill ch.	8 05
Jay ch.	5 00
Jay S. S., for the Gospel Ship	2 00

NEW HAMPSHIRE, $57 39

Milford, 1st ch.	$24 25
Antrim, Robert J. Abbott	3 00
Antrim, Wm. Hurlin	10 00
S. Hampton ch.	1 25
Claremont, 1st ch.	16 84
Peterboro ch.	2 05

VERMONT, $60 71

Saxton's River, 1st ch.	$39 71
N. Troy ch.	3 00
Jay ch.	2 00
N. Springfield ch.	13 00
Brattleboro, Jennie C. S. Smith, for wk. in Assam	3 00

MASSACHUSETTS, $2 538 40

Cambridge, 1st C. E., for Jaro	$5 00
Cambridge, Immanuel ch.	5 00
Cambridge, Inman Square ch., for wk., c. A. J. Weeks	2 35
Cambridge, Old Cambridge ch.	147 99
Dorchester Temple ch., Mrs. O. L. Beverage	25 00
Worcester, South ch.	3 05
Worcester, 1st ch.	225 76
Worcester, 1st Chinese S. S., for wk. in China	2 05
Worcester, Lincoln Sq. ch.	21 27
Cheshire, 1st ch.	7 00
Boston, Mr. Fisk	1 00
Boston, Clarendon St. C. E., t. s. Mr. and Mrs. Thos. Hill	100 00
Athol, 1st ch.	12 00
Malden, 1st C. E.	10 00
Gloucester, Chapel St., ch.	$10 78
Brockton, 1st ch.	74 75
New Bedford, North ch.	3 00
Wenham ch., for wk. in Phil. Ids.	20 00
Taunton, Winthrop St. ch.	162 54
Chelsea, 1st B. U., for Kengtung	6 25
Southfield, New Marlboro ch.	7 00
Avon ch.	2 65
Newton, Mrs. E. A. Harwood, for wk., c. J. Clark	100 00
Newton, 1st ch.	564 17
Petersham ch.	6 00
Amesbury, Market St. ch.	25 09
Chicopee Falls, 1st ch.	22 65
Chelsea, 1st ch.	149 16
Southbridge, Central S. S., t. s. n. p., Burma	25 00
Springfield, State St. Jr. B. U., for wk., c. J. Clark	5 00
Springfield, Park Ave. Mem'l ch.	5 24
Andover ch.	10 00
Pittsfield, 1st ch.	190 00
Winchester, 1st ch.	11 35
Winchester, 1st B. U., t. s. n. p., c. Dr. Bunker	12 00
Colerain, 1st ch.	3 00
Grafton, 1st ch.	2 00
Wollaston, 1st ch., for Russia	5 11
Wollaston, 1st ch., $5 for Russia and $2.64 t. s. J. C. Robbins	7 64
Swansea ch.	6 00
S. Hanson ch.	14 20
Cummington ch.	10 00
Melrose, 1st ch., Mrs. S. R. Warburton, for chapel at Kiaying, special, c. G. E. Whitman	15 00
Campello, Sw. ch., t. s. Malay	15 00
Fall River, Mrs. George W. Dean	275 00
N. Scituate, 1st ch.	25 00
Belchertown ch.	30 00
A friend	25 00
Dedham, 2d ch.	15 00
Lowell, Worthen St. ch.	30 38
Lawrence, 1st ch.	16 75
Florida, J. H. Bigger & family, t. wk. at Kinting	3 00
Old Colony Asso. collection, for traveling expenses of Dr. Cronkhite	2 00
Boston, Tabernacle ch.	11 16
Woburn Y. P., for Capiz	6 25
Framingham ch.	40 90

RHODE ISLAND, $125 08

Providence, Broadway C. E., t. s. Aung Baw, c. F. H. Eveleth	$28 00
Providence, Fourth ch.	$42 96
Providence, 1st ch.	41 62
Newport, 1st Baptist John Clark Mem'l C. E., for Capis	6 25
Jamestown C. E., for Yachow	6 25

CONNECTICUT, $423 04

Suffield, Samuel N. Reid	$10 00
Deep River ch.	59 08
Waterbury, 1st ch.	1 21
Waterbury, 1st C. E., for Nellore	30 00
Mansfield ch.	1 60
Danbury, 2d ch.	25 00
Norwalk, 1st ch.	10 00
Hartford, 1st ch., t. s. Dr. Bunker	250 00
Hartford, South ch., Benevolent Society,	23 00
Waterford, 1st ch.	10 15
Hartford, a friend, $1 of wh. is for J. L. Dearing's work	2 00
Ansonia, Macedonia ch.	1 00

NEW YORK, $2 496 07

Yonkers, Warburton Ave. S. S.	$7 20
W. Walworth S. S.	5 00
Norway ch.	7 00
Mariner's Harbor C. E. for Yachow	6 25
Matteawan, Pilgrim ch.,	21 06
Benton ch.	3 00
Perry, 1st S. S.	1 16
New York, Fifth Ave. Y. P., for "Cotton Fund," c. W. C. Mason	25 00
New York, Fifth Ave. ch., for do.	10 00
New York, Fifth Ave. Y. P., for Ningpo sta.	25 00
Oswego, Jessie Scott Himes, for Yachow sta.	20 00
Skaneateles, 1st ch.	25
Skaneateles, 1st ch., for "Cotton Fund," c. W. C. Mason	11 00
Skaneateles, Village ch., friends, for do.	39 00
Hancock, H. C. Leach	5 00
Albany, 1st ch., $15 for outbuildings, c. H. Richards, extra, and $42.63 for Banza Manteke sta.	57 63
Long Island, Richmond Hill Jrs., for "Cotton Fund," c. W. C. Mason	5 00
Long Island, Richmond Hill, Mrs. B. Grimshaw's class, for "Cotton Fund," c. W. C. Mason	8 50
Huntington ch.	10 00
Sand Lake ch.	11 50
Sand Lake B. U.	2 00
Fairport, a friend	30 00
Rushford, 1st ch.	13 50
Rochester, 2d ch., a member	75 00

ıst ch., a	$100 00
Meigs St.	26 00
Parselles	81 92
University S.....	7 47
Lyell Ave. Yachow....	25 00
t ch.....	5 00
. E., t. s. Thos.	10 00
h.....	6 73
Falls, 1st	11 98
1st C. E., t. s. o, c. A. V. B. mb.....	30 00
our Falls, Spencer her.....	5 00
ester, L. H. Mo- r.....	13 00
cester, Mrs. Acker, Henrietta C. E., t. Thos. Moody.....	15 00
Henrietta ch.....	2 00
Henrietta S. S., for wk. Japan.....	10 00
enrietta ch.....	2 00
aurchville ch.....	19 84
ienrietta C. E., t. s. Thos. Moody.....	5 50
Hamlin ch.....	20 50
Penfield ch.....	1 00
Parma, 1st ch.....	53 00
Parma, 1st ch., Farther Lights.....	3 00
Parma, 1st S. S.....	5 00
Clifton S. S.....	15 45
Chili C. E., t. s. Thos. Moody.....	5 00
Ogden S. S., t. s. Thos. Moody.....	14 00
Gowanda C. E.....	5 00
Gowanda S. S., F. H. C. class.....	2 00
Seneca Falls, Florence Kendrick Cooper....	1 00
New Rochelle, Salem S. S., for "Cotton Fund," c. W. C. Mason.....	25 00
New Rochelle, Salem B. U., for do.....	25 00
Troy, Fifth Ave. ch....	102 82
Perry, 1st S. S.....	2 17
Buffalo, Parkside ch...	50 00
Buffalo, Cazenovia Park ch.....	4 95
Buffalo, Kensington ch.....	1 51
Sandusky ch.....	4 50
Sandusky S. S.....	1 66
Hinsdale ch.....	4 00
Bethel ch.....	2 50
Auburn, 2d ch.....	9 06
Troopsville S. S.....	6 00
Scipio ch.....	10 00
Cherry Creek ch.....	14 50
Portland, 1st S. S.....	4 17
Clymer ch.....	2 00
Sinclairville ch.....	3 00
Kennedy ch.....	2 75
Harmony ch.....	2 50
S. New Berlin ch.....	20 50
Oxford Y. P., t. s. C. W. Briggs.....	17 00
Cortland, 1st ch.....	68 79
Cincinnatus ch.....	12 00
Lansing & Groton ch...	14 00
Pitcher ch.....	7 15
Dover, 1st ch.....	10 16
Dover, 2d ch.....	7 00
Westport ch.....	1 00
Batavia ch.....	92 00
Batavia S. S., for sta. in China.....	27 83
Port Jarvis ch.....	10 54
Poughkeepsie ch.....	$50 00
Nyack ch.....	40 00
Hudson Rr. North Asso. Y. P. Societies, for Groesbeck fund.....	250 00
Rensselaer ch.....	16 00
Warrensburg ch.....	12 00
Thurman ch.....	2 16
North River ch.....	4 05
Indian Lake ch.....	6 45
Adirondack ch.....	2 00
Brooklyn, Greenwood ch.....	10 10
Brooklyn, ch. of Redeemer.....	61 65
Brooklyn, ch. of Redeemer S. S.....	15 00
Brooklyn, Bergen St. ch. for printing Burmese books.....	5 00
Brooklyn, E. New York ch.....	8 79
Brooklyn, Central E. D. Y. P.....	20 00
Blue Point ch., for Podili sta.....	75 00
Eaton ch.....	5 00
Geo. J. Scobey.....	2 00
Lebanon ch.....	4 75
Clarence ch.....	15 00
Annsville ch.....	12 70
Trenton, 1st ch.....	5 00
N. Manlius Y. P., t. s. n. p.; c. Dr. Boggs...	8 50
N. Manlius S. S.....	5 85
Brookfield ch.....	3 40
Duanesburg & Florida ch.....	7 13
Corinth ch.....	3 02
Interlaken, a friend....	5 00
Interlaken, a friend....	5 00
Trumansburg Y. P., for Banza Manteke.....	12 50
Newfield ch.....	15 00
Enfield ch.....	7 00
New York, 16th Y. P...	10 00
New York, New Brighton ch.....	4 05
New York, North Y. P., for Loikaw.....	12 50
New York, New Dorp ch.....	10 00
New York, Mariners Temple Y. P.....	10 00
New York, Tremont Y. P.....	15 00
Lebanon Springs ch. ..	2 00
Potsdam ch.....	5 00
Croton Falls ch.....	23 09
Mahopac Falls ch.....	78 34
Kent, 1st Y. P.....	1 59
Granville ch.....	33 70
Granville Y. P.....	5 00
W. H. Lake, t. s. A. Meeries, Port Selew, Russia.....	50 00
A friend.....	5 00
A friend.....	125 00
Miss Eva Palmer, for wk., c. Dr. Crumb ..	6 25
S. W. Hamilton, for Russia.....	10 00
A. T. McBride.....	25 00
	$2 596 07
Less amount transferred to the Educational Endowment Fund, having been included in a donation received in March, 1906, from the Strong Place ch., Brooklyn.....	100 00
	$2 496 07

NEW JERSEY, $506 21

Westwood, Calvary Y. P.....	$2 66
New Brunswick, Livingston Ave. S. S....	13 70
Camden, J. W. Lyell...	2 00
Trenton, Mr. Conklin..	5 00
Mrs. Harriet N. Jones .	2 00
Darby ch.....	2 00
Atlantic Highlands, 1st ch.....	13 60
Plainfield, 1st ch., Temple Builders Soc., for wk. at Yerkes Chapel, c. J. Heinrichs.....	50 00
New Brunswick, Livingston Ave. S. S....	25 00
Arlington, 1st C. E., for Jaro sta.....	12 00
Mt. Holly, Mrs. H. A. Rhees.....	7 50
Mt. Holly, E. M. Ogden.....	5 00
Atlantic Highlands, Central ch.....	11 50
Keyport ch.....	34 75
Millington ch.....	5 00
Bloomfield ch.....	100 00
Bloomfield Y. P., t. s. K. Tersak, Russia...	25 00
Mrs. A. R. Jones.....	12 00
Mr. & Mrs. A. A. Thomson..	7 50
Rev. J. Patuin.....	2 00
Haddonfield, 1st ch....	53 72
Newbold-Westville ch.....	7 70
G. R. R., t. s. Moung Shwe Ye, Sandoway,	16 25
Burlington, Spring Side Mission, for Yachow.....	6 25
Burlington, a friend, for Yachow.....	2 00
Camden, Grace ch.....	39 2[illegible]
Camden, Tabernacle S. S.....	3 0[illegible]
Pemberton ch.....	17 [illegible]
Frenchtown ch.....	3 [illegible]
Newport ch.....	7
Cape May, 1st R. U., t. s. Ko Hmwa Kolay, Sandoway....	4
Anglesea ch.....	1
Cohansey ch.....	

PENNSYLVANIA, $1 987

Washington, 1st ch....	$
Philadelphia, Chestnut Hill ch.....	
Philadelphia, Fifth C. E.....	
Philadelphia, Second ch.....	
Philadelphia, Mem'l ch.....	
Chester Y. P.....	
York ch.....	
Pittsburg, Swissvale ch.....	
Abington ch. & Jr. Soc.	
Zion ch.....	
Wayne, Central ch.....	
Conshohocken ch.....	
Phœnixville S. S.....	
Wayne, Central S. S. for wk., c. Dr Cronkhite.....	
Morristown, Olivet ch	
Saltillo ch.....	
Altoona, 1st C. E....	
Juniata ch.....	
Huntingdon, 1st ch	
Altoona, Mem'l for Jaro.....	
Franklin, Union S.	

J

Brookville ch..... $51 73
Kittanning ch..... 3 75
Richardsville ch..... 1 00
Mr. and Mrs. W. A. Nicholson, t. s. Schy Pwo, c. L. W. Cronkhite..... 30 00
Springfield ch..... 3 00
Wayland ch..... 3 75
Meadville ch..... 5 42
York, 1st ch..... 5 00
Findleton, Bethel ch... 4 85
Fairview ch..... 1 00
Flatswood ch..... 18 16
Star Junction ch..... 4 61
Harrisburg, 2d ch..... 1 00
N. Wales ch..... 10 00
Holmesburg ch..... 12 50
Germantown, 3d B. U. for Yachow..... 7 02
Jackson ch..... 1 00
Picture Rocks S. S..... 1 70
Jersey Shore, Walnut St. ch..... 10 00
Berwick ch..... 4 30
Winfield ch..... 4 00
Danville, 1st Bible School..... 5 18
Bradford, 1st ch..... 4 00
Oil City Bible School 5 00
Philadelphia, Bethlehem ch., for W. China Fund..... 50 00
Philadelphia, Immanuel C. E., t. s. Son Fay, c. L. W. Cronkhite..... 30 00
Philadelphia, Logan ch. 6 60
Philadelphia, New Tabernacle Y. P., for hospital, c. J. R. Goddard..... 40 00
Philadelphia, Richmond C. E., for Yachow..... 5 00
Philadelphia, Trinity Y. P., t. s. A. E. Seagrave..... 10 00
Philadelphia, Trinity Y. P., for Yachow... 5 00
Philadelphia, Wissahickon Bible School, for Yachow..... 7 50
Philadelphia, Mrs. S. A. Trevor, for Fukuin Maru, c. Capt. Bickel..... 1 000 00
Philadelphia, Mrs. H. N. McKinney, for W. China Mission... 20 00
Morris ch..... 2 00
Morris, Emmanuel ch.. 1 00
Covington ch..... 2 50
Homestead ch..... 29 18
McKeesport, 1st ch.... 30 09
Homewood ch..... 25 76
Monessen, Bethany ch..... 3 00
Greensburgh ch..... 9 70
Crafton ch., for Banza Manteke..... 12 50
Braintrim ch..... 5 00
Luzerne Ave. ch..... 32 00
Marcus Hook ch..... 35 17
Chester, 1st ch..... 110 00
S. Chester ch..... 15 45
Claysville ch..... 3 00

WEST VIRGINIA, $208 34

Ada, West ch..... $1 17
Birch Grove ch..... 4 00
Cobbs Creek ch..... 5 85
Danville ch..... 5 25
Eden ch..... 4 00
Elizabeth ch..... 4 00
Forks of Coal ch..... 2 67
Joe's Creek ch..... 2 00
Liberty ch..... 1 00
New Hope ch..... $3 00
Olive Branch ch..... 14 85
Pleasant Hill ch..... 82
Sand Fork ch..... 1 25
Goshen ch..... 9 30
F. F. Daniell..... 16 00
S. F. Daniell..... 2 00
Minnie Bell ch..... 2 53
Mt. Urim ch..... 5 00
Charleston, 1st ch..... 46 07
Handley S. S..... 2 00
Lascarsville, People's ch..... 5 00
Pleasant Grove ch..... 10 00
Sisterville ch..... 25 00
Crany ch..... 3 00
Green Spring ch..... 1 00
Key Stone ch..... 11 00
Mountain View ch..... 1 50
Salem, Beech Grove ch..... 25
Ceredo ch..... 5 00
Gragston ch..... 1 00
Pleasants ch..... 3 45
Spruce Lick ch..... 50
Twelve Pole Valley ch..... 2 00
Wayne ch..... 5 00
Woman's Mission Circle..... 88
Elkins, M. P. H. Potts. 1 00

DELAWARE, $6 71

Wilmington, Delaware Ave. Bible School... $6 71

DISTRICT OF COLUMBIA $38 07

Washington, Maryland Ave. ch., Richard R. Riedel..... $1 00
Washington, 1st ch., t. s. A. C. Darrow.... 7 07
Washington, 1st S. S., for do..... 30 00

NORTH CAROLINA, $25 00

Southern Pines, Mrs. Wm. Edwards..... $25 00

GEORGIA, $10 00

Atlanta, I. E. Munger.. $10 00

MARYLAND, $2 50

Hynesboro, Mission S. S..... $2 50

INDIAN TERRITORY, $24 00

Bartlesville, F. M. Overless..... $20 00
Haileyville ch..... 4 00

OKLAHOMA, $31 95

Salem ch..... $18 35
Greer Co. Asso..... 13 60

WISCONSIN, $217 24

Racine, Scand. S. S., t. s. n. p., c. P. Frederickson..... $36 00
Lodi ch..... 4 00
Warrens ch..... 1 95
La Fayette Asso..... 14 69
Monticello, Prairie ch.. 1 00
Brodhead ch..... 3 00
Afton ch..... 3 00
Racine, Dan. ch..... 34 00
Union Grove, Aid Soc.. 2 00
Union Grove, friends . 3 00
Juda ch..... 31 59
Cumberland ch..... 4 51
Fall River ch..... 3 00
Shell Lake ch..... 5 15
Whitehall ch..... $15 50
Warrens ch..... 25 27
Warrens C. E..... 1 60
Warrens S. S..... 4 26
Lake Geneva ch..... 7 00
Marinette ch..... 11 22
Galesville, A. G. Peterson..... 2 00
Luck, Mrs. Thomas Nielsen, for wk. at Kifwa, c. P. Frederickson..... 3 50

MICHIGAN, $305 48

Albion B. U., for Banza Manteke, c. H. Richards..... $5 00
Detroit, W. H. Dorrance and wife, for hospital, c. G. G. Crosier, special..... 3 00
Leslie B. U., t. s. A. J. Weeks..... 18 10
North Street ch..... 5 50
Pontiac ch..... 1 25
Detroit, 1st ch..... 5 00
Detroit, Berean B. U., for Tokyo sta..... 12 50
Mt. Morris ch..... 61 15
Mt. Morris S. S..... 3 85
Rockford ch..... 1 00
Ada ch..... 2 00
Ensley ch..... 3 00
Hastings ch..... 4 84
Middleville ch..... 5 85
Paris ch..... 11 25
Belding ch..... 50 00
Belding S. S., Spear Bible class, for Ikoko 2 00
Grand Rapids, Wealthy Ave. S. S., Mrs. Clunnie's class, for wk., c. H. Huisinga. 2 00
Ionia ch..... 5 20
Palo, 1st ch..... 20 88
Lake Odesso ch..... 6 00
Sebewa ch..... 5 00
Jackson, 1st ch..... 10 50
Weston S. S..... 4 00
Vernon ch..... 12 05
Ludington, Sw. ch..... 5 00
Kimball Lake ch..... 9 50
Newago ch..... 20 06
Escanaba, Sw. ch., Mrs. Anna Hanson.. 5 00
Elk Rapids, John Christiansen, for wk. at Kifwa, c. P. Frederickson..... 5 00

ILLINOIS, $785 22

Carrollton ch..... $18 35
Upper Alton, Shurtleff College Y. W. C. A., t. s. A. C. Darrow... 10 50
E. St. Louis, 1st ch..... 31 00
Springfield, German ch., for education of two boys, c. G. J. Geis..... 25 00
Champaign, Mrs. Josie M. Edwards..... 3 60
Chicago, Rodgers Park ch..... 7 55
Rockford, Miss Ada L. Ades..... 20 00
Kankakee, Nils Finwall, for wk. at Kifwa, c. P. Frederickson..... 5 00
Alton, 1st S. S..... 12 32
Alton, Troy S. S..... 11 00
Alton, Troy B. U..... 1 00
Alton, Troy ch..... 5 90
Staunton ch..... 2 00
Oak Hill ch..... 9 00
Oak Hill S. S..... 1 00

Aurora, Claim St. ch.	$80 00
Urbana, 1st ch.	19 95
Nebo ch.	3 50
Chicago, Centennial ch.	32 21
Chicago, Fourth ch.	3 00
Chicago, Lexington Ave. ch.	49 46
Chicago, Covenant ch., W. E. David	20 00
Chicago, Englewood, 1st ch.	70 43
Chicago, Heights ch.	7 00
Wheaton B. U., t. s. n. p. Addanka Unkiah	40 00
Auburn Park B. U.	1 11
Dixon ch.	100 00
Sterling ch.	50
New Salem ch.	1 00
Dahlgren ch.	2 20
Tennessee, Bond ch.	1 00
Broughton ch.	2 50
Pleasant Hill ch.	1 20
Delafield ch.	3 12
Effingham ch.	7 60
Hopewell ch.	1 25
Indian Prairie ch.	1 00
Bloom ch.	1 00
Ellis Grove ch.	22 00
Holt's Prairie ch.	8 30
Newton ch.	2 17
Ingraham ch.	1 00
Olney ch.	1 00
Ottawa ch.	22 35
Mt. Zion ch.	3 00
Olive Branch ch.	3 50
Fillmore B. U.	5 00
Rileyville ch.	50
Saline Co. Asso. collection	6 50
Carrier Mills, Mrs. E. Hill	5 00
Harrisburg, 1st ch.	8 75
Harrisburg, McKinley Ave. ch.	1 25
Shelbyville ch., $5 each on H. L. M. of Rev. P. S. Heald, L. Sorenson, and Mrs. M. E. Conn	43 50
Mowequa B. U., for sta. in Africa	6 25
Chicago, 1st Sw. ch., John Berg, for Phillip, Assam	6 00
Lake View, Sw. ch.	15 90
Elim, Sw. ch.	11 00

INDIANA, $829 98

New Albany, Culbertson Ave. ch.	$13 50
New Albany, Tabernacle ch.	38 19
Bethel ch.	4 00
Seymour ch., Mr. & Mrs. Carlson	10 00
Seymour S. S.	14 00
Indianapolis, 1st ch.	25 04
Indianapolis, River Ave. ch.	17 01
Indianapolis, Tuxedo Park ch.	2 70
Indianapolis, Germania Ave. ch.	2 70
Indianapolis, Emmanuel ch.	19 10
Terre Haute, 1st S. S., class No. 6	18 00
Friendship ch.	3 71
Little Fork ch.	1 00
Prairie, 2d ch.	3 70
Raritan ch.	7 00
Jefferson ch.	6 10
Mt. Pisgah ch.	4 83
Crooked Creek ch.	10 00
Judson ch.	2 50
Mt. Zion ch.	$4 15
Lawrenceburg ch.	10 35
Lawrenceburg S. S.	3 51
Ebenezer ch.	14 70
Chili ch.	5 50
Mentone ch.	5 00
Peru, 1st ch.	461 06
Vevay ch.	18 00
Macedonia ch.	3 85
Union ch.	3 75
Pleasant Lake ch.	6 00
Zenas ch.	1 88
Hopewell ch.	10 50
Richmond ch.	20 26
Richmond S. S.	5 00
Richmond B. U.	3 35
Connersville ch., for Ningpo sta.	32 02
Connersville S. S., for do.	15 86
Connersville B. U., for do.	2 16

OHIO, $1 050 15

Norwood ch.	$14 15
Linwood B. U., for Gospel Ship	10 00
Delaware, 1st ch.	24 05
Greenfield B. U., for Loikaw Mission	12 50
Dayton, 1st ch., Mrs. H. A. Wilbur, for Yachow sta.	10 00
Hayesville, H. Armstrong	1 00
Rossmoyne, Mt. Carmel ch.	50
Columbus, Miss M. L. Fleischer, t. s. boy, c. J. Heinrichs	5 00
Perry ch.	4 00
Foraker ch.	2 50
Mt. Zion ch.	3 00
Spencerville ch.	3 00
Van Wert ch.	4 20
Adamsville ch.	3 65
Ch. in Cambridge	18 27
Akron, 1st ch.	50 82
Cleveland, 1st ch.	119 55
Cleveland, 1st Sw. King's Army, t. s. n. p., c. O. Hanson	20 90
Cleveland, Immanuel ch.	4 35
Cleveland, Willson Ave. ch.	32 50
Columbia, ch.	5 85
New Vienna ch.	7 50
Granville, 1st ch.	58 44
Dayton, 1st ch.	346 23
Gordon ch.	3 00
Springfield, 1st ch.	20 92
Litchfield S. S.	1 00
Mansfield, Mrs. E. M. Alderson	1 00
Harmony ch.	1 02
Cincinnati, 1st ch.	20 00
Franklin ch.	3 00
Lockland ch.	3 23
Bryn, Zion ch.	2 55
Madison ch.	9 28
Stryker ch.	8 00
Toledo, Ashland Ave. ch.	143 49
Hubbard ch.	27 34
Warren, 1st ch.	20 26
Wooster, Bethany ch.	20 00
McConnellsville ch.	5 00

MINNESOTA, $98 00

Mankato, 1st S. S.	$5 00
Stillwater ch., for orphans, c. P. Frederickson	16 00
Minneapolis, J. T. Oldberg	2 00
Clark's Grove ch.	$5 00
St. Paul, 1st Sw. " Ebenezer for Congo	50 00
St. Paul, 1st Sw. Birthday Soc., for sta. in Phil. Ids.	20 00

IOWA, $723 42

Mapleton, Harriet J. Perrin	$10 00
Humboldt B. U.	3 11
Bradgate ch.	15 75
Estherville ch.	28 00
Goldfield ch.	35 60
Swea (Grove ch.) City ch.	26 74
Eagle Grove ch.	75 00
Washington B. U.	1 50
New Haven ch.	1 50
Glenwood ch.	27 75
Malvern ch.	20 75
Shenandoah S. S.	15 86
Shenandoah, Randolph McCullough	50
Cedar Falls, Dan. S. S., for children c. P. Frederickson	13 92
Newell, Dan. Lad. Soc., for orphans, c. P. Frederickson	28 00
Centerville, Mrs. J. D. Vannoy	1 00
Boone, a friend, for H. L. M.	50 00
Jefferson ch.	38 72
Rockwell City ch.	15 50
Rockwell City S. S.	10 00
Lake City ch.	33 65
Ames ch., for wk. of A. F. Groesbeck	15 00
Dow City ch.	6 00
Denison ch.	29 00
Denison B. U.	5 00
Denison S. S.	3 00
Mt. Olive ch.	12 65
Mt. Olive B. U., for Banza Manteke	2 00
Akron ch.	11 45
Linne Grove ch.	10 25
Sibley ch.	27 60
Milford ch.	10 00
Cherokee, Ella T. Brown, for Chowyang sta., China, c. A. F. Groesbeck	3 00
Bedford ch.	18 87
Bedford, East Mission	16 50
Monroe ch.	25
Waterloo, Robt. Williams	100 00

MISSOURI, $297 82

Board of Home & Foreign Missions	$297 82

NORTH DAKOTA, $50 72

Lisbon ch.	$50 72

SOUTH DAKOTA, $20 50

Orleans, Mrs. Rhen	$10 00
Ipswich B. U.	4 50
Mitchell ch.	5 00
Sisseton, P. M. Christensen, for wk. at Kifwa, c. P. Frederickson	1 00

NEBRASKA, $37 80

Hampton, Bethany S. S.	1 75
Dorchester ch.	1 00
Friend ch.	2 00
Prairie Creek ch.	4 50
Lincoln, East ch.	9 30

Irs. Mary	
	$2 25
ch	7 00
Jas. Jacob- family for	
c. P. Fred-	
	5 00
John Soren- wk. at	
. P. Fred-	
	5 00

NSAS, $318 14

ch	$9 25
	26 00
ch	1 50
S. S.	50
h	32 40
ch	31 50
	5 39
S.	27
	7 80
	6 71
	2 00
Mrs. O. E.	
	1 00
D. B. Wag-	
	1 00
Mrs. D. W.	
er	50
ch	50
S. S., t. s.	
John, c. Miss	
ssa	13 00
, 1st Y. P.	5 00
Calvary ch.	25 00
	1 86
	50
ohn Lloyd	20 00
rth, Rev. L.	
	1 00
Jr. Y. P.	1 00
ch	2 00
	1 00
Mrs. Black	3 00
Mrs. Brooks	3 00
Mr. Doolittle	2 00
ch	2 00
	2 20
ch	1 30
ley ch	4 31
h	10 60
ch	9 00
	15 30
	10 11
le ch	14 74
h	10 69
ch	10 15
h ch	3 20
w., ch	2 36
City, Sw. Y.	
. Ma Naw, c.	
son	12 50

ONTANA, $18 60

ls, Am. ch	$10 00
r. ch	8 60

LORADO, $62 55

Valley Asso.,	
is	$19 00
Capitol Hill	
	1 25
ins B. U., for	
	10 50
	12 75
	19 05

IDAHO, $96 68

B. F. Muzzy	$6 00
Asso.	57 85
riend	5 00
h	6 55

Hagerman Primary class	$5 00
Idaho 1st Asso. collection	16 28

UTAH, $2 75

Provo ch	$2 00
Provo S. S.	75

WASHINGTON, $333 34

La Conner S. S., for Jaro sta., c. C. W. Briggs	$6 25
La Conner B. U., for do	6 25
Fremont S. S., for wk. in Phil. Ids.	11 51
A. G. Wooster, for wk. of J. Speicher	25 00
Charleston ch	3 00
Seattle, Tabernacle ch., t. s. n. asst., F. Sorey	150 00
Walla Walla, 1st Y. P., for wk. in Nellore	20 00
Puyallup ch	2 75
S. Tacoma ch	24 35
Tacoma, Sw. ch	81 63
Tacoma, Sw. S. S.	2 60

OREGON, $80 66

H. H. Tompkins	$5 00
Grants Pass ch	43 66
Pendleton ch	7 00
Oregon City Y. P., t. s. C. W. Briggs	25 00

CALIFORNIA, $182 59

Fort Bragg Y. P., for Jaro sta	$6 25
Ukiah ch	2 00
Stockton ch	3 01
Oakland, 23d Ave. ch.	37 50
San Francisco, 1st Y. P. for the Gospel Ship	6 75
Waterford ch	2 00
Santa Clara ch	6 20
San Luis Obispo ch	10 00
San Luis Obispo S. S.	1 00
Los Angeles, Calvary Y. P., for wk. of W. H. Leslie	4 63
Los Angeles, Sw. Y. P., for wk. of O. L. Swanson	30 00
Pasadena, 1st ch	42 00
Pomona Y. P., t. s. n. p. Kondiah	12 50
San Bernardino Y. P., for Kiaying	12 50
Total	$14 218 46

LEGACIES

Southbridge, Mass., Est. John Edwards	$22 00	
Port Byron, N. Y., Est. Mrs. Helen Morehouse.	150 00	
Cortland, N. Y., Est. Ernest A. Fish	237 50	
Clyde, Ohio, Est. Orville O. Ames	45 63	
Moline, Ill., Est. Gustaf Erickson	100 00	555 13
		$14 773 59

Donations and legacies received from April 1, 1906, to October 1, 1906	$82 643 84
Donations and legacies received from April 1, 1906, to November 1, 1906	$97 417 43

DONATIONS RECEIVED TO NOVEMBER 1, 1906

Maine	$998 52
New Hampshire	727 57
Vermont	482 54
Massachusetts	7 920 76
Rhode Island	933 70
Connecticut	1 394 10
New York	9 684 54
New Jersey	3 763 72
Pennsylvania	11 902 64
W. Virginia	2 489 55
Maryland	13 50
Delaware	34 93
District of Columbia	130 50
N. Carolina	25 00
Georgia	10 00
Florida	20 00
Alabama	55 00
Mississippi	2 00
Tennessee	25 00
Texas	30 00
Indian Territory	157 09
Oklahoma	169 97
Wisconsin	1 259 42
Michigan	2 029 08
Illinois	6 099 55
Indiana	2 609 79
Ohio	4 949 15
Minnesota	1 728 19
Iowa	2 880 00
Missouri	1 570 50
N. Dakota	387 82
S. Dakota	193 17
Nebraska	1 567 47
Kansas	2 299 69
Montana	91 35
Wyoming	61 00
Colorado	450 77
Idaho	343 31
Utah	49 51
Arizona	29 00
Washington	1 833 34
Oregon	236 57
California	2 315 66
Alaska	10 00
England	2 98
Ireland	92
Denmark	250 00
Austria	2 06
Burma	50 00
Africa	500 00
Miscellaneous	1 451 63
	$76 222 56

LEGACIES RECEIVED TO NOVEMBER 1, 1906

Vermont	$500 00
Massachusetts	5 311 18
Rhode Island	1 548 56
Connecticut	5 017 93
New York	858 04
New Jersey	250 00
Pennsylvania	814 58
W. Virginia	100 00
Maryland	5 000 00
Ohio	45 63
Illinois	100 00
Minnesota	200 00
Wisconsin	1 308 95
Colorado	40 00
Oregon	100 00
	$21 194 87

INDEX OF VOLUME LXXXVI

Adams, A. S.: birth of daughter, 35; preaches first sermon, 62; transferred to Hopo, 344.
Adams, J. S.: Central China — Progress and Need, 13; The New Hospital, 20; baptisms by, 62; illness, 166; quoted, 10, 273; The Bible in Government Schools, 295; Trials of Native Disciples, 334; reference to, 414.
Adamsen, H., M.D.: quoted, 272.
Addresses of missionaries, 208.
Africa: report of work in, 276; Unoccupied Fields in, 485; see Congo.
After Fifty Years: 8.
After Many Days: 322.
Aftermath of the War: 56.
Age-Spirit, The — Life's Purpose: 110.
Aggressive Missions, It is the Hour for: 24.
Aglipayan: Movement described, 36.
Agriculture, Missions and: 98.
Ah Syoo: letter of, 18.
Aiken, "Aunt Lizzie": gift of, 250.
Algeria: France and, 51.
American Baptist Mission College: large number applying for examination, 19.
American Board: Work of, in a Nutshell, 22; The Million Dollar Campaign, 110.
American Baptist Mission Conference: 137.
Anderson, F. L.: The Dresden Baptist Church, 51.
Anderson, Galusha: Only One Work, 339; gift of wife, 250.
Anderson, H.: The World's Greatest Business, 110; When Carey Sailed and Now, 143.
Angell, James B.: Our Opportunity in China, 5.
Anglada, Señor: reference to, 278; Conversions in Spain, 461.
Anniversaries: Call to Laymen, 189; rates of fare for National, 200; Greetings, 213; reference to, 121, 265; ninety-second at Dayton, 266; address of Dr. Keen, 337.
Annual Meetings: notices of, 177; Women's, 205; summary of ninety-second, 266.
Annual Report: summary of, 267; sending of, 305.
Another Sunday Afternoon: 17.
Answer, An: 490.
Antisdel, C. B.: Another Observer at Kengtung, 235; reference to, 469.
Antonia and a Christian Family: 21.
Appeal of a Stricken People: 46.
Appendix, Missions in the: 32.
Apportionment: in Beneficence, 155.
Appreciation of Service: 332.
Armstrong, W. F.: Mohammedans in Burma, 18; work for Telugus and Tamils, 105.
Arnold, Dr.: quoted, 299.
Arthington, Robert: Motive and Method of, 204; bequest, 241.
Ashmore, Miss Edith; sailed for China, 424.
Ashmore, William, D.D.: A Fraternal Greeting, 491; reference to, 502.
Asia: Light of, 218.
Assam: Addressing letters to, 80; Touring in, 151; report of work in, 269; (topic for July), 286; Unreached Tribes in, 479.
"As the Old Lights Fade:" 336.
Associational Mission — A Chief's Rupee: 61.
Atmakur Revival, The: 47.
Available Income, The: 242.
Axling, W: Aftermath of the War, 56; work at Morioka, 80; appeal for famine sufferers, 108; Spiritual and Physical Hunger, 196.
Bakeman, P. R. and wife: sketch, 437.
Bacolod: 22, 254, 414.
Baker, J. M.: member South India Educational Commission, 65; a policy for industrial schools, 95; reference to, 209; Quickening Among the Workers, 294; A Missionary Snake Story, 327; Revival in the Schools, 334.
Banza Manteke: 20, 35, 108.
Bapatla: 19, 96, 334.
Baptisms at Bassein: 151.
Baptist Church Union: in Canada, 296.
Baptists: jubilee of Finland, 254.
Baptist Social Union: Presentation of Educational Endowment at, 209.
Baptist Young Men — Secretaries in the Field: 23.
Baptist Young People's Union: Omaha Convention, 205, 251.
Barbour, T. S.: The Making of New China, 4; Appeal of a Stricken People, 46; Notes on the Congo Situation, 331.
Barcelona: 203.
Barnes, L. C.: Gifts of a Country Town, 452.
Bashford, Bishop J. W.: 11.
Bassein: 151, 230.
Bawden, S. D.: An Outdoor Sunday School, 152.
Beaman, W. F.: While on Furlough and Since, 13; method of work, 62.
Beet Sugar Interests: 109.
Benander, C. E.: reference to, 424.
Beneficences: Apportionment in, 155.
Bennett, A. A.: Rest and Relief to Russians, 153; Japan Baptist Conference, 409.
Better than Bushido for Japan: 199.
Bezwada: 62.
Bhamo: 18, 105, 106, 460.
Bible: in Government Schools, 295.
Bible Institutes: at Suifu, 20.
Bible Training School, New: 57.
Bickel, Capt. Luke W.: quoted, 275; After Many Days, 322.
Bickel, Philip: reference to, 425.
Billington, A.: translation by, 167; to sail for Congo, 195; reference to, 255; quoted, 276.
Billion Dollar Work, The: 66.
Bitting, W. C.: sermon at Anniversaries, 265.
Blessing Costs, The: 69.
Blind Boys' Industrial Work: 97.
Boardman, Miss Mabel T.: "Fair Flowers of America," 236.
Boggess, Wheeler: Second and Third Generation, 139.
Boggs, S. A. D.: Solving Some Educational Problems, 180; baptism of daughter, 194; improvement of wife's health, 305.
Boggs, W. B.: reference to, 36; A Seminary on Tour, 289.
Boggs, W. E.: Fields and Forces, 134; arrival of daughter in America, 305; A Case of Self-Support, 413.
Bond, Miss E. C.: member Assam Educational Commission, 65.
Bonney, Judge Percival: death, 469.
Boone, C. C.: to visit Liberia, 195; arrival in America, 344.
Botanist or Missionary: Zeal of, 153.
Boughton, F. G.: Combining Eye and Ear, 203.
Bousfield, C. E.: birth of son, 208.
Boys' Boarding School (West China): 20.
Boys Build a Church: 98.
Bradshaw, F. J.: quoted, 273; medical work of wife, 15.
Brahman Widow and her Pariah Friend: 152.
Brand, J. C.: Buddhist Priest and the Bible, 195.
Bread and Home: 75.
Breaking Records: 332.
Breed, Mrs. L. M., M.D.: arrival in America, 305.
Brent, Bishop: reference to, 209; quoted, 306.
Briggs, C. W.: Zeal of Evangelists, 33; death of son, 36; reference to, 154, 278; arrival of wife in America, 469.
Briggs, F. C.: field of, 64; marriage, 121.
Broady, K. O.: obituary of Rev. Adolf Drake, D.D., 192; references to, 209, 278; retirement, 425.
Brock, G. H.: Standing Alone for Years — Other Sudras, 19; Kanigiri Good Samaritans, 62; Breaking the Bonds of Caste, 139; interest among Sudras, 194; Baptism of Sudras and Madigas, 334; wife returns to India, 344.
Broholm, A.: reference to, 279; Gifts Which Mean Something, 448.
Brooks, Phillips: Prayer of, 114; Testimony of a Capable Observer, 227; reference to, 421.
Brother's Cry, A — Pray: 60.
Brown, A. J.: The Prophet's Vision, 65.
Brown, Nathan: A Common Brotherhood, 116.
Bryan, R. T.: The Southern Baptist Convention Missions in China, 12.
Bryan, W. J.: helps the work, 116.
Buddhist Priest and the Bible: 195.
Buddhists: object to killing rats, 18; Rangoon College Buddhist Association, 106.

Building: Up-to-date Chinese, 100; Better than Banqueting, 105.
Bulgaria: Persecution in, 415.
Bullard, E.: Furlough of self and wife, 35.
Bullen, George: death of son, 305.
Bunker, A.: illness, 209.
Burma: Mohammedans in, 18; annual conference, 60; A Statement and Appeal, 193; report of work in, 268; Baptist Mission Work in (topic for September), 354.
Burmans: school at Bhamo, 105; Need Among the, 478.
Burt, E. W.: The English Baptist Mission (China), 12.
Bushell, W.: They are Heart Hungry, 235.
Bushnell, Horace: quoted, 246.
Bwemba: 255.
Cadot, A.: reference to, 278.
Cairo Conference: 208, 292.
California Disaster: 297.
Campaign or Conquest: 112.
Campbell, Reginald J.: quoted, 201.
Canada: Baptist Church Union in, 296.
Capen, Randall T.: quoted, 273; marriage, 424.
Capen, Samuel B.: The Latent Resources of the Laymen, 300; Why Try to Save the World, 360.
Capis: 64, 219, 328, 485.
Caravan: A Foreign Mission, 498.
Carey: When Sailed and Now, 143.
Carlin, J. W.: progress at Ungkung, 19; arrival in America, 344; Echoes of the Formosa Earthquake, 414.
Carnegie, Andrew: reference to, 242.
Carpenter, Mrs. C. H.: arrival in Boston, 469.
Carson, A. E.: reached Haka, 166; First Convert at Haka, 194; First Baptism at Haka, 293; Encouraging changes, 411.
Carvell, Mrs. J. M.: Christmas Feast and Opium Eating, 151.
Case, Mrs. J. E.: health of, 193; arrival in America, 469.
Cassels, Bishop: 7.
Caste: see Malas, Sudras, etc.; Breaking the Bonds of, 139; Coming out of, 363.
Centennial, Mills: 408.
Central China: Religious Tract Society, 10; Evangelism of the Press, 10; Progress and Need, 13; The New Hospital, 20; gifts of Christians in, 62; Religious Tract Society, 414.
Challenge to the Church, A: 486.
Chan Hoey, 232.
Chief Mboko: 20.
Children, Fellowship of: 73.
Children Trusting Their Father: 140.
Chin Traditions: 150.
China: The Making of New (topic for January), 2–17; books on, 36; Modern Learning in, 107; A Place for Large Investment, 107; meeting of mission board secretaries concerning troubles, 121; In Transition, 149; A Voice for, 155; and Opportunity, 157; safety of missionaries in, 167; Educational Outlook in, 198; Native Church, Hope of, 200; See These School Girls, 237; Situation in, 268; report of work in, 272; Events in, 459; Untilled Fields in, 483.
China's Calls: 7.
"China's Woe": 63.
Chinese, in America, 17; Students in America, 107; Missionary Gifts, 197; Independent Church, 195.
Chinese Governor's Gift: 154.
Christ: The Ownership and Lordship of, 419.
Christendom's One Voice: 231.
Christian College Needed: 290.
Christian Endeavor: Convention in India, 154.
Christian Growth in South India: 138.
Christianity: official recognition in Japan, 20.
Christmas Feast and Opium Eating: 151.
Christmas Joy: 495.
Church: A Challenge to the, 485.
Church Envelope: Bi-pocket, 469.
Church Missionary Society: new missionaries, 110.
Church: Missionary Training, 202; How to Develop a Missionary, 296.
Chute, Mrs. Elbert: arrival in America, 305.
Citizens Protect Property: 64.
Claim: The Prior, 250.
Clark, E. W.: Visit to a Christian Village, 412.
Clark, Mrs. E. W.: Early Work Still Fruitful, 334.
Clark, I. B. and wife: sketch, 437.
Clark, J.: Ikoko garden produce, 98; reference to, 277.
Clark, W. J. and wife: appointed, 28; sketch, 435.
Clarke, W. N.: quoted, 296.
Clement, E. W.: interpreter to U. S. Legation, 81; Government Recognition, 153; Earnest Hopes Realized, 238.
Clough, J. E.: first Sudra baptised by, 19; withdrawal from active service, 168.
Cole, Miss Anna B.: return to America, 255.
College Boys, Chinese: 12.
Colleges: see names.
Combining Eye and Ear: 203.
Commission, the: 149.
Commissioners, Banquet to Imperial Chinese: 112.
Committee View the Work, As the: 267.
Concepcion District: In the, 220.
Conferences: Quinquennial in South India, 136; American Baptist Mission, 137; of Missions Boards, 160; Young People's and Institutes, 162; Message from the Federation, 190; First Annual Philippine, 196; Congo Mission, 196; Summer, 205, 251; vote of Foreign Missions Boards, 249; Japan Baptist, 409; Annual, with outgoing missionaries, 440.
Congo: annual conference of missionaries, 35.
Congo Atrocities: report of commission of inquiry, 23; Appeal of a Stricken People, 46; Leopold—"Man's Inhumanity to Man," 108; the Crime, 147; Christendom's One Voice, 231; report of Committee, 267; Notes on the Situation, 331.
Congo Reform Association: see Congo Atrocities.
Congregationalists: Hopeful Ministry, 222.
Consecration Service, A: 492.
Contributions: by native Christians, 25.
Convention: Christian Endeavor in India: 154.
Conversions of Orphans: 196.
Cook, C. A.: 204.
Cook, Joseph: quoted, 338.
Cooperation: and Training, 238.
Corliss, Miss Anna E., M.D.: sketch, 439.
Corlis, W. Scott: reference to, 497.
Cornaby, W. A.: The New Literary Movement, 10.
Cotton Gin, The Garos': 93.
Country Churches and Missions: 301.
Covert, Miss M. C.: arrival at Ningpo, 81.
Cronkhite, L. W.: Permanent Paying Plant, 230.
Crooks, Miss Frances E.: 492.
Cross, E. B.: poem on ninetieth birthday, 22; sermon at Karen jubilee, 36; reference to wife, 332.
Cross, Mary W.: The Heights, 22.
Crow Indian Baptist Church: gift of, 448.
Crown of Victory, The — The Year's Success: 112.
Crowning a Century of Life: 250.
Crumb, A. V. B.: Progress through Difficulties, 332.
Cuillo: 296; 494; see Kwango.
Cumbum: 481.
Cummings, J. E.: birth of daughter, 166; Fruitage of the School, 178.
Curios: for sale, 255.
Curtis, A. H.: reference to, 460.
Curtis, Albert H.: elected to Executive Committee, 36.
Curtis, J. A.: Life at a Mission Station, 138; furlough, 166; baptisms, 194; arrival in America, 305.
Curtis, W. E.: Modern India, 37.
Cushing, J. N.: reference to, 344; reference to wife, 105, 411.
Cuthbert, H. G.: appointed, 28.
Darmstadt, Miss K.: member South India Educational Commission, 65.
Darrow, A. C.: Hospitality and Song—Music Box Needed, 18; Talains preparing for revival, 105; baptisms by, 193; birth of daughter, 208.
Darsi: 194.
Davenport, C. L.: Eurasian school, 60; arrival at Mandalay, 121; Strenuous Service, 293.
Davies, J. P.: appointed, 28; sketch of and wife, 437.
Davis, J. D.: A Place for Large Investment, 107.
Daybreak in the Dark Continent: new text-book, 32.
Daycheff, Peter: Persecution in Bulgaria, 415.
Dearing, J. L.: Not Anti-Missionary, 20; reference to, 123; reference to wife, 154; Sphere and Service of the School, 182; Cooperation and Training, 238; The Seminary's Influence, 321; The Seminary Preaching Chapel, 461.
Death of a Faithful Steward: 465.
Decade's Growth in Indian Missions: 460.
Dedication of Buildings and Lives: 235.
Deficit, The Dangerous: 71.

Degenring, Miss Anna, M.D.: sketch, 439.
Deming, J. H. and wife: sketch, 438.
Denby, Charles: Perils and Possibilities, 5; China and Opportunity, 157.
Denmark: report of work in, 278.
Dickson, H. B.: Visit of the Lieutenant-Governor, 333; a Sema Baptized, 460.
Dignity of Doing God's Work, The: 74.
Discoveries of 1906, The: 30.
District Secretary: Fruit of Faithfulness of, 250.
Dobbins, F. S.: change of address, 80.
Doing Business for God: 244.
Doing Duty and a Little More: 242.
Doing the Impossible: 242.
Doroteo, Señor, A New Man: 109.
Doshisha: Up to Date, 296; Founder of the, 326.
Dowd, W. F.: Associational Mission — A Chief's Rupee, 61; member Assam Educational Commission, 65; Relief from Heathen Worship Tax, 106; New Villages Opened by the School, 293; reference to, 413.
Dowd, Mrs. W. F.: fire at Impur, 194; Ninety-One in a New School, 236.
Dowkontt, G. D., M.D.: reference to, 298.
Downie, D.: member South India Educational Commission, 65; A Brahman Widow and her Pariah Friend, 153; Revival at Nellore, 409; Interested Schoolboys, 461.
Drake, Adolf, D.D.: obituary, 192; reference to, 209, 278.
Dresden Baptist Church, The: 51.
Dudley, H. E.: passed second examination, 35.
Duff, Alexander: sketch, 188.
Duncan Academy: tenth Anniversary, 81.
Dye, G. R.: return to Burma, 105.
Early Work Still Fruitful: 334.
East, E. H., M.D.: Chin Traditions, 150; What a Frontier Missionary Does, 410; Preparing for Revival, 493.
East China: Glimpses by a New Missionary, 14; Conference, 20; Theological Seminary, 184.
Eaton, C. A.: Missions a Kingdom Matter, 202.
Eberhardt, F. W.: refereuce to, 344.
Echoes of the Formosa Earthquake: 414.
Editorial Force: change in, 245.
Education: New Union in (China), 11; in the Philippines, 22; New Imperial, 228; A Christian for All Lands, 205; Sacrificing for an, 493.
Educational Commissions: 65.
Educational Endowment: Fund, 24; presentation of at Baptist Social Union, 209; report of Committee, 267.
Educational Missions: the Worth of, 168.
Educational Outlook: in China, 198.
Educational Work (topic for May), 178; Higher, 187.
Elder, J. F.: Missions as a World Power, 457.
Elmore, W. T.: Equipment Means Endowment, 106; A Good Year, 194; birth of daughter, 254; From Telugu Sermons, 413.
Elwell, Mrs. C. H. R.: obituary, 192.
Empress Dowager of China, The: 17.
Encouraging Changes: 411.
Encouraging Complaints: 26.
England: A Summer School in, 421.
English Baptist Mission, The (in China): 12.
Enlightened Selfishness — Some Cheering Examples: 25.
Episcopalians: A Notable Gift and Leader, 223.
Equipment Means Endowment: 106.
Esprit de Corps and Family Affection: 297.
Etta Waterbury Hospital: Work at, 460.
Eubank, M. D., M.D.: quoted, 274; reference to, 414.
Eurasians, Work Among: 137, 416.
Europe: Work in Protestant and Papal (topic for February), 48-54; Missionary Ministration for, 186; Successful Evangelism, 239; report of work in, 278.
Evangelization: Young People and the World's, 341.
Evans, Miss Katherine F.: return to Burma, 208.
Evans, Miss Mintia: sketch, 439.
Example in Multiplication, An: 19.
Examples: Some Inspiring, 250.
Fair Flowers and a Question for Statesmen: 236.
Faith: of God, 242.
Faithful Service: 293.
Famine: in Japan, 108.
Farquhar, J. N.: Missionary Study of Hinduism, 37.
Farrar, W. H.: Arni Industrial School, 95.
Feed My Sheep: 353.
Fellowship: with the God of Missions, 27; Joy of, 417; and Intercession, 27; 71; 114; 158; 201; 246; 299; 338; 374; 418; 466.
Ferguson, W. L.: member South India Educational Commission, 65; From Village School to Seminary, 179.
Fetzer, J. G.: Greater Obstacles than Heathenism, 154; references to, 278, 296.
Fifty per cent. Increase: 25.
Filipino Citizenship, Industrial Missions and: 97.
Filipinos: Our Neighbors (program for June), 251.
Financial: donations and legacies received, 38, 81, 123, 169, 256, 306, 345, 384, 470, 502; Situation, 69; 433; Outcome of the Year, 177; A New Program, 265.
Finland; report of work in, 278; Jubilee of Baptists, 254.
Fire in mailing department: 81.
First: Next, 245; or Second Place, 292; Mission Work, 296; Crow Indian Baptist Church, 448; Baptist Church of Capiz, 219.
Fisher, C. H. D.: wedding anniversary, 80.
Foreign Missions " Proper ": 113.
Foreign Missions: Social Conception of, 244.
Forshee, A. A.: Antonia and a Christian Family, 21; birth of daughter, 35; reference to article on Aglipayan Movement, 36; baptisms by, 64; progress, 254; Persecution and Progress, 414; references to, 196, 278.
Foster, Arnold: New Imperial Education, 228.
Foster, J. M.: Our Siam Mission, 225.
Fox and the Lamb: 324.
France: Work in Germany and, 48; and Algeria, 51; report of work in, 278; Good News from, 414.
Fraser, A. L.: arrival at Ningpo, 81; How the Salary Was Raised, 330.
Frederickson, P.: baptisms by, 35; Opposition at Ephesus, 64; quoted, 276; furlough needed, 345.
Friesen, A.: baptisms, 194.
Frissell, H. B.: Moral Training Through Industrial Work, 94.
From Village School to Seminary: 179.
Fruit of Faithfulness of District Secretary or Pastor: 250.
Fruitage of the School (Burma): 178.
" Fukuin Maru ": work of, 34, 275, 322.
Funeral: a Christian in Africa, 20; heathen customs, 21.
Furloughs for Missionaries: 148, 167.
Gage, A. H.: appointed, 28.
Gates, Mrs. Merrill E.: Feed My Sheep, 353.
Gauhati: 151, 331, 479.
Geis, G. J.: tour with Mr. Hanson, 106.
Generosity of the Poor, The: 75.
German Baptist Meetings: 189.
German Baptist Press: books from, 80.
Germany: and France, Work in, 48; report of work in, 278.
Getting Acquainted, 455.
Getting into the Work, 295.
Gibbons, H. C., M.D.: quoted, 269.
Giffin, J. H.: Chinese Scholar Baptized, 62.
Giffin, Mrs. J. H.: Another Sunday Afternoon, 17.
Gifts: Chinese Missionary, 197; That Count, 340; Which Mean Something, 447; Of a Country Town, 452.
Gilmore, D.: Importance of the Field, 354; reference to, 469.
Giving: examples of, 31, 121; duty of, 133.
Gleaning by a Modern Missionary Ruth: 76.
Glorying Vain, Is Our: 66.
Gobbler: Song of the, 237.
Goddard, F. W.: Is it Humor or Murder, 15.
God's Challenge to Young Men: 420.
Going to Church in China: 16.
Golaghat: 106, 294.
Goldsmith: Babu Henry, reference to, 333.
Gordon, A. H.: Principle — " And Peter Said," 58.
Gordon, A. J.: sketch, 454.
Gospel: Power of the, 138; of the Resurrection, 156; versus Rum, 239; New Peoples Reached by the, 268.
Gospel's Nature and Need, An Illustration of the: 113.
Gotaas, J. O.: designated to the Kwango, 109; First Mission Work, 296.
Goucher, J. F.: Young People and the World's Evangelization, 341.

Government Recognition: 153.
Grandeur of Work for the Kingdom: 156.
Grant, J. S.: burden of work, 81.
Gratitude: Joint to Writers, 157.
Graves, R. H.: 12.
Greatness and Grandeur of the Work: 243.
Greene, S. H.: reference to, 209.
Greeting, A Fraternal: 491.
Groesbeck, A. F.: Two Features of the Year in South China, 13.
Grundeman, J. S.: Russian Baptists — Relief and Progress, 52.
Guernsey, Alice M.: Home Mission Readings, 37.
Gulick, Sidney L., D.D.: quoted, 244.
Haggard, F. P.: visit to theological seminaries, 23.
Haggard, Mrs. F. P.: The Philadelphia Host, 233.
Haka: 150; 194; 493; First Baptism at, 292; 410; 411.
Hall, A. Z., M.D.: sketch, 439.
Hall, Charles Cuthbert: quoted, 239.
Hall, W. A.: quoted, 276.
Hall, Mrs. W. A.: Refreshing Showers and Draughts, 154.
Halliwell, C. E., Secretary: "Two Beautiful Sights" in India, 294.
Hamblen, S. W.: death of mother, 122.
Hamburg: 154.
Hanamakonda: 62, 137, 280, 294, 413.
Hangchow: 208, 407.
Hannah, J. H.: designation, 254.
Hanson, Ola: Kachin dictionary of, 18, 60; boys' school, 105; town with Mr. Geis, 106.
Hanyang: 20, 63, 166, 295, 334.
Harrington, F. G.: reference to, 154.
Harrington, Mrs. C. K.: death of mother, 425.
Harris, E. N.: A Brother's Cry — Pray, 60.
Harvey, C. H.: return to the Congo, 35; wife remains in England, 35.
Hascall, W. H. S.: help to Mr. and Mrs. Latta, 105; transferred to Bassein, 166.
Hatcher, G. F.: sketch, 438.
Haystack Centennial: 489; Million Dollar Campaign, 155; 408; 449.
Heart Hungry: 235.
Heaven or Hell — Here or There: 108.
Heights, The: 22.
Heinrichs, J.: A Revival in South India, 294.
Henderson, A. H.: visit to Kengtung, 18.
Henry, W. E.: The Pastor's Faith and Works, 151.
"Henry Reed": equipment, 255.
Hensada: 354.
Heptonstall, C. H.: baptisms by, 18, 60; visit to Kengtung, 18; death of wife's mother, 209.
Hermannsburg Missionary Society, The: 38.
Heroism of Daily Drudgery: 417.
Hicks, L. E.: principle of Rangoon Baptist College, 209; Sweeping Out the Dark Corners, 228.
Hill, Alice W.: How One Class Was Formed, 445.
Hill, Frederick Trevor: quoted, 298.
Hill, G. W.: "First Official Recognition," 20; reference to, 275; A General Survey of the Field (Japan), 318; death of wife's father, 424.
Hill, Thomas: Gospel versus Rum, 249; quoted, 276.
Hinduism, Missionary Study of: review, 37.
Hixson, Miss Martha B.: "Missions in the Sunday School," 251.
Hobbs, C. A.: How to Develop a Missionary Church, 202.
Holbrook, Miss Linnie: sketch, 439.
Holcombe, Chester: Defense of Missions, 464.
Hollister, W. H.: Kolar Industrial Mission, 96.
Holmes, T. D.: recovery, 501.
Home Mission Readings for Use in Missionary Meetings: review, 37.
Home Used for Christ's Glory, The: 498.
Home Workers: (topic for November) 429; Tool Chest, 448.
Homes for Missionaries' Children: 449.
Hopkins, W. E.: not to return this year, 254; resignation, 502.
Hopo: 344.
Hospital: Influence of the, 413.
Hospitality and Song: 18.
Hoste, D. E.: successor to J. Hudson Taylor, 166.
How Can Churches be Revived: 75.
How One Class Was Formed: 445.
How Some Saints Do Give: 31.
How to Conduct a Sunday School: review, 32.
How the Salary Was Raised: 330.
Howard, J. L.: obituary, 291.
Howe, William, D.D.: gift of, 250.
Huizinga, H.: attendance at Ongole Sunday school, 19; Christian Industrial School, 95; arrival in America, 305.
Hull, J. M.: Missionary Lights on the International Lessons, 33; 78; 119; 164; 206; 252; 302; 379; 423; 467; 499; Out of the Fire, 144.
Humor or Murder, Is it: 15.
Humphrey, J. L.: quoted, 460.
Hunger: Spiritual and Physical, 196.
Huntley, Byron E.: Obituary, 465.
Huntley, G. A.: New Hospital at Hanyang, 63.
Hymns, Christian, in China: 17.
"I Can Never Forget": 65.
Idol Worship, The Seriousness and the Frivolousness of: 67.
Idolatry, Real: 65.
Ikoko: 98, 255.
Iloilo: 35.
Importance of the Field (Burma): 354.
Improved Morality: 228.
Impur: 61, 106, 194, 294, 334, 412, 413.
Incentives for Young People, Two: 32.
India: Native Church, Hope of, 200; Jubilee of Methodist Missions in, 236; "Two Beautiful Sights" in, 294; For Christ, 296; Japanese Delegates to, 334.
Indian and Spanish Neighbors: review, 37.
Industrial Problem, The: 91.
Industrial School at Jaro: 461.
Industrial Work: Industrial Missions (topic for March), 90–101.
Industries in South India: 96.
Ingram, J. F.: reception by, 60; ordination, 167; birth of son, 501.
Inspiration of Missions, Love the: 73.
Intercessory Foreign Missionaries: 59.
Investment, The Paying: 112.
Is Your List of Magazines for 1906 Completed: 70.
Jackman, L. W. B.: quoted, 270.
Jameson, C. D.: reference to, 239.
Janesville, Wisconsin: program of First Baptist Church, 167.
Japan: progress in, 20; a Correction and Some Assurances, 26; Today and Tomorrow, 55; The Present Crisis in, 55; What the War Has Done for, 108; After War the Famine, 108; Better than Bushido for, 199; report of work in, 274; Outlook in (topic for August), 318; Baptist Conference, 409; Mission, 424; Opportunities in, 484.
Japanese Delegates to India: 334.
Japan's Hope — The World's Saviour: 56.
Jaro: 461.
Jeffreys, A. M.: Love the Inspiration of Missions, 73.
Jenkins, Horace: Theological Seminary, East China, 184.
Jesus Touched Him: 243.
Jewett, Lyman: sketch, 142.
Jewett, Mrs. Lyman: Coming out of Caste, 363.
John, Griffith: After Fifty Years, 8; see also 10; influence of, 28; reference to, 414.
Johnson, E. H.: obituary, 192.
Johnson, H. S.: work for Congo reform, 108.
Johnston, Julia H.: Indian and Spanish Neighbors, 37.
Jones, E. E.: birth of daughter, 208; quoted, 273.
Jones, E. H.: work in San Francisco, 167.
Joorman, H. W. B.: earthquake at Thayetmyo, 22; illness, 255; arrival in America, 344.
Jorhat: 194.
"Joy Cometh in the Morning": 62.
Joys of the Burdened, The: 106.
Jubilee of Methodist Missions in India: 236.
Judas Expostulates — "Why is this Waste": 234.
Judson, Adoniram: sketch, 359; reference to Mrs. A. H., 334.
Judson Home for Missionaries' Children, The: 121.
Just Among Ourselves: 70.
Kachin: converts at Myitkyina, 18; dictionary, 18, 60; first tract by a, 60; Exploration among "Advanced," 106.
Kanigiri: 19, 194, 254, 334, 344,
Kanigiri Good Samaritans: 62.
Kavali: 35.
Kaws: are Lahu, 106.
Keen, C. S.: marriage, 80; return to China, 208.
Keen, W. W., M.D.: Sacrifices of Missionaries, 284; Address at Dayton, 337; reference to, 469.
Kengtung: 60, 106, 150, 235, 332, 357.

Kennan, George: China in Transition, 149.
Kiating: 15.
Kiaying: 17, 62, 100, 335.
Kiehyang: 19, 237.
Kifwa: 35, 64, 345.
King, H. M.: elected to Executive Committee, 305.
Kobe: 63, 344.
Kohima: 333, 460.
Korea: articles in *Outlook* by G. Kennan, 22; forces in, 65.
Kuhlen, Miss Bertha: reference to, 154.
Kuhner, H.: Basel Mission Industrial Establishments, 95.
Kumm, Karl, Ph.D.: quoted, 337; death of wife, 425.
Kurnool: 236.
Kurtz, F.: pressure of work, 19, 62; baptisms, 194; A Vast Need, 334.
Kwango: Successful Pioneering on, 21; The New Outstation on, 108.
Kwes: Are Lahu, 106.
Kyoto: 324.
Laflamme, H. F.: reference to, 306.
Lahu: Muhsos Are, 106.
Lake Geneva Conference: 205, 251.
Lamy, Miss Ethel M.: marriage, 424; sketch, 436.
Language: Learning the, 407.
Larsh, Miss M. M.: removal to Shwegyin, 344.
Last Month of the Year, The: 110.
Latent Resources of the Laymen: 300.
Latimer, J. V.: Planning for Better Work, 295; A Narrow Escape, 413.
Latta, J. T.: arrival at Thonze, 105.
Launch and Chapel: 225.
Laymen: Latent Resources of, 300.
Leach, H. C.: appointed, 28; sketch of and wife, 435.
Leadership and Cooperation: 202.
Leonard, A. B.: Aggressiveness, 223.
Leopard skins: for sale, 255.
Leopold, King: report of commission sent by, 23.
Leopold — "Man's Inhumanity to Man": 108.
Le Roy, James A.: The American Teacher in the Philippines, 190.
Lerrigo, P. H. J.: return to field, 64; appointment to Capiz recommended, 196; First Baptist Church, Capiz, 219; Touring in the Philippines, 328; Getting Acquainted, 455.
Leslie, W. H.: Successful Pioneering on the Kwango, 21; The New Kwango Outstation, 108; arrives at Cuillo, 494.
Levy, M. A.: Young Men and Mission Study, 162; The Annual Meeting, 266.
Lewis, C. G.: illness of child, 121; settled at Suifu, 345; a Message from a New Worker, 494.
Lewis, G. W.: designated to Ungkung, 62; See These School Girls, 238; birth of daughter, 305.
Levering, F. H.: member South India Educational Commission, 65.
Library at Mohkanshan: 194.
Lieutenant-Governor: Visit of the, 333.
Life: Phases of Missionary, 364; 407; 455.
Light: 60.
Lincoln and Honesty: 297.
Linker, Miss Anna M.: arrival in America, 305.
Literary Movement, The New (in China): 10.
Literary Work: The New Literary Movement, 10.
Literature: of Missions, 37; 123; 383; 426; Work Through, 137.
Literature You Want, The: 118.
Living Lord and Working Father: 197.
London Missionary Society: reference to, 255.
"Lone Star": A Pioneer of the, 142.
Long, Miss A. E.: member Assam Educational Commission, 65.
Longing to Work: 460.
Longwell, R. B. and wife: sketch, 436.
Loops, W. A., M.D.: arrival in India, 61; marriage, 208.
Lorimer, G. C.: quoted, 24.
Loss and Advance: 335.
Loughridge, A.: member South India Educational Commission, 65.
Love of God: 143.
Love's Ministry: 155.
Lund, Eric: New Scripture Translations, 154; reference to, 277.
Mabie, H. C.: conferences conducted by, 24; Method in Soul-winning, 123; Higher Educational Work, 187; reference to, 209; A Consecration Service, 492.
Mabie, Miss C. L., M.D.: arrival in America, 424.
Mackay, Alexander M.: sketch, 99.
MacKenzie, C. F., M.D., and wife, 437.
Mackenzie, John Kenneth: sketch, 288.
Madira: 19, 62, 194.
Magazine, The Baptist Missionary: 26; 70; 167; 255; 450.
Magazines and Papers: Watch the, 205.
Making Men and Ministers: 183.
Making of New China, The: 4.
Malas: baptized, 19.
"Manchuria," In the Wreck of the: 451.
Mandalay: 60, 293.
Manipur: News from, 4, 12.
Manley, W. R.: Work Among Eurasians, 137.
Manning a Distant Outpost: 241.
Marin, M. C.: reference to, 278, 416; Progress in Church and Sunday School, 296.
Markapur: 254.
Marsh, C. R.: quoted, 255.
Marshall, H. I.: Preparing for Revival, 493.
Martin, L. E.: large number applying for examination, 19; "What Can We Do with the Sudras," 62.
Martyn, Henry: sketch, 488.
Martyrdom and Financial Worry: 111.
Masculinity in Missions: 24.
Mason, M. C.: The Industrial Problem, 91.
Mason, W. C.: member Assam Educational Commission, 65.
Mason, Mrs. W. C.: return to America, 166; Growing Appreciation, 194; Our Assam Mission, 286.
Mattam, J. W.: industrial work, 96.
Maxfield, C. L.: reference to, 278.
Mayo, Miss Henrietta: marriage, 424.
McCormick, H. P.: Today and Tomorrow in Spain, 53.
McCurdy, S. R.: Rats and the Burman Plague, 18; Blind Boys' Industrial Work, 97.
McDiarmid, P. A.: sailed for Congo, 344; sketch, 438.
McDonald, J. A.: quoted, 244.
McGuire, J.: Teachers Turning to the Truth, 332.
McIntyre, E. R.: sketch, 438.
McKendry, Benjamin: obituary, 425.
McKinney, W. A.: return to America, 80.
McLaurin, John: 137.
McLean, Mary H.: visit to Peking, 109.
Measure and Meaning of Life, The: 28.
Medical Missionaries: Training for, 200, 298.
Medical Missions: Winning Friends, 294; (topic for July), 280.
Medical Work: Is it Humor or Murder, 15; in Kiating, 15; Central China — The New Hospital, 20; A Summary of Medical Missions, 109.
Medicine: Ministry of, 221; and Missions, 280.
Men and Money: 268.
Men's Missionary Society, The: 24.
Merrifield, Fred: Students Eager to Hear, 295.
Message from a New Worker: 494.
Message: From the Federation Conference, 190.
Methods: Some Natural Practical, 31; Five, of Work, 96; Church Missionary Committees, 118; One Church's, 161.
Methodists: Aggressiveness, 223.
Metzger, P. C.: work of, 255.
Michener, C. C.: reference to, 497.
Millard, W. H.: East China — Glimpses by a New Missionary, 14; Learning the Language, 407.
Million Dollar Campaign, The: 110.
Miners: Among the, 494.
Ministry: An Advanced, 298.
Ministry, The Christian: review, 36.
Minnie's Seaside Rest: 305.
Mission and National Schools: 195.
Mission Press: Work at the, 411.
Mission Station, Life at: 139.
Mission Study: Young Men and, 163; In the Young People's Society, 445.
Missionaries: new, 28; furloughs for, 148; safety of, in China, 167; Training for Medical, 200; addresses of, 208; New Women, 234; special hotel rates for, 255; Sacrifices of, 284; Seaside home for, 305; sketches of outgoing, 435; Annual Conference with outgoing, 440; list of outgoing, 442; sailing of, 463.
Missionary Addresses: Some Fruit of, 496.
Missionary: A Distinguished, 190; a Frontier, 410.
Missionary Committees, Church — A Method: 118.
Missionary, His Business, The: review, 123.

ry Lights on the International Lessons: 33; 9; 164; 206; 252; 302; 342; 379; 423; 467; 494.
ry Organisation in the Local Church: refer- o article, 38.
ry *Review of the World:* Baptist number,

ry Union: new headquarters, 29.
: and the Sunday School, 33; 78; 119; 164; 52; 302; 342; 379; 423; 467; a Kingdom :, 202; "in the Sunday School," 251; ne and, 280; Country Churches and, 301; y School Editors Discuss, 341; Why Should ly, 445; A Campaign For, 447; a World , 457; A Decade's Growth in Indian, 460; e of, 464.
Boards: Conference of, 161.
by Natives: at Ungkung, 19; at Kiehyang,

Miss Victoria: sketch, 439.
India: review, 37.
edans in Burma: 18.
han: East China Conference at, 20; library t.
Wisely Administered, 69; How the Money 115; How do You Spend, 434.
One Tenth of Church, 161.
: 18.
. E.: birth of son, 35; Making Men and ers, 183; quoted, 276.
fies J. P.: quoted, 25.
'. E.: illness, 35, 60, 121; of wife, 209; Suffer- rdship with Christ, 493.
P. H.: member Assam Educational Com- n, 65.
frs. P. H.: A Well-Qualified Worker, 334.
aining through Industrial Work: 94.
G. Campbell: Will Barnabas Sell His Land,

Miss Henrietta: marriage, 208.
: 108, 196.
Centennial: plans for, 22.
Centennial Conference: deputation to, 502.
Mrs. H.: return to America, 36, 305; aid and Mrs. Weeks, 105; Native Tribute to,

Miss Melissa E.: sketch, 439.
Doctrine of God, The: review, 37.
n: 18, 105.
mebody Else": 244.
Are Lahu, 106.
ika: 239.
E. Y.: Why is Christianity True, 37.
H. W.: New Bible Training School, 57; of mother, 122; designation to Sara recom- d, 196; In the Concepcion District, 220.
I. E.: death of wife, 306.
Andrew: quoted, 201.
sacred, played by Chinese bands, 17; use of, ain work, 18.
ox Needed: 18.
n: 35.
ia: 18, 106.
i: 194.
m: 105.
Escape: 414.
s: Messages from, 247.
Indian Missionary Society: work of, 415.
Church: Self-Support of, 199; China's and Hope, 200.
Tribute: 411.
Wilson S.: Unoccupied Fields in Africa, 485.
Vast, 334; The Greatest, 462.
The, of the Hour, 89.
, Joseph Hardy: sketch, 326.
19, 152, 409, 461.
ucation, The: 11.
Illustrated: 226.
sionaries: 110.
ional Missionary Society of India: 143.
ples Reached by the Gospel: 268.
n for Prayer Cycle, 466.
ages Opened by the School: 293.
ur, A Happy, to You: 23.
b, John: Children Trusting Their Father pen Doors in South India, 481.
tes in Church Calendars: 75.
ne in a New School: 235.
330.
nfu: 20.

Noble Patriotism and Fitting Monument: 297.
Non-Mission Baptists: 138.
North China Tract Society: 195.
North Lakhimpur: 292; 493.
Northeastern Stations (South India): 62.
Norway: report of work in, 278.
Norwegian Revival, The: 54.
Not an Exclusive Privilege: 249.
Notable Example, A: 71.
Nowgong: 334.
Obedience: to the Vision, 306.
Obstacle: The Chief, 419.
Obstacles: Greater than Heathenism, 154.
Offering, Making and Taking the: 29.
Offerings: Country Churches and Mission, 339.
Official Recognition, First: 20.
Ohrn, J. A.: quoted, 279.
Omaha Convention: 205, 251.
One Church's Method: 161.
One in Christ: 296.
"One in Heaven": 250.
One Tenth of Church Moneys: 161.
One Thousand Men Each Year: 249.
Ongole: 19, 62, 152, 268, 294, 327, 421.
Only One Work: 339.
Open Door in the East: 3.
Opium Problem: Investigation of Commission on, 209.
Opportunities and Advance Work: 333.
Opportunities in Japan: 484.
Opportunity, Great (in China), 14.
Opportunity: Our, in China: 5; Are We Ready, 20.
Opposition as at Ephesus: 64.
Orphanage: annual report of *Christian Herald*, 62.
Orphans: Conversions of, 196.
Others to Fill the Gap: 23.
Otaru: 494.
Our Assam Mission: 286.
Our Brother at the Banquet: 337.
Our Father: In World Today, 196.
Our Four Fields — The Year (in China): 13.
Our Guest: 213.
Our New Recruits: 435.
Our Tears Mingled with His Blood: 59.
Our Working Capital: 75.
Out of the Fire: 144.
Outlook: Educational, 185.
Owen, W. C.: The Atmakur Revival, 47.
Packer, J.: abatement of plague, 193.
Page, A. H.: appointed, 28; marriage, 424; sketch, 436.
Palabala: 154.
Parshley, W. B.: sailed for Japan, 424; In the Manchuria Wreck, 452.
Parsons, N. C. and wife: 436.
Partition of China and Mission Fields: 67.
Partridge, S. B., D.D.: Untilled Fields in China, 482.
Passing of an Honored Servant: 291.
Pastor: Fruit of Faithfulness of, 250.
Pastor's Faith and Works: 161.
Paton, J. G.: We Share in the Joy of Harvest, 168; sketch, 240.
Patriotism: of the Kingdom, 1, 122; The Truest, 66.
Patriots in Bronze — Patriots in Flesh and Blood: 111.
Paul, Joseph: A Wonderful Gathering, 292; Sacrificing for an Education, 493.
Peabody, H. W.: marriage of, 305.
Pearl of the Orient: 123.
Peking: 239.
Perils and Possibilities (in China): 5.
Permanent Paying Plant: 230.
Perrine, S. A.: resignation, 501.
Persia: Death of Presbyterian missionary, 109; reforms in, 465.
Personal Element in Missions: 28.
Petrick, C. E.: baptisms, 344.
Pettigrew, William: News from Manipur, 412
Phases of Missionary Life: 364; 407; 455.
Philadelphia Host: 233.
Philippines: Presbyterians in, 65; rates of postage to, 121; *Pearl of the Orient*, 123; The American Teacher in, 190; First Annual Conference, 196; investigation of Commission on Opium Problem, 209; (topic for June), 214; A Question for Statesmen, 236; report of work in, 277; Touring in the, 328.

Phillips, E. G.: member Assam Educational Commission, 65; The Garos' Cotton Gin, 93.
Phinney, F. D.: author, 36; Work at the Mission Press, 411.
Physicians, Wanted — Three: 81.
Pioneering, Successful, on the Kwango: 21.
Place for Large Investment, A: 107.
Planning for Better Work: 295.
Plans: What Are Your, 317; for the Fall, 336.
Podili: 194, 413.
Policy: Questions of Mission, 335.
Polygamy, A Blow to: 65.
Powell, Herman J.: retirement of, 245.
Practical Knowledge: 296.
Practical Test of the Gospel's Power, A: 64.
Pray: How We Would, 158.
Prayer: union, 27; A Brother's Cry for, 60; Phillips Brooks' definition, 114; A Word about Programs and, 117; Cycle, 27; 71; 114; 158; 201; 246; 299; 338; 374; 418; 466; 497; quotation on, 229; Vital Intercessory, 248; Preaching and Practise, 250; and the Prayer Cycle, 495; Cycle, The New: 497.
Praying for Unity: 416.
Preparation Mission Fields Demand, The Kind of: 68.
Preparing for Revival: 493.
Presbyterians: in the Philippines, 65; Evangelism and Education, 223; Launch and Chapel, 225; Plan: 445.
Press, Evangelism of the (in China): 10.
Preston, Miss E. V.: marriage, 208.
Prince, Miss Annie L.: sketch, 439.
Principle and a Question, A: 58.
Principles and Practises: 25.
Problems: Solving Some Educational, 180.
Proctor, J. T.: New Union in Education, 11.
Program: A New Financial, 265.
Programs for the Monthly Missionary Meeting: New China in the Making, 31; Baptists in Europe, 77; Industrial Missions, 118; South India for Christ, 163; A Christian Education for all Lands, 205; The Filipinos, Our Neighbors, 251; Medicine and the Kingdom, 301; The Winning of Japan, 341; The Gospel in Burma, 378; Light in the Dark Continent, 421; Home Workers in Foreign Missions, 458; The Call of Many Peoples, 498.
Progress of the Kingdom: 267; Through Difficulties, 332.
Prophet's Vision, The: 65.
Proposed Removal of Impur Station: 418.
Putnam, Miss C. E.: They Are Ready, Are We, 193.
Pyinmana: 478.
Questions of Mission Policy: 335.
Quickening Among the Workers: 294.
Quinquennial Conference of Missionaries in South India: 136.
Railways in China: A Long Wedge, 17.
Raising Money, Hints About: 72.
Ramabai, Pandita: 415.
Ramapatam: 19, 36, 294.
Randall, J. H.: reappointed to Rangoon Baptist College, 35.
Rangoon: 18, 35, 36, 105, 106, 293, 332, 412, 460.
Rangoon Baptist College: Why Endow, 106; Prof. Hicks elected principal, 209; reference to, 332.
Rangoon College: Buddhist Association, 106.
Ranney, Mrs. Mary: obituary, 469.
Rats and the Burman Plague: 18.
Rawlings, Miss Helen M.: sketch, 439.
Real Peril and the Way of Safety, A: 69.
Receptions, Two: 60.
Reed, Miss Mary: recovery from leprosy, 209.
Refreshing Showers and Draughts: 154.
Religion: Can We Afford to Export, 198.
Republican Privileges and Responsibilities: 156.
Response: What Is Our, 477.
Resurrection: Gospel of the, 156.
Rev. John Doe, Missionary, His Accounts: review, 36.
Revival: at Atmakur, 47; Romanists Turning, 51; The Norwegian, 54; How Can Churches be Revived, 75; Talains preparing for, 105; in the Schools, 334; at Nellore, 409; On the Eve of, 460.
Reward: Called to Their, 192.
Rhodes, J. E.: Many Baptisms, 151.
Rice, A. C.: birth of daughter, 424.
Richards, Timothy: Visit of, 336.
Richards, H.: funeral of Chief Mboko, 20; quoted, 276.
Rider, A. W.: Great Opportunity (in China), 14; Investment of Life, 28.
Rittenhouse, W.: arrival at Namkham, 105.
Rivenburg, S. W.: arrival in America, 166.
Robbins, J. C.: reference to, 196; arrival in America, 469; A Challenge to the Church, 485.
Roberts, W. H.: Building Better than Banqueting, 105; small-pox among schoolboys, 193.
Robison, B. E.: sketch, 439.
Rochester Theological Seminary: Missionary Band, 30; Missionary Alumni, 249.
Rodgers, James B., D.D.: Presbyterians, Evangelism and Education, 222.
Root, Elihu: Treat Men as Men, 107.
Roots, Bishop L. H.: 10.
Rose, Mrs. Mary M.: Faithful Service, 293.
Ross, Miss Barbara: sketch, 439.
Royal Testimony: 291.
Russia: and Eastern Politics, 199; report of work in, 278.
Russian Baptists — Relief and Progress: 52.
Russians: Rest and Relief to, 153.
Sabbath, The: in China, 16; on board ship, 17.
Sacrifices of missionaries: 284.
Saillens, R.: France and Algeria, 51; reference to, 239, 278; Good News from France, 414.
Sainz, Miss Celia: reference to, 154.
Salquist, C. A.: Testing and Promise, 20; arrival in America, 344; illness of wife, 208.
Sam Yung: 239.
Sattanapalli: 413.
Satthianadhan, Doctor: sketch of, 22.
Saviour: The Sufficient, 243.
Saw Mill, Evolution of a: 98.
Schereschewsky, Bishop: death of, 496.
Scholar Baptized, Chinese: 62.
School: A Novel, 493.
School for foreign children (Tokyo): 64.
Schools: Mission and National, 195.
Schugren, E. O. and wife: sketch, 436.
Schumaker, T. E.: Among the Miners, 494.
Scott, J. H.: quoted, 274.
Scripture: New Translation, 154.
Second and Third Generation: 139.
Secretaries: Movements of the, 456.
Self-Support: among the Telugus, 141; of the Native Church, 199; A Case of, 413.
Seminary: on Tour, 288; Preaching Chapel, 461.
Seminary's Influence: 320.
Seventy Miles Tour: 295.
Shans: school at Bhamo, 105.
Shaohsing: 15, 16.
Share Your Knowledge: 31.
Sharp, W. A. S.: note, 166; Need Among the Burmans, 478.
Shimonoseki: 20.
Shwegyin: 60, 344.
Siam: Our Mission, 225; report of work in, 272; Baptist Beginnings in, 334.
Sibsagor: 344.
Sidelights: Bright, 157.
Signal Providence: 217.
Silliman, E. E.: "Stuck to the Plain Truth," 140.
Silver Bay Conference: 205, 251.
Simons, Miss E. R.: obituary, 122; appreciation of, 322.
Singing in the Fields: 294.
"Sitting on the Door-sills": 101.
Situation: The Financial, 433.
Slater, Miss S. R.: Eurasian school, 60; change of station, 305.
Sleeping Sickness: A Possible Cure for, 496.
Smith, A. H.: historian of Morrison Centennial, 22; sketch, 191.
Smith, D. A. W.; arrival in America, 305; Texts for Christian Workers, 167.
Smith, J.: Petit School of Industrial Arts, 96.
Smith, Judson: Death of, 337.
Smith, J. F.: birth of daughter, 80; A Christian College Needed, 290; On the Eve of Revival, 460.
Snake Story: A Missionary, 327.
Snyder, J. L.: illness of son, 469.
Some Natural, Practical Methods: 31.
Some Other Baptists: 12.
Sou, Ah: luncheon to missionaries, 60.
Soul-winning, Method in: review, 123.
South China; Two Features of the Year, 13; Field, 19.
South India: commission on church organization, 81; Industries in, 96; Our Missions in (topic for April), 134–147; Christian Growth in, 138; For

rogram on), 163; report of work in, 271; al In, 294; Open Doors in, 481.
Baptist Convention, The: missions in 2; cooperation of A. B. M. U. with, 20. day and Tomorrow in, 53; Religious n, 416; Conversions in, 461.
.: lecturing at Colgate University, 122; Baptist Meetings, 190.
Service of the School, 182.
. A.: The Way it is Done, 72; The Plan chool, 443.
W.: appointed, 28; sketch of, and wife,
, G. W.: sailed for Congo, 344; sketch,
W.: work at Udayagiri, 81; arrival in 469; reference to wife, 460; What the Does, 494.
lone for Years: 19.
. A.: Self-Support, 141; The Victory is
and Appeal: 193.
Some Studies in, 101; of missionary 102; Latest Protestant, 103.
H. H., M.D., and wife: sketch, 438.
. E.: birth of daughter, 305; death of 2.
. R. M.: A Practical Test of the Gospel's 4.
n Lectures: A Word About, 249.
p: Christian, 204.
mes: death, 122.
ws from Kengtung: 150.
Wallace: reference to, 344.
arles H.: Where One's Work Counts,
lissionary: 14.
Service: 293.
Invest their Lives: 28.
mp at Ongole: 421.
Volunteer Movement: convention, 81; from Nashville, 247.
baptism of, 18, 60; see Schools, Colleges,
endance at Suifu, 20; examination of, ness in the United States, 107; Eager to 5.
ses: growth of Methodist, 32; That, 77; n Libraries, 77; 445.
ecrets of, 74; cost of, 234; Dependent ength of the Home Base, 249.
ptised, 19, 334; " What Can We Do with
lardship with Christ: 493.
32, 153, 345, 414, 494.
s Margaret: appointment to Capiz recom- 196.
gs, Those: 116.
ool: Missions and the, 33; 78; 119; 164; 302; 342; 379; 423; 467; 499; How to Con- 2; The, That Does its Part, 77; An Out- ; and Young People, 267; Editors Discuss 341; What Home Workers Can Do in The Plan of One, 443.
ool that Does its Part, The: 77.
our own Progress, 156; of the Year's 4; of the Field, 318.
roness von: quoted, 242.
. L.: The Joys of the Burdened, 106; n the Fields, 294; birth of son, 305.
ptists: The Large Work of, 54.
ut the Dark Corners, 228.
S.: illness, 208.
an R.: reference to, 469.
eriously: 24.
usic in work for, 18; preparing for revival,
lugus and, Compete with English, 105. 105, 411.
d E.: reference to, 255.
Baptisms in West China, 62; Getting Work, 295.
Earl: 497; The Chief Obstacle, 419.
urning to the Truth: 332.
rades to Telugus: 95.
nons: 413.
eaching Trades to, 95; and Tamils Com- English, 105.
iss F. M.: member South India Educa- mmission, 65; arrival in America, 305.
Tenny, C. B.: field of, 64; settled at Kyoto, 167; reference to, 239.
Tenny, Mrs. C. B.: illness, 166; The Fox and the Lamb, 324.
Testimony: of help, 137; of a Capable Observer, 227.
Testing and Promise: 20.
Text-book, A Helpful: 32.
Thank You — Who Can Do as Well: 26.
Thankful for You: 54.
Thanks to God: 462.
Tharrawaddy: 235, 493.
That Study Class: 77.
Thayetmyo: 122, 255.
Theological Seminaries: visit of Secretary Haggard to, 23.
Thomas, R. C., M.D.: return of Dr. Lerrigo, 64; appointment to Jaro recommended, 196; Signal Providences, 217; The Ministry of Medicine, 221; The Song of the Gobbler, 237; quoted, 278.
Thomson, R. A.: welcome to, 63; reference to, 344.
Thomssen, G. N.: work carried on by Mr. Kurts, 19; furlough, 62; farewell address to, 96; arrival in America, 469.
Thone: 105.
Thought: Need of, 197.
Tibbals, R. H.: appointed, 28.
Tika: 35, 151, 209, 493.
Tilbe, H. H., Ph.D.: Starting for Kengtung, 357.
Timpany, J. S., M.D.: " Joy Cometh in the Morning," 62; Testimony of Help, 137; furlough, 167; 194; attended Cairo Conference, 208; Medicine and Missions, 280; The Cairo Conference, 292; arrival in America, 305; The Influence of the Hospital, 413; reference to, 294, 460.
Tithes: Bringing in the, 141.
To our Master: 246.
Tokyo: 64, 153, 195, 238.
Tommy Tompkins in Korea, With: review, 123.
Tompkins, C. E., M.D.: Zeal of Botanist or Missionary, 153.
Topping, Henry: sailed for Japan, 424.
Tounggyi: 411.
Toungoo: 18, 60, 332.
Touring in the Philippines: 328.
Training: for Medical Missions, 200; Free Medical Missionary, 298.
Traveler Who Helps the Work, A: 116.
Traver, Miss Edith G.: sketch, 439.
Treat Men as Men: 107.
Trials of Native Disciples: 334.
Truth: " Stuck to the Plain," 140; Teachers Turning to the, 332.
Tura: 91, 93.
Turkey: An Ambassador to, 416.
Tuttle, A. J.: member Assam Educational Commission, 65; Opportunities and Advance Work, 333; Unreached Tribes in Assam, 479.
Tuttle, Mrs. A. J.: Touring in Assam, 151.
Two Beautiful Sights in India: 294.
Two Strange Companions: 74.
Udayagiri: 494.
Ukhrul: 413.
Unbroken Ground in Foreign Lands: 478.
Underwood, Mrs. L. H.: With Tommy Tompkins in Korea, 123.
Ungkung: 19, 238, 414.
Union in Work Abroad: 59.
Union Rally and a New Conquest, A: 63.
Unity: Praying for, 416.
Unoccupied Fields in Africa: 485.
Untilled Fields in China: 482.
Üxküll, Baron W.: Visit to America, 65; Our Guest, 213; quoted, 278; to visit America, 469.
Valentine, W. O.: illness of child, 64; The Educational Outlook, 185; quoted, 278; reference to wife, 424; return to America, 502.
Van Dyke, Henry: The Patriotism of the Kingdom, 1.
Vance, James I.: Success Dependent upon Strength of the Home Base, 247.
Varied Influences to the Missionary Decision, 464.
Vedder, H. C.: Work in Germany and France, 48.
Vickrey, C. V.: reference to, 497.
Victory: Is His, 236.
Vinton, S. R.: Mohammedans in Burma, 18; sailed for Burma, 501.
Visit to a Christian Village: 412.
Voices, The — The Answer: 45.
Wa: tribes around Kengtung, 106.

Wanted: 204.
Warburton, S. R.: Up-to-date Chinese Building, 100; assistant editor, 245.
Warner, Mrs. E. L.: matron at Newton Home for Missionaries' Children, 80.
Washington, Booker T.: Moral Training Through Industrial Work, 94.
Waterbury, Mrs. N. M.: Retirement of, 245; marriage of, 305.
Waters, G. H.: A Union Rally and a New Conquest, 63; birth of son, 208; A Seventy Miles Tour, 295.
Way it is Done, The: 72.
Wedge, A Long: 17.
Weeks, A. J.: designated to Tavoy, 36; arrival, 105; birth of daughter, 469.
Weeks, Mrs. A. J.: A Native Tribute, 411.
Welcome, Russian Brother: 65.
Wellwood, R.: work at Ningyuenfu, 20, 121; children enter Judson Home, 255.
West China: Three Lines of Progress, 13; new station at Ningyuenfu, 20; flood in, 20; Baptisms in, 62.
What a Frontier Missionary Does: 410.
What a Loss: 420.
What Am I Worth: 243.
What Are Your Plans: 317.
What Does It Mean to be a Christian: 68.
What Home Workers Can Do: in the Sunday School, 443; in the Young People's Society, 445; in the Church at Large, 447.
What is Our Part — Who Else Will Do It: 25.
What Loosens the Purse-Strings: 73.
What Missions Do for the Upside-down World: 67.
What of It: 31.
What of 1906 — How Keep It New: 25.
What Others are Doing: 222.
What the Hospital Does: 493.
What Time is It: 113.
While on Furlough and Since: 13.
White, F. J.: Going to Church in China, 16.
White, H. J.: Country Churches and Mission Offerings, 340.
White, J. Campbell: The Ownership and Lordship of Christ, 419.
Whitman, G. E.: reference to, 344.
Whitman, Mrs. G. E.: Loss and Advance, 335.
Why is Christianity True: review, 37.
Why Should I Study Missions: 445.
Why Try to Save the World: 360.
Wiatt, W. E.: birth of daughter, 166.
Wilbur, J. M.: Question — Is Our Praying Sincere, 59.
Will Barnabas Sell His Land: 300.
William Jewell College: department of missions established, 344.
Wilson, Mrs. J. K.: reference to, 502.
Winchester, M. J.: Leadership and Cooperation, 202.
Wintry Days — The Life of Sunshine: 68.
Witter, W. E.: reference to, 255.
Woman's Baptist Foreign Missionary Society: annual meeting, 115.
Women of the West: 233.
Wonderful Gathering: 292.
Wong, T. T.: 11.
Wood, John W.: Vital Intercessory Prayer, 248.
Wood, N. E., D.D.: Missionary Ministry for Europe, 186.
Woodward, S. W.: references to, 209; 469.
Work: Through Literature, 137; Planning for Better, Getting into the, 295; First Mission, 296; Only One, 339; That Lasts Takes Time, 420.
Work Among Eurasians: 137.
Worker: A Well Qualified, 333.
Workers: At Home, 463.
World's Greatest Business, The: 110.
World-Wide Field: 18; 60; 105; 150; 193; 235; 293; 332; 368; 411; 460.
Worley, R. E., M.D.: quoted, 274.
Worship Tax, Relief from Heathen: 106.
Worth of Educational Missions: 168.
Wynd, W.: Baptism in Inland Sea, 34.
Yachow: 62.
Year: The Closed, 197.
Yokohama: 20, 153, 238, 321, 409.
Young, W. M.: Late Bulletin from Kengtung, 60; Stirring News from Kengtung, 150; quoted, 269.
Young Men: and Mission Study, 162; God's Challenge to, 420.
Young Men's Christian Association: education work in Japan, 32.
Young People and the World's Evangelization: 34.
Young People's Missionary Movement: Conference 162, 205, 251; note, 498.
Young People's Society: 445.
Zeal: Increasing, 203.
Zwemer, S. M.: The Moslem Doctrine of God, 37.

ILLUSTRATIONS

INDIA (BURMA)

Baby Elephant Taking His Bath: 18.
Boat Race: 168.
Bullock Transport Used by Shans: 357.
Burman Christian and Wife: 478.
Churches and Chapels in Burma: 356.
Clark, W. J.: 435; wife, 435.
Eurasian Boarders at Rangoon Baptist College: 366.
Facing the Future — Karens, Toungoo: 253.
Faculty of Karen Theological Seminary: 361.
First Baptism, Haka: 264.
First Muhso Convert: 449.
Hatcher, G. F.: 438.
Heathen Village Near Bassein: 493.
Homes of Some Burma Missionaries: 355.
Joorman, H. W. B. and Chin School, Thayetmyo: 342.
Kachin Native Altars: 360.
Kachin School, Bhamo: 178.
Kaw Woman: 476.
Leach, H. C.: 435; wife, 435.
Mandalay Palace: 354.
Mission Chapel, Kengtung: 105.
Mitchell, Miss Victoria: 439.
Morton Lane School, Moulmein: 193.
Native Helpers at Myitkyina: 362.
Pagodas at Kengtung: 352.
Pastor and Head Master, Tharrawaddy: 269.
Pavilion for Raising Gods Nearer Heaven, near Bassein: 500.
Prince, Miss A. L.: 439.
Pupils, Namkham: 189.
Pwo Karen Teacher and Pupils, Bassein: 231.
Reading Room, Rangoon Baptist College: 291.
Sgaw Karen Band, Bassein: 371.
Shwe-la-Lyaung Idol, Pegu: 365.
Site of First Baptism by Judson: 351.
Spring, L. W.: 435; wife, 435.
Talain Gospel Wagon, Moulmein: 368.
Tee O, Loikaw: 207.
Types of Burma Women: 358.
Weaving Cloth, Sinlum: 92.
Wild Kachins: 179.

INDIA (ASSAM)

Abor, An: 476.
Duiggin Tuscar, Wives and Some of Children: 119.
Head-Man among Sema Nagas: 480.
Holbrook, Miss Linnie: 439.
Kabui Naga Woman: 476.
Kooki Woman, Manipur: 270.
Longwell, R. B.: 436; wife, 436.
Manipuri, A: 476.
Map of Assam and Eastern Bengal: 61.
Mason, M. C.: 286.
Miri Men, Sadiya: 241.
Mission House at Impur: 456.
Naga and Monkey, Impur: 19.
Tangkhul Naga Christians, Manipur: 294.
Tangkhul Naga House: 151.
Tangkhul Nagas, Manipur: 206.
Two Immigrant Orphans, Gauhati: 287.

INDIA (SOUTH)

Baptist Chapel, Ongole: 271.
Brahman Priest: 143.
Brickmakers at Work, Kanigiri: 96.
Canadian Baptist Mission Church: 136.

139.
rkers from Three Castes: 132.
iss Anna, M.D.: 439.
Using Gramophone: 499.
ary Hospital, Udayagiri: 302, 461.
cer: 137.
Mintia: 439.
f Work, Nellore: 141.
'alace, Warangal: 131.
eran Missionaries: 442.
ag: 80.
amakonda: 281.
ion Bungalow: 138.
: 152.
and Helpers Touring: 148.
M. E.: 439.
lission Buildings: 135.
.: 436; wife, 436.
mple: 145.
Kanigiri: 252.
Village Street: 289.
en at Bapatla: 364.
O.: 436; wife, 436.
mple, Udayagiri: 180.
: 476.
st Convention, Ramapatam: 304.
tions of Christians: 140.
pital, Udayagiri: 302.
Stone Images: 481.

CHINA

R.: 437; wife, 437.
logical Seminary, Shaohsing: 184.
ng School, Suifu: 444.
ding School, Ningpo: 379.
st before Shrine: 79.
ina: 2.
ar: 229.
nily: 22.
ntaineer: 165.
437; wife, 437.
k on Compound, Kiaying: 100.
Anna E, M.D.: 439.
437; wife, 437.
Yangtse: 9.
.: 438; wife, 438.
Wells, West China: 90.
Students of Theological Seminary, 36.
cher — Mr. Chen and Family: 7.
on Yangtse: 75; 107.
s of South China: 14.
Huchow: 204.
W.: 15.
. F.: 13.
[.D.: 439.
on Its Way: 17.
otion: 149.
er: 153.
— Ungkung Native Academy: 63.
uddhist Temple: 483.
nd Household: 476.
F., M.D.: 437; wife, 437.
ekiang Baptist Association: 423.
tching Fish: 10.
[.: 14.
School, Kiehyang: 238.
436; wife, 436.
d Daughter: 405.
Water-Buffalo: 104.
s H. M.: 439.
.: 439.
rbara: 439.
ys, Kinhwa: 195.
nd Schoolboys, Yachow: 273.
minary in Shaohsing: 11.
heir Beads": 16.
E. G.: 439.
tion in South China: 101.
pital, Ningpo: 285.

JAPAN

ogical Seminary Students, Yokohama:
56.
ses at Sendai: 468.
President Dearing's Home: 321.
"Fukuin Maru," Inland Sea: 34.
Glimpses of Japanese Scenery: 316.
Group of Missionary Babies, Yokohama: 333.
Home of Mr. Axling: 196.
Japan Mission Conference, Arima: 328.
Japanese Drawing, A: 315.
Japanese Fortune Teller: 484.
Japanese Students Fencing: 335.
Native of Hokkaido: 325.
Neesima, Joseph Hardy: 327.
New Theological Hall, Yokohama: 274.
On the "Fukuin Maru": 323.
Part of Shimonoseki — Rev. G. W. Hill: 319.
Scenes in Liuchiu Islands: 320.
Tenny, Mrs. C. B.: 324.
Theological Student, Formerly Buddhist Priest: 343.
Umbrella Maker: 91.
View of Older Part of Otaru: 325.

AFRICA

African Trays: 398.
Chapel and Congregation, Banza Manteke: 154.
Chief Mboko: 21; funeral car of, 21.
Congo Children: 485.
Fetishes: 108; 395.
Frank Iteva, Native Worker: 422.
Homes near East Creek, Ikoko: 410.
Hut at Lake Tumba: 120.
Ikoko Station from the East: 399.
Interior of Chapel, Mukimvika: 401.
Leslie, Dr., Starting for New Station: 276.
Lower Congo Graveyard: 402.
Mabie, Dr. C. L., Standing by Ant-hill: 415.
McDiarmid, P. A.: 438.
Mission House, Banza Manteke: 400.
Mission House, Ikoko: 400.
Mission House, Matadi: 400.
Native Band: 412.
Native Women, Upper Congo: 475.
On an Evangelistic Tour: 403.
Pastors at Banza Manteke: 239.
Preachers' Training Class, 1905, Banza Manteke: 183.
Sawpit, Ikoko: 98.
Stahlbrand, G. W.: 438.
Women Coming from Gardens: 116.

THE PHILIPPINE ISLANDS

Aglipayano Chapel, Decorated for Reception: 221.
Amando Zamora: 248.
Bible and Industrial school, Jaro: 88.
Black, Rev. R. F., Starting on Tour: 223.
Boys' Baptist Home and Mr. Maxfield: 224.
Briggs, C. W., and Coworkers: 33.
Corner in Market Place, Jaro: 380.
Filipino Houses, Bacolod: 216.
Filipino Preachers on a Road: 220.
First Baptist Church, Capiz: 211, 219.
Highway near Janiway: 218.
House of the Holy Comforter, Bantoc: 222.
McIntyre, E. R.: 438.
Methodist Circuit Rider: 222.
Middle Class Filipinos: 216.
Native Preacher, Bacolod: 181.
Pentecost Memorial Chapel: 223.
Plaza, Jaro: 212.
Reference Committee: 215.
Rev. J. C. Robbins and Dr. R. C. Thomas in Touring Gear: 487.
Rice Planting, Capiz: 212.
Rizal Day, Capiz: 212.
Steinmetz, H. H., M.D.: 438; wife, 438.
Students in Bible School, Jaro: 226.
Students in Industrial school, Jaro: 234; at Work, 227, 277.
Streets in Bacolod: 216.
Thomas, R. C.: 217.
Tide River and Nipa Palms, Jaro: 214.
Training School and Pupils, Bacolod: 57.
Valentine, W. O., and Helpers: 296.
Well and Sweep, Jaro: 97.
Working on School Farm, Jaro: 227.

EUROPE

Alhambra, The, Granada, Spain: 54.
Baptist Church, Norrköping, Sweden, 279.
Baptist Churches of Northern and Central Europe: 44.

Baron Üxküll: 213.
Cadot, Rev. A.: 50.
Drake, Adolf, D.D.: 192.
Dresden Art Gallery: 51.
Lehmann, Prof. J.: 49.
Nave of Westminster Abbey: 396.
Osterman, Rev. J. S.: 65.
Pastor Janssen: 52.
Peasant Lad and Girl, Bulgaria: 43.
Principal Olsen, Copenhagen: 73.
Street Scene, Seville, Spain: 53.
View in Barcelona, Spain: 54.

MISCELLANEOUS

Association Quartet: 375.
Do You Spell it Missions: 74.
First Baptist Church, Boston: 431.
Ford Building: 87.
Good Samaritan: 263.
Home for Missionaries' Children, Newton, Mass.: 450.
Mission Study Classes, Medford, Mass.: 163.
Missionaries Leaving Boston on the "Devonian": 441.
New General Officers of the Union: 266.
Part of Mission Study Class, Weston, Mass.: 341.
Religious Census of World, Chart: 103.
Representative Mission College Buildings: 176.
Rochester Missionary Band 1905–1906: 30.
Ryman Auditorium, Nashville: 159.
Smith, Arthur H., D.D.: 191.
Specimens of Our New Literature: 432.
Stevenson, J. Ross, D.D: 160.
Thompson Memorial Chapel, Williams College, Williamstown, Mass.: 489.
Webb, Rev. G. T.: 378.
Wreck of the "Manchuria": 451.



THE BAPTIST MISSIONARY MAGAZINE

v. 86

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



TSINGCHUANKOH (CLEAR RIVER TEMPLE), HANYANG, CHINA

JANUARY 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa.
Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY	REV. HERBERT J. WHITE	JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Tremont Temple, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1420 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev. E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., Room 402 Board of Education Building, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE STEDMAN, Treasurer, Tremont Temple, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) ◆ Japan ◆ Africa (Congo) ◆ the Philippines ◆ and Europe

* Deceased

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX
AND TILDEN FOUNDATIONS

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



TYPICAL FARM HOUSE, SOUTHERN SWEDEN

FEBRUARY 190

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa. / Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY	REV. HERBERT J. WHITE	JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Tremont Temple, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev. E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., Room 402 Board of Education Building, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE STEDMAN, Treasurer, Tremont Temple, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

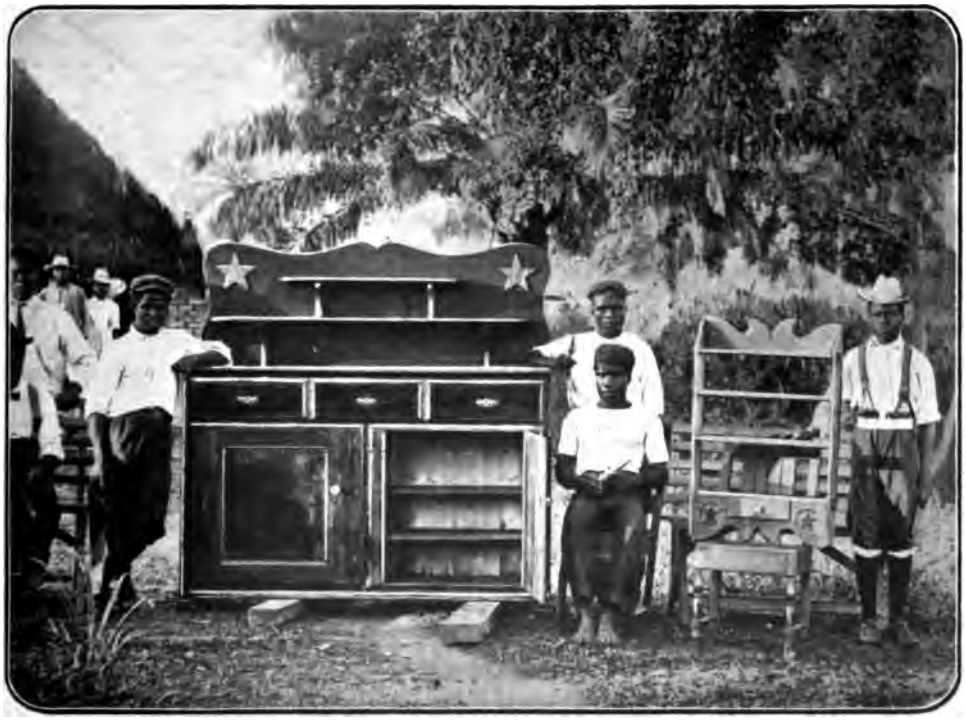
Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) ◆ Japan ◆ Africa (Congo) ◆ the Philippines ◆ and Europe

* Deceased

863

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



A SPECIMEN OF INDUSTRIAL WORK AT OUR MISSION, IKOKO, AFRICA

MARCH 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa.
Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY	REV. HERBERT J. WHITE	JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Ford Building, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev. E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., Room 402 Board of Education Building, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

* Deceased

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



THE TAJ MAHAL, AGRA, INDIA

APRIL 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa.
Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY		JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Ford Building, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev. E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., Room 402 Board of Education Building, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

* Deceased

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



CHINESE STUDENTS, YACHOW, WEST CHINA

MAY 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa.
Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY		JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Ford Building, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., Room 402 Board of Education Building, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Mrs. N. M. WATERBURY, Home Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Mrs. F. CLATWORTHY, Evanston, Ill., Foreign Secretary; Miss JULIA L. AUSTIN, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

* Deceased

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON. MASS..



American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the northern states

General Officers

President — W. A. MUNROE,* Massachusetts
Recording Secretary — Rev. H. S. BURRAGE, D.D., Me.

Vice-Presidents { W. W. KEEN, M.D., Pa. / Hon. F. W. PARKER, Ill.

Executive Committee and Officers at the Rooms

Ford Building, Boston, Massachusetts

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1906	Class II. Term expiring 1907	Class III. Term expiring 1908
REV. NATHAN E. WOOD, D.D.	REV. JOSEPH F. ELDER, D.D.	REV. GEORGE BULLEN, D.D.
REV. A. A. SHAW	RAY GREENE HULING Sc.D.	REV. D. B. JUTTEN, D.D.
GEORGE C. WHITNEY		JOHN CARR
REV. CHARLES H. MOSS	REV. GALUSHA ANDERSON, S.T.D.	H. L. TIBBETTS
EZRA H. STEVENS	HENRY W. PEABODY	ALBERT H. CURTIS

Home Department and Literature

Rev. HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

Foreign Department

Rev. THOMAS S. BARBOUR, D.D., Cor. Secretary

Financial

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—Rev. W. E. WITTER, D.D., Ford Building, Boston, Mass.

NEW YORK — Rev. CHARLES L. RHOADES, Room 7076, 312 Fourth Avenue, New York, N. Y.

SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.

MIDDLE — Rev. T. G. FIELD, Granville, Ohio.

LAKE — Rev E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.

NORTHWESTERN — Rev. FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.

MIDDLE WESTERN — Rev. HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.

SOUTHWESTERN — Rev. I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.

PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

MISSOURI (Special District) — Rev. MANLY J. BREAKER, D.D., 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

Auxiliary Societies

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Mrs. H. G. SAFFORD, Foreign Secretary; Home Secretary: Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

Miss BLANCHE G. LEVERIDGE, Evanston, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mrs. I. W. CARPENTER, Omaha, Neb., Recording Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

The Mission Fields of the Union

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) ✒ Japan ✒ Africa (Congo) ✒ the Philippines ✒ and Europe

* Deceased

LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



OPERATING ROOM OF HOSPITAL, HANAMAKONDA, SOUTH INDIA

JULY 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C.
I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman
GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring 1909
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE

HENRY C MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT

THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL

CHAS. W. PERKINS, Treasurer
E. P. COLBURN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES, Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD, Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.
MISSOURI (Special District)—MANLY J. BREAKER, D.D., 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVERIDGE, 733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



FACULTY AND GRADUATING CLASS OF THEOLOGICAL SEMINARY, YOKOHAMA, JAPAN

AUGUST 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D. CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C. / I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring 1909
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE

HENRY C MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT

THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES, Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD, Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.
MISSOURI (Special District)—MANLY J. BREAKER, D.D., 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secretary; Miss ALICE E. STRUMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVERIDGE, 733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

92.8 1

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



TWO YOUNG KWE COUPLES, KENGTUNG, BURMA

SEPTEMBER 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D. CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C. / I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring 1909
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE
HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT
THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL
CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES, Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD, Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D., 1901 Fifteenth Avenue S., Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.
MISSOURI (Special District) — MANLY J. BREAKER, D.D., 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVERIDGE, 733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

W YORK
IC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



BRIDGE NEAR BANZA MANTEKE, AFRICA

OCTOBER 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D. CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C. / I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Secretary

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring 1909
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE
HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT
THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL
CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES, Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD, Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D., 703 Lumber Exchange, Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.
MISSOURI (Special District)—MANLY J. BREAKER, D.D., 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secretary; Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVERIDGE, 733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mrs. MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (four centers) Japan Africa (Congo) the Philippines and Europe

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



NEW MISSIONARIES WHO ATTENDED THE CONFERENCE AT THE ROOMS

NOVEMBER 1906

American Baptist Missionary Union

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D. CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C.
I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman
GEORGE B. HUNTINGTON, Recording Secreta

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring 190
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE

HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT

THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL

CHAS. W. PERKINS, Treasurer
E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries or to CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES, Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS, 1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD, Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D., 703 Lumber Exchange, Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D., 1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.
MISSOURI (Special District)—MANLY J. BREAKER, D.D 1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secretary Miss ALICE E. STEDMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVERING 733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary; Mi MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China (fo centers) Japan Africa (Congo) the Philippines and Euro

THE BAPTIST MISSIONARY MAGAZINE

PUBLISHED BY THE
AMERICAN BAPTIST
MISSIONARY UNION
BOSTON MASS.



TRANSPORTING BAGGAGE OVER THE MOUNTAINS, TIBET

DECEMBER 1906

American Baptist Missionary Unio

The Union was organized in 1814, is incorporated under the laws of Massachusetts, New York and Pennsylvania, and is the general Baptist foreign missionary society of the Northern states

GENERAL OFFICERS

President — W. W. KEEN, M.D., LL.D., Pa.
Recording Secretary — W. D. CHAMBERLIN, Ohio.
Vice-Presidents { S. W. WOODWARD, D. C.
I. W. CARPENTER, Neb.

EXECUTIVE COMMITTEE AND OFFICERS AT THE ROOMS
FORD BUILDING, BOSTON, MASSACHUSETTS

Cable Address, "Tavoy, Boston"

GEORGE C. WHITNEY, Chairman — GEORGE B. HUNTINGTON, Recording Sec

Class I. Term expiring 1907	Classs II. Term expiring 1908	Class III. Term expiring
JOSEPH F. ELDER, D.D.	GEORGE BULLEN, D.D.	NATHAN E. WOOD, D.D.
RAY GREENE HULING, Sc.D.	D. B. JUTTEN, D.D.	REV. A. A. SHAW
GALUSHA ANDERSON, S.T.D.	JOHN CARR	GEORGE C. WHITNEY
HENRY W. PEABODY	H. L. TIBBETTS	REV. CHARLES H. MOSS
HENRY M. KING, D.D.	ALBERT H. CURTIS	EZRA H. STEVENS

HOME DEPARTMENT AND LITERATURE

HENRY C. MABIE, D.D., Cor. Secretary
Rev. F. P. HAGGARD, Cor. Secretary

FOREIGN DEPARTMENT

THOMAS S. BARBOUR, D.D., Cor. Secretary

FINANCIAL

CHAS. W. PERKINS, Treasurer — E. P. COLEMAN, Treasurer Emeritus

All general correspondence should be sent to the Rooms. Contributions may be sent to the District Secretaries o
CHAS. W. PERKINS, Treasurer

DISTRICT SECRETARIES

NEW ENGLAND — W. E. WITTER, D.D.,
Ford Building, Boston, Mass.
NEW YORK — Rev. CHARLES L. RHOADES,
Room 7077, 308 Fourth Avenue, New York, N. Y.
SOUTHERN — Rev. FRANK S. DOBBINS,
1630 Chestnut Street, Philadelphia, Pa.
MIDDLE — Rev. T. G. FIELD,
Granville, Ohio.
LAKE — E. W. LOUNSBURY, D.D.,
324 Dearborn Street, Chicago, Ill.
NORTHWESTERN — FRANK PETERSON, D.D.,
703 Lumber Exchange, Minneapolis, Minn.
MIDDLE WESTERN — HENRY WILLIAMS, D.D.,
1233 Thirteenth Street, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D.,
1334 Olive Street, Kansas City, Mo.
PACIFIC COAST — Rev. A. W. RIDER,
906 Broadway, Oakland, Cal.
MISSOURI (Special District)—MANLY J. BREAKER,
1407 Olive Street, St. Louis, Mo.

FIELD WORKER, Miss ELLA D. MACLAURIN

AUXILIARY SOCIETIES

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY: Mrs. H. G. SAFFORD, Foreign Secre
Miss ALICE E. STRUMAN, Treasurer, Ford Building, Boston, Mass.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST: Miss BLANCHE G. LOVER
733 Sheridan Road, Waukegan, Ill., Foreign Secretary; Miss CARRIE E. PERRINE, Home Secretary;
MATILDA E. KLINE, Treasurer, Mission Rooms, 1318 Masonic Temple, Chicago, Ill.

THE MISSION FIELDS OF THE UNION

Missionaries of the Missionary Union labor in India (Burma, Assam and South India), China
centers) Japan Africa (Congo) the Philippines and E

THE
PRAYER
CYCLE

¶ For Churches, Sunday Schools, Young People's Societies and Individuals.

¶ Published quarterly and sent to individual addresses.

Price, 10 cents per year

50 or 100 copies to one address, 25% discount

LITERATURE DEPARTMENT
AMERICAN BAPTIST MISSIONARY UNION
800 FORD BUILDING, BOSTON, MASS.

THE
MISSIONARY
SPEAKER

A choice collection of missionary readings and recitations for use in the Sunday Schools, Mission Bands, Farther Lights Circles and Woman's Societies

Price, 25 cents

LITERATURE DEPARTMENT
American Baptist Missionary Union
800 FORD BUILDING, BOSTON, MASS.

Missions in the Sunday School
By MARTHA B. HIXSON

FOR ALL
Sunday School Workers

Every Superintendent should have it

Net Prices { 50 cents in cloth
35 cents in paper

Literature Department, American Baptist Missionary Union
FORD BUILDING, BOSTON, MASS.

THOMAS TODD
Book, Job and Catalogue
PRINTER

14 Beacon St., Room 802,
BOSTON

Special attention paid to.....
Church Creeds, Sermons
Library Catalogues, Programs

All kinds of Commercial Printing executed at short notice, in the best manner, and at very reasonable prices

"Sacramento Valley"
"California the Coast Country"
"The San Joaquin Valley of California"
"California South of Tehachapi"
"Yosemite Valley"
"King River Canyon"
"Wayside Notes Along the Sunset Route"

are beautifully illustrated books of from 30 to 130 pages each, and tell in text and picture of the many inducements and advantages which

CALIFORNIA
and the
PACIFIC COAST

offer to Tourist and Settler as well. Send postage for them.

Southern Pacific

The Road to California

INQUIRE

BOSTON, 170 Washington Street
NEW YORK, 349 Broadway, 1 Broadway
PHILADELPHIA, 632 Chestnut Street
BALTIMORE, Baltimore and Hanover Streets
SYRACUSE, 212 West Washington Street

December-90

THE HELPING HAND

is published monthly, except in August, by the WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

Twenty-five cents subscription per year, postage prepaid. THE HELPING HAND and AROUND THE WORLD to one address, 40 cents.

Send *articles for publication* to MRS. N. M. WATERBURY, Ford Building, Boston, Mass., or, if for the Western Department, to Miss CARRIE E. PERRINE, 1318 Masonic Temple, Chicago, Ill. Send *all subscriptions and money* to THE HELPING HAND, Ford Building, Boston, Mass.

AROUND THE WORLD

a missionary newspaper for young people's societies and Sunday schools, is published monthly, except in July, by the WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY and the AMERICAN BAPTIST MISSIONARY UNION.

TERMS: One copy for one year, 25 cents. Twenty copies to the address *of one person*, each, per year, 15 cents; fifty or more, *to the address of one person*, 10 cents.

Send *articles for publication* to the editor; *all subscriptions and money* to AROUND THE WORLD, Ford Building, Boston.

25 cents a year will bring you a copy of each New Leaflet from the LITERATURE DEPARTMENT, Box 41, Boston, Mass.

Baptist Training School for Christian Work For Young Women 762 S. 10th St. Philadelphia, Pa.

Thorough instruction in the Bible and kindred subjects by competent teachers, also practical methods of Christian Work taught. Tuition free; board, 150 dollars per year. Address Mrs. Charles Colman, Chairman of Admission Committee, 2103 Susquehanna Avenue, Philadelphia, Pa.

Individual Communion Service



Made of several materials and in many designs, including self-collecting tray.

Send for full particulars and catalogue No. 31.

GEO. H. SPRINGER, Mgr.
256 and 258 Washington St., Boston, Mass.

ORIENT PICTURE STORIES

IDOLS AND IDOLATRY
WHAT A MISSIONARY DOES
UP AND DOWN THE CONGO RIVER
LITTLE FOLKS OF FAR AWAY LANDS
SCENES IN SUNNY INDIA
WHEN THE MISSION SCHOOL BELL RINGS

Each story describes in a very bright way the ten pictures which accompany it. Especially for use by Sunday school teachers in interesting the children in life in mission lands. **Price, 10 cents each**

NEW ORIENT PICTURES

BURMA
295. First Baptism at Haka
298. American Baptist Mission Press, Rangoon
299. Two Burman Gentlemen
320. Rev. Sumner R. Vinton and Family
321. The Vinton Mission House, Rangoon
322. Ohnmin Thonze, Sagaing Hill

ASSAM
301. A Typical Garo
313. Pupils in Schools at Tura
314. Home of Rev. O. L. Swanson at Golaghat, and Gospel Wagon

SOUTH INDIA
302. M. Pitchiah and Family, Kanigiri
306. Group of Students, Ongole College
310. Village Preaching, Kanigiri

CHINA
296. Faculty and Students, Theological Seminary, Swatow
300. Hai Chin, with his Wife and Daughter
309. Festival for the Dead

JAPAN
297. Baptist Chapel, Yokohama
311. Japanese Babies and their Child Nurses
312. Japanese Children

AFRICA
302. Scene at Bopoto, Upper Congo
304. Impongi, a Victim of Congo Misrule
307. Congo Ornaments
308. Funeral Car of African Chief

PHILIPPINES
315. Industrial School Boys at Jaro
316. Group of Middle Class Filipinos
317. Pupils of the Industrial School at Work, Jaro
318. Evangel Tent, Pototan Market, Panay
319. First Baptist Church, Capiz

EUROPE
305. Professors and Students, Bethel Seminary, Stockholm, Sweden

Regular Price, 1 cent each, in lots of ten or more

Special Price for this set of 28 new pictures, 25 cents

Literature Department, **AMERICAN BAPTIST MISSIONARY UNION**

800 FORD BUILDING, BOSTON, MASSACHUSETTS

176 HIGH STREET The Fort Hill Press BOSTON, MASS.

The Youth's Companion

The Best Christmas Present for $1.75



Entertainment and Information for Every Member of the Family Every Week

CHRISTMAS PRESENT OFFER.

Every new subscriber who cuts out and sends at once this slip (or mentions this publication) with $1.75 for The Youth's Companion for the fifty-two weeks of 1907 will receive

GIFT 1. *All the issues of The Companion for the remaining weeks of 1906, including the beautiful Double Holiday Numbers.*

GIFT 2. *The Companion's Four-Leaf Hanging Calendar for 1907, in 12 Colors and Gold, for Companion Subscribers only.* CH 60

The Companion gives as much reading in the year as would fill twenty 400-page novels or books of history or biography ordinarily costing $1.50 each.

SEND FOR SAMPLE COPIES AND ILLUSTRATED ANNOUNCEMENT FOR 1907, FREE.

$16,290.00 in cash and many other special awards to subscribers who get new subscriptions. Send for information.

THE YOUTH'S COMPANION, BOSTON, MASS.

Entered at Boston, Mass., Post Office as second class matter

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Form 410